

The Biennial Freilich Foundation

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**BIGOTRY & TOLERANCE  
SUMMER SCHOOL**

18–21 January 2009

**Religion & Bigotry**

with support from the  
NATIONAL INSTITUTE OF SOCIAL SCIENCES & LAW



THE AUSTRALIAN NATIONAL UNIVERSITY

Cover photographs courtesy of Katie Hayne & Ursula Frederick

Welcome to the Biennial Freilich Foundation Bigotry and Tolerance Summer School. The theme for the 2009 summer school is Religion and Bigotry.

The summer school will focus on the following micro themes:

- Religion politics and law; local and global issues
- Religion and education
- Religion and gender
- Religion and Indigenous belief
- Catholicism and Protestantism in Australia

The learning goals of the summer school are:

- To identify and analyse some of the historical and current contexts of religious bigotry in Australian society
- To explore manifestations of bigotry both within and between religious belief

The summer school will be taught from 2pm on Sunday 18 January to 2pm Wednesday 21 January. Seminars will be interdisciplinary. Typically they will consist of a one-hour presentation followed by a 30-minute discussion.

All classes will be held at Old Canberra House, Lennox Crossing, at The Australian National University.

The convenor of the summer school is Renata Grossi from the Freilich Foundation. Enquiries concerning administrative matters may also be directed to Christine Debono at the National Institute of Social Sciences & Law. See contact details on page two.

## 2 GENERAL INFORMATION

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### Contacts

**Renata Grossi**  
Summer School Convenor  
Freilich Foundation  
Humanities Research Centre  
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The Australian National University  
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### Venue

**Old Canberra House (OCH), Bldg 73**  
Lennox Crossing  
The Australian National University  
Acton ACT  
T: 6125 2700

### Accommodation

**University House**  
The Australian National University  
cnr Balmain Cr & Liversidge St  
Acton ACT  
T: 02 6125 5211  
E: [accommodation.unihouse@anu.edu.au](mailto:accommodation.unihouse@anu.edu.au)

### Canberra Cabs

T: 13 2227

### University Security

T: 6125 2249

<b>Sunday 18 January</b>		<b>Religion Politics and Law: Local and global issues</b>
2pm	Welcome & Administration Renata Grossi	
<b>SESSION 1</b> 2.15–3.15pm	<b>An Acceptable Bigotry? Secular hostility to religious participation in democratic processes</b> Alex Bruce	
<b>SESSION 2</b> 3.30–4.30pm	<b>Why is Marriage Heterosexual?</b> Renata Grossi	
4.30–5pm	Afternoon Tea	
<b>SESSION 3</b> 5–6pm	<b>Tibetan Identity and Chinese Minority Discourse</b> John Powers	
6.30–9pm	BBQ dinner at Old Canberra House	

<b>Monday 19 January</b>		<b>Religion and Education</b>
<b>SESSION 4</b> 9–10.30am	<b>Religion and Tolerance Among Government and Private Secondary School Students</b> Larry Saha	
10.30–11am	Morning Tea	
<b>SESSION 5</b> 11am–12.30pm	<b>'The Truth Looks Different From Here ...' Faith, education and dialogue</b> Winifred Lamb	
12.30–1.30pm	Lunch	
	<b>Religion and Gender</b>	
<b>SESSION 6</b> 1.30–3pm	<b>Double Bind and Double Responsibility: Speech and silence among Australian Muslim women</b> Shakira Hussain	
3–3.30pm	Afternoon Tea	
<b>SESSION 7</b> 3.30–5.30pm	<b>The Struggle for the Ordination of Women in the Catholic Church</b> Josie Gregory & Marilyn Hatton	

## 4 PROGRAM OUTLINE

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<b>Tuesday 20 January</b>	<b>Religion and Indigenous Belief</b>
<b>SESSION 8</b> 9–10.30am	<b>The Role of Religion in the Widening and Weakening Gap in Culture Conflict</b> Hans Mol
10.30–11am	Morning Tea
<b>SESSION 9</b> 11am–12.30pm	<b>The Arrogance of Forgetting: Missionaries and Australian Indigenous people</b> Heather McDonald
12.30–1.30pm	Lunch
<b>SESSION 10</b> 1.30–5pm	<b>Field Trip</b> Canberra Islamic Mosque Sakyamuni Buddhist Temple
5–6pm	Late afternoon tea
<b>SESSION 11</b> 6–7.30pm	<b>Public Lecture</b> <b>The New Crusade? Militant secularism, strident atheism and social harmony in Australia</b> Tom Frame

<b>Wednesday 21 January</b>	<b>Catholicism and Protestantism in Australia</b>
<b>SESSION 12</b> 9–10.30am	<b>The Forgotten Divide: Proddies and Micks in Australian politics and society</b> John Warhurst
10.30–11am	Morning Tea
<b>SESSION 13</b> 11am–12.30pm	<b>Marrying Out: Passion and prejudice in Catholic-Protestant marriages in Australia</b> Siobhan McHugh
12.30–2pm	Farewell Lunch Presentation of Certificates Close of Summer School

Sunday 18 January

Religion Politics and Law: Local and global issues

**SESSION 1**

2.15–3.15pm

**An Acceptable Bigotry? Secular hostility to religious participation in democratic processes****Venerable Alex Bruce**Buddhist Monk, Senior Lecturer in Law, ANU College of Law,  
The Australian National University

Public response to the participation by religious organisations in democratic processes has been, and continues to be composed of rhetoric expressed with varying levels of ignorance, fear and hostility. In Australia, the Catholic Church in particular has been an active participant in both the legal and political debates surrounding fundamental issues such as abortion, reproductive technologies and the war in Iraq. Yet public reaction to this participation has been venomous.

At a 2002 Conference on Reproductive Technologies, it was submitted that 'democracy has nothing to with morality; it is about respecting individual choice.' In 2003, both the Catholic and Anglican Churches opposed Australia's entry into the war in Iraq. At least in the US, entry into this war was said to be based on the 'Just War Theory' developed by St Thomas Aquinas. Yet, Foreign Minister Downer's only response to the Church's philosophical objections was to suggest that:

... it was a stark reminder of the tendency of some church leaders to ignore their primary pastoral obligations in favour of hogging the limelight on complex political issues.

These responses are simply unacceptable in reaching an informed understanding of the complex ethical and legal dimensions of contemporary debates. However, in today's society, it seems to be perfectly acceptable not only to hold such views but also to use them in dismissing out of hand, any value that religious philosophy can contribute to such debates.

This paper will explore this form of apparently acceptable bigotry and expose its fundamental flaws.

**Questions to ponder**

Why is public reaction so venomous?

How should the often complex philosophical arguments advanced by religious organisations be evaluated by secular democratic institutions?

Does democracy really have nothing to do with morality, but is merely about individual choice?

Why does secular democracy seem to consider that the message of the world's religions to be inherently dehumanising?

**References**

Cox, 'Network of Catholics a Threat', *The Canberra Times*, 7 April 1997.

Kitney, 'The Fear that Silences our Churches', *The Sydney Morning Herald*, 2 January 2004.

Oakley, 'Democracy, Embryonic Stem Cell Research and the Roman Catholic Church', (2002) 28 *Journal of Medical Ethics* 228.

Skene and Parker, 'The Role of the Church in Developing the Law', (2002) 28 *Journal of Medical Ethics* 215.

Pope John Paul II, 'Moral Truth, Conscience and American Democracy', Address to Bishops of the United States at their *ad limina* visit, 27 June 1998. *The Pope Speaks*: Mar/Apr 1999; 44,2; ProQuest.

**Alex Bruce** is an ordained Buddhist Monk in the Tibetan Buddhist Tradition and a Senior Lecturer with the Faculty of Law where he has taught since 1999. Alex worked with the Australian Competition and Consumer Commission from 1992 until 2004 where he was a Senior Lawyer. In 2003, Alex was attached to the United Nations Conference on Trade and Development where he assisted the UN in capacity building Competition and Consumer Polices in several African countries. Alex is a director of Liberation Prison Project (Aust) Ltd and Chaplain at Junee Prison where he facilitates classes in philosophy and meditation for groups of prisoners. Alex has Masters Degrees in Law and in Theology. Alex studies Advanced Buddhist philosophy with the Chenrezig Buddhist Monastery. In 2007, Alex organised and moderated the *One World–Many Paths to Peace* Interreligious Symposium with His Holiness the Dalai Lama. In November 2007 Alex was awarded the Vice-Chancellor's Award for Community Outreach.

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## SESSION 2

3.30–4.30pm

## Why is Marriage Heterosexual?

**Renata Grossi**

Freilich Foundation, Humanities Research Centre, The Australian National University

This paper will develop the argument that marriage in Australian law is dominated by two, at times conflicting, discourses both of which exclude same sex marriage.

The argument will be developed via an analysis of three legal episodes in Australian law. (The changes to the Marriage Act (1961); the disallowance of the ACT's Civil Union Act (2006); and the legal recognition of transsexual marriage.) This analysis will show that marriage in Australian law is understood on the one hand as being about biology, nature and procreation, and on the other, as being a manifestation of love. Same sex couples are excluded from the former because procreation is understood to be a 'natural' process, and similarly they are excluded from the idea of marriage as love because love is constructed according to a heterosexual romantic ideal.

In examining the procreation discourse of marriage this paper will highlight the important role that Christianity and in particular Catholic theology has played in the intellectual arguments against same sex marriage and in turn in the political argument against same sex marriage in Australia.

## Discussion questions

How true is it to say that the same sex marriage debate in Australia has been driven by religious organisations?

What role if any should religion play in law making processes?

Do you agree with the idea that marriage is a heterosexual institution? Why or why not?

## Further reading

- Judith Butler, 'Is Kinship Always Already Heterosexual?' (2002) 13 *Differences* 14, 21.
- Peter Jensen, Anglican Archbishop of Sydney, 'Unique Union' *The Australian* 8 May 2008.
- Andrew Koppelman, 'Is Marriage Heterosexual?' *American Journal of Jurisprudence* 51 1997.
- John Finnis, 'The Good of Marriage and the Morality of Sexual Relations: Some Philosophical and Historical Observations' 42 *American Journal of Jurisprudence* 97 1997.
- John Finnis 'Law Morality and "Sexual Orientation"' 9 *Notre Dame Journal of Law Ethics and Public Policy* 1995.
- Patrick Lee & Robert P George, 'What Sex Can Be: Self Alienation, Illusion or One-Flesh Union' 42 *American Journal of Jurisprudence* 135 1997.
- Robert P George & Gerard V Bradley, 'Marriage and the Liberal Imagination' (1995) 84 *Georgetown Law Journal* 301.
- Cheshire Calhoun, 'Making Up Emotional People the Case of Romantic Love' in Susan Bandes (ed) *The Passions of Law* New York University Press 1999.
- Jim Wallace on 'Gay Marriage Debate—Tony Jones talks to Jim Wallace and Bob Brown'. ABC Lateline 20/02/2008 transcript at <http://www.abc.net.au/lateline/content/2007/s2168241.htm>
- Corbett v Corbett* (otherwise Ashley) [1970] 2 All ER 33.
- Aleardo Zanghellini, 'Marriage and Civil Union: Legal and Moral Questions' *Federal Law Review* vol 35.
- Re Kevin (Validity of Marriage of Transsexual)* [2001] Fam CA 1074.
- Re Kevin (Validity of Marriage of Transsexual) (No2)* [2203] Fam CA 94.

**Renata Grossi** is the Freilich Fellow at the Freilich Foundation at the ANU and is a PhD candidate in the ANU College of Law.

## SESSION 3

5–6pm

## Tibetan Identity and Chinese Minority Discourse

**Associate Professor John Powers**

Faculty of Asian Studies, The Australian National University

The focus of the talk will be Tibetan identity and its main components along with how this is negotiated in relation to depictions of minorities in the People's Republic of China. The main players in attempts to define Tibetan identity are the Tibetan government-in-exile headquartered in India and the propaganda apparatus of the People's Republic of China. Their presentations are widely divergent but also highly reflexive, often created in opposition to each other. We will examine the role of history, religion, and current events in this process, focusing on the recent demonstrations across the Tibetan plateau.

## Discussion questions

Why is Tibet so important to China?

Why is China willing to invest vast amounts of money and attract international criticism for what is essentially an unproductive colony?

Is there a middle ground on which the two sides can agree?

What are the chances of the Dalai Lama's 'middle way' approach being acceptable in some form to the PRC?

### Further reading

Robert Barnett, *Resistance and Reform in Tibet*, New York: Hurst & Co, 1994.

John Powers, *History As Propaganda: Tibetan Exiles versus the People's Republic of China*, New York: Oxford University Press, 2004.

Anne-Marie Blondeau and Katia Buffetrille, *Authenticating Tibet: Answers to China's 'One Hundred Questions'*, Berkeley: University of California Press, 2008.

Tsering Shakya, *The Dragon in the Land of Snows: A History of Modern Tibet Since 1947*, New York: Penguin Compass, 1999.

**John Powers** received a PhD in Tibetan Buddhism from the University of Virginia in 1991. He has published 12 books and more than 60 articles, most of which focus on Tibetan religion, history, and culture. He has travelled extensively in Tibetan Buddhist areas conducting fieldwork, both within the PRC and in India and Nepal. His current research focuses on attempts by Tibetan exiles and the PRC to define normative Buddhist belief and practice.

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Monday 19 January

Religion and Education

SESSION 4  
9–10.30amReligion and Tolerance Among Government and Private  
Secondary School StudentsAdjunct Professor **Larry Saha**Sociology, Social Sciences, The Australian National  
University

Both education and religion have, in one form or another, been linked with tolerance, and both have been alleged to contribute to higher levels of prejudice. This lecture will examine the complex relationships between schooling, religion and levels of tolerance among Australian secondary school students. The lecture will include an examination of government and private schools, and other school and religion factors that relate to types of tolerance, such as attitudes towards human rights for various social categories of people.

### Possible discussion questions

Do young people tend to become more or less tolerant of others as they progress through school?

What are factors of the school that might contribute to tolerance and/or prejudice among young people?

Both Christianity and Islam claim to adhere to tolerant values. Why do young people of both religions hold prejudiced views of the other? Is religion the problem?

How is type of school related to tolerance?

### Further References

- White, R. and Wyn, J. (2008) *Youth & Society* (2<sup>nd</sup> edn), Melbourne: Oxford University Press (Chapter 4: 'People, Places and Ethnic Identities', and Chapter 5: 'Indigenous Youth and Social Identities', pp 49–81).  
Wilson, S., Meagher, G., Gibson, R., Denemark, D. and Western, M. (eds) (2005) *Australian Social Attitudes: The First Report*. Sydney: UNSW Press (Chapter 11: 'Immigration, Multiculturalism and National Identity' by M. Goot and I Watson, p. 182–203).

**Lawrence J. Saha** is Adjunct Professor in Sociology in the School of Social Sciences at the Australian National University. He is former Dean of the Faculty of Arts and is currently editor of *Social Psychology of Education: An International Journal*. He has published widely in the fields of comparative education, education and national development, student aspirations and expectations, and political socialisation among youth. He was editor of *The International Encyclopedia of the Sociology of Education* (Pergamon Press, 1997) and recently co-authored *The Untested Accusation: Principals, Research Knowledge and Policy-Making in Schools* (Ablex, 2002; Scarecrow Press, 2005). He is co-editor for the forthcoming two volume *International Handbook of Research on Teachers and Teaching* (Springer Publishers, 2009). He is currently joint chief investigator for the Youth Electoral Study (YES), and is the lead co-editor of the book, *Youth Participation in Politics* (Sense Publishers, 2006).

SESSION 5  
11am–12.30pm

**'The Truth Looks Different From Here ...'<sup>1</sup> Faith,  
education and dialogue**

**Winifred Lamb**

Visiting Fellow, *School of Humanities*, The Australian  
National University

All you have to do is to turn on your nearest television set and flip randomly from channel to channel: Listen to the religious prophecies, the political messages, the forecasts of ecological and/or economic doom just a commercial break away from the cheerful promises of brighter tomorrows ... people everywhere being bombarded by the sermons, the commercials, the vivid images of other people living quite different kinds of lives.<sup>2</sup>

Young people today grow up in a world of radical pluralism and consumer omnipotence, for theirs is 'the age of over-exposure to otherness'.<sup>3</sup> Esoteric as postmodern philosophy is, something of its 'incredulity towards metanarratives'<sup>4</sup> has filtered into popular consciousness with the sense of suspicion towards those who profess bold truth claims about their beliefs. Along with a new postcolonial consciousness, we have become more aware of the ethical challenge of 'the other'. However, recent world events have also complicated our consciousness with the spectre of growing terrorism and fundamentalism. Who wields the totalising metanarrative? Who is the other? To whom should we extend tolerance? Is tolerance always a virtue? Should it be nurtured? What are its limits? What part should education play?

While the concept of tolerance suggests something of value, it is more fruitful in the educational context to focus on the notion of 'dialogue' for at least two reasons. Firstly, the goal of dialogue is more ambitious being concerned not only with coexistence between parties but with the achievement of mutual understanding between them. Secondly, it can be argued that 'dialogue' in its various senses is intrinsic to the aims and processes of education, exemplifying relationships that occur within them of an inter-personal and intra-personal kind. The former includes interactions between students, teacher and students and between learners and the content of learning. The latter refers to what the learner experiences in her effort to gain understanding of knowledge, a process which involves rationality (obviously), but less obviously, also emotion, imagination, empathy and will as well as epistemic virtues like courage, humility and concern for truth. How are such epistemic capacities and virtues developed?

With reference to theological discussions within the Christian tradition, I explore a profile of dialogical openness which bring an important distinction into focus: viz, the distinction between the 'epistemology' and the 'psychology of dialogue'. The first aspect of dialogue refers to the evaluation of truth claims in inter personal dialogue, i.e. when individuals consider arguments for their positions as well as reasons which count against them. The second refers to the personal capacities of individuals for dialogue i.e. as mentioned earlier, qualities of emotion, imagination, empathy and will as well as virtues like courage, humility and concern for truth which all have a significant bearing on how well dialogue fares between people.

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<sup>1</sup> Janet Martin Soskice, 'The Truth Looks Different from Here,' in Hilary Regan & Alan J Torrance eds, *Christ and Context* (Edinburgh: T & T Clark, 1992), pp 43–59.

<sup>2</sup> Walter Truett Anderson, *The Truth about the Truth: De-confusing and Re-constructing the Postmodern World* (New York: Tarcher/Putnam, 1995), 5.

<sup>3</sup> Ibid.

<sup>4</sup> Jean François Lyotard, *The Postmodern Condition: A Report on Knowledge*, translated by Geoff Bennington and Brian Massumi (Minneapolis: University of Minnesota Press, 1981), p xxiv.

In the light of the profile of dialogical openness that emerges, I will consider some implications for education, in particular, for pedagogy, curriculum, values and school culture.

### Some references

- Janet Martin Soskice, 'The Truth Looks Different from Here,' in Hilary Regan & Alan J Torrance eds., *Christ and Context* (Edinburgh: T & T Clark, 1992), pp 43–59.
- Nancy Ammerman, 'North American Protestant Fundamentalism,' in *Fundamentalisms Observed*, edited by Martin E Marty & R Scott Appleby (Chicago: University of Chicago Press, 1991), 1–65; Winifred Wing Han Lamb, 'Facts That Stay Put: Protestant Fundamentalism, Epistemology and Orthodoxy,' *Sophia* 37/2 (1998): 88–110.
- Harvey Cox, *Many Mansions: A Christian's Encounter with Other Faiths* (Boston: Beacon Press, 1988); J DiNoia, 'Teaching Differences,' *Journal of Education* 73/1 (1993): 61–68; Thorwald Lorenzen, 'Towards a Christian Theology of Religions: Christianity in Dialogue with Other Faiths,' in 'Postmodernism and Theology,' edited by Graeme Garrett and Winifred Wing Han Lamb, *Interface* 11/1 (May 1999): 39–55.
- For a fine discussion on the phenomenology of openness, see R K Elliott 'Education, Love of One's Subject and Love of Truth,' *Proceedings of the Philosophy of Education Society of Great Britain*. VII/1 (1974): 135–153; see also Shaun Gallagher, *Hermeneutics and Education* (New York: State University of New York Press, 1992).
- Gordon Marino, 'Before Teaching Ethics, Stop Kidding Yourself,' *The Chronicle Review*, <http://chronicle.com> Volume 50, Issue 24, p B5.

**Winifred Wing Han Lamb** teaches *Theory of Knowledge* and *English* at Narrabundah College, a senior secondary public school in Canberra and is a Visiting Fellow in the *School of Humanities* at the ANU. She is actively involved with SOPHY (Society of Philosophy for the Young), the Canberra branch of FAPCA (Federation of Australasian Philosophy for Children Associations) which promotes the teaching of philosophy in schools (K–12). She holds doctorates in Philosophy of Education (1989, on the concept of the imagination and its place in education) and Philosophical Theology (2003, on postmodern critiques of the Christian Faith) and has published on philosophy of education and religion.

Monday 19 January

Religion and Gender

SESSION 6

1.30–3pm

**Double Bind and Double Responsibility: Speech and silence among Australian Muslim women**

**Shakira Hussain**

PhD student, The Australian National University

The prominence of gender issues in public discussions of Islam in Australia has forced Muslim women to deal with both a 'double responsibility' and a 'double bind'. The 'double responsibility' arises because in their interactions with non-Muslims, Muslim women not only have to address 'women's issues' such as hijab, but also play a major, if largely unacknowledged, role in defending Muslim men—because when Muslim men are accused of misogyny, women are regarded as the more trustworthy spokespeople. In dealing with this 'double responsibility', women also find themselves caught in a 'double bind' between patriarchy and racism. Muslim women feel constrained against dissatisfaction with gender norms within their communities by

the likelihood that their voices will be appropriated by those hostile to Muslims in general. Thus while the 'double responsibility' impels a particular type of speech, the 'double bind' generates silence.

### Questions

What strategies could Muslim women deploy in combating the various challenges they face both within Muslim communities and in the broader Australian society?

What role (if any) can non-Muslims play in supporting Muslim women as they confront these challenges?

Do women in other marginalised communities (eg, Indigenous women) find themselves facing similar challenges to those described above? If so, what strategies have they deployed, and is it possible for Muslim women to learn from their experience?

### Further reading

Aly, A. & D. Walker (2007), 'Veiled Threats: Recurrent Cultural Anxieties in Australia.' *Journal of Muslim Minority Affairs* 27(2).

Bedar, A. & J.E. Matrah (2005), *Media Guide: Islam and Muslims in Australia*. Melbourne, Islamic Women's Welfare Council of Victoria.

Ho, C. (2006) Cronulla, conflict and culture: How can Muslim women be heard in Australia.  
[http://www.hss.uts.edu.au/social\\_inquiry/research/utspeaks\\_cronulla\\_conflict\\_culture.pdf](http://www.hss.uts.edu.au/social_inquiry/research/utspeaks_cronulla_conflict_culture.pdf)

Ho, C. (2007). 'Muslim women's new defenders: Women's rights, nationalism and Islamophobia in contemporary Australia.' *Women's Studies International Forum* 30: 290–298.

Matrah, J.E. (2005). *Stolen Voices of Muslim Women*. *The Age*. Melbourne.

### Biographical details

**Shakira Hussein** has recently submitted her PhD thesis at the ANU on encounters between Muslim and Western women at The Australian National University. She has written about Islam, gender, South Asia, and Muslim communities in Australia for both scholarly and media publications.

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### SESSION 7

3.30–5.30pm

### The Struggle for the Ordination of Women in the Catholic Church

**Marilyn Hatton**

Convenor, Ordination of Catholic Women Inc.

This presentation will discuss the history of women in ministry in the Catholic Church, the Catholic Church's perceptions of women in ministry overtime, the current situation and recent statements from the Vatican, women's response to this stance and action both in Australia and internationally. ([www.ocw.org.au](http://www.ocw.org.au))

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Tuesday 20 January

Religion and Indigenous Belief

## SESSION 8

9–10.30am

**The Role of Religion in the Widening and Weakening Gap in Culture Conflict****Emeritus Professor Hans Mol**Adjunct Professor, Research School of Humanities,  
The Australian National University

By separating the general function of religion—what it historically has done for individuals, families, ethnic groups, tribes, nations, etc as defined in my introduction—from the culture-specific ways this was actually accomplished, we have the tools necessary to describe and analyse both culture conflict and the widening and weakening gaps between the various units of social organisation it does integrate.

The emphasis here is on the contrast between general and specific. It means that in so far as religion contributed to, and reinforced any of these not only cooperating, but also invariably colliding units it widened the gap. Yet when it managed to transcend local, national, ethnic, family or other group ties, it did contribute to a larger, even global, frame of reference. The resulting relativisation of the specific ties could then contribute to the weakening of the various hostilities.

Central to the argument, however, is not just drawing attention to the conflicting side of the interaction between the various units of social organisation, but also the reconciling, integrating potential of religion for their ever present structural tensions and divisions. It is only by stressing both sides that links can be maintained with both the conserving and differentiating elements in evolution. And this in turn fits with both the inorganic as well as the organic constitution of our planet.

**Further reading**

Clark, Paul, 1974: *Prophet of Peace: Te Au and Pai Marire 1862–1866*. MA Thesis: University of Auckland.

Calley, Malcolm, 1964: 'Pentecostalism among the Bandjalang', Marie Reay (ed.) *Aborigines Now*, pp 48–58, Sydney: Angus and Robertson.

Cardinal, Harold, 1969. *The Unjust Society; the Tragedy of Canada's Indians*, Edmonton: Hurtig.

Grant, John Webster, 1980: 'Missionaries and Messiahs in the North West' *Studies in Religion*, 9, no .2, pp 125–36.

Henderson, J. McLeod, 1972: *Ratana: the Man, the Church, the Political Movement*, Wellington: A.H. & A.W. Reed.

Mol, Hans, 1968: *The Breaking of Traditions. (Theological Convictions in Colonial America)*, Berkeley, California: The Glendessary Press.

Mol, Hans, 1982: *The Fixed and the Fickle (Religion and Identity in New Zealand)*, Waterloo, Ontario, Canada: Wilfrid Laurier University Press.

Mol, Hans, 1982a: *The Firm and the Formless (Religion and Identity in Aboriginal Australia)*, Waterloo, Ontario, Canada: Wilfrid Laurier University Press.

Mol, Hans, 1985: *Faith and Fragility (Religion and Identity in Canada)*, Burlington Ontario, Canada: Trinity Press.

Pink, Brian and Allbon, Penny, 2008: *The health and Welfare of Australia's Aboriginal and Torres Strait Islander Peoples*, Canberra, Australia: Australian Bureau of Statistics and Australian Institute of Health and Welfare.

Ring, I. & Firman, D. 1998: 'Reducing Indigenous Mortality in Australia: Lessons from other Countries', *Medical Journal of Australia*, Vol. 169, pp 528–533

*Royal Commission into Aboriginal Death in Custody*, National Report Volume 1, AGPS: Canberra 1991.

Veld, M. & Taylor, N., 2005: *Statistics on Juvenile Detention in Australia; 1981–2004*, Technical and Background paper No. 18, Canberra: Australian Institute of Criminology.

**Professor Hans Mol** studied economics at the University of Amsterdam. After being an inmate of a Gestapo camp and various penal institutions in Germany during World War II, he migrated to Australia in 1948 where he began studies for the Presbyterian ministry at St Andrew's College, University of Sydney. He received the Kenneth Edward Prize for the best student in theology and after ordination was appointed chaplain to Dutch immigrants. In 1954 he received, the McFadden Fellowship at Union Theological Seminary in New York where he finished a BD and did a MA in 1956. In 1961 he graduated from Columbia University with a PhD in sociology. Hans Mol was the first academic appointment at the University of Canterbury, New Zealand; and in 1963 commenced a fellowship in sociology in the Research School of Social Sciences at the Australian National University. In 1970 he took up the professorship in the sociology of religion at McMaster University, Canada. Hans Mol was a visiting professor at the University of California in Santa Barbara, the University of Arizona, Marquette University in Wisconsin, the University of Sydney and the University of Ottawa. He is currently a Visiting Fellow with the Research School of Humanities at the ANU. He is the author of 15 books and monographs, primarily in the sociology of religion, and the editor/co-author of three or more books.

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## SESSION 9

11am–12.30pm

## The Arrogance of Forgetting: Missionaries and Australian Indigenous people

**Dr Heather McDonald**

Anthropology, University of Sydney

For 99% of human history, humans were hunter-gatherers and had hunter-gatherer cosmologies. Hunter-gatherer spirit worlds are local rather than universal, plural rather than singular, and invisible rather than incorporeal. Australian Indigenous cosmologies focus on discrete places that are connected through ancestral journeys. Dreaming stories affirm the radical plurality of life- and place-generating events (Swain 1993).

J.Z. Smith's (1987) description of locative religions; ie religions of place, eg agricultural city-state religions, and utopian religions, ie religions of placelessness, eg diaspora and exile. During the Hellenistic period Mediterranean religions were transformed from polis religions to universal religions. Hellenistic religions disinvested the corporeal-terrestrial world of spiritual values and invested them in a non-corporeal and incorruptible celestial realm.

The arrogance of forgetting. The ruling elites of the ancient Mediterranean world forgot their pre-urban existence. City dwellers developed a 'discourse of barbarism' (Hall 1989:2) to refer to those who lived outside their city walls. Babylonian urbanites referred to the Amorite who lived outside the city wall as:

... a tent-dweller, [buffered] by wind and rain, [unfamiliar with] the habit of praying ... He digs up mushrooms in the hills, but does not know how to kneel; he eats raw meat; he has no house while he lives, nor is he buried when he dies. (van der Toorn 1996:38)

Eighteenth century European colonists constructed a discourse of otherness which portrayed the colonised as a people whose humanity was radically discontinuous with their own. 19<sup>th</sup> century missionaries contributed to and extended this discourse of otherness. Missionaries interpreted Aboriginal cosmologies through a dualistic lens—God/Satan, light/darkness, good/evil.

- a. Early missionaries saw Australian Indigenous cosmologies as Satan worship.
- b. Rev Dr J.D. Lang: 'The Aborigines have no idea of a supreme divinity, the creator and governor of the world ... They have no object of worship...no idols, no temples, no sacrifices. In short, they have nothing whatever of the character of religion, or of religious observance, to distinguish them from the beasts that perish' (Lang 1861:374).
- c. Christian theologians tried to Christianise Indigenous traditions by equating Indigenous spirit beings with the Christian God. Rev James Gunther of Wellington Valley Mission (1832–1842) equated Baiami with the Supreme Being of universal religions, giving him the attributes of omnipotence and eternity, and the power to reward and punish people in an afterlife (Ridley 1875, in Swain 1993:127). These attempts to remake Aboriginal religions in the image of Christianity by transforming local spirit beings into the many names of God are still happening today (see *Rainbow Spirit Theology* 1997).

What Australian Indigenous people are doing today. Many Indigenous people identify as Christians and still maintain Indigenous beliefs and practices. Many Indigenous people blend locative Indigenous traditions with utopian Christian traditions.

## References

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- Rainbow Spirit Elders 1997 *Rainbow Spirit Theology: Towards an Australian Aboriginal Theology*, Melbourne: Harper Collins Religious.
- Rose, D. 1992 *Dingo Makes us Human: Life and land in an Australian Aboriginal culture*, Cambridge University Press, Cambridge.
- Smith, J.Z. 1987 *To Take Place: Toward Theory in Ritual*, Chicago: University of Chicago Press.
- Swain, T. 1993 *A Place for Strangers: Towards a History of Australian Aboriginal Being*, Cambridge: Cambridge University Press.

**Heather McDonald** is a social anthropologist who has worked in East Kimberley since 1988. She comes from a long family line of Christian missionaries and evangelists. Her great-great-grandmother left Scotland in the 1850s to become a missionary in Jamaica. Her father and three of his seven siblings became ministers in the same evangelical church. Today, Heather identifies as post-Christian. She studied social anthropology at the University of Queensland and the Australian National University and gained her doctorate in 1998. She is the author of *Blood, bones and spirit: Aboriginal Christianity in an east Kimberley town*, winner of the 2002 Stanner Award.

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**SESSION 10**

1.30–5pm

**Field Trip**Canberra Islamic Mosque  
Sakyamuni Buddhist Temple

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**SESSION 11**

6–7.30pm

**Public Lecture****The New Crusade? Militant secularism, strident atheism and social harmony in Australia****The Right Reverend Professor Tom Frame**Director of St Mark's National Theological Centre &  
Professor of Theology at Charles Sturt University

This lecture examines militant secularism and strident atheism as emerging features of post-9/11 Western popular culture. He asks whether these forces are a response to religiously-inspired terrorism, the last gasp of modernist philosophy or a renewed attempt to drive religion from the public square. He will argue that the 'New Atheism' championed by Professor Richard Dawkins will revive the worst elements of 'Social Darwinism', perpetuate economic, educational, social and spiritual inequalities, and foster intolerance and close-mindedness. Professor Frame will contend that the relegation of religious considerations to the fringes of social policy and political discourse will damage Australia's democratic institutions and impoverish community life.

**Tom Frame** was ordained in 1993, he has held parish appointments in Australia and England. He has been Bishop to the Australian Defence Force (2001–07), Patron of the Armed Forces Federation of Australia (2002–06), a member of the Council of the Australian War Memorial (2004–07) and judged the inaugural Prime Minister's Prize for Australian History (2006–07). Professor Frame is the author or editor of 24 books including *Church and State; Australia's Imaginary Wall* (2006), and *Anglicans in Australia* (2007). In 2009 he will release a new book entitled *Losing My Religion*.

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Wednesday 21 January

Catholicism and Protestantism in Australia

**SESSION 12**

9–10.30am

**The Forgotten Divide: Proddies and Micks in Australian politics and society****Professor John Warhurst**

Political Science, Faculty of Arts, The Australian National University

It is commonly forgotten that the major social, economic and political divide within Australia during most of the nineteenth and twentieth centuries was between Protestants and Catholics. The divisions were deep and often bitter and extended across business, social life, the bureaucracy and politics. Institutions, including schools, on both sides encouraged divisions. World War I inflamed the divisions too. Labor was the Catholic party and the Liberals and their predecessors were the Protestant parties. The divisions cannot be explained by a single factor as ethnicity, class and religion were involved. There were tensions between those of Irish and British descent, between the working and middle classes and between Proddies and Micks. The breakdown of the divide was also caused by many factors, within the religious denominations themselves as well as within the wider society and economy. Immigration made the ethnic division less important and changed the characteristics of the denominations. Declining church attendance made religion itself less pervasive. The Vatican Council opened up Catholicism. Social mobility softened class divisions. The Labor split of the 1950s eventually altered the religious character of the political parties. Eventually the divide was between believers and non-believers and between church attenders and cultural Christians rather than between denominations. Finally debates about multiculturalism forged a new joint identity for so-called Anglo-Celts and attention switched to perceptions of a clash between Islam and Western Christianity.

**Discussion questions**

Was the divide between Protestants and Catholics primarily about class, ethnicity or religion?

In what ways was the divide important in society, economy and politics?

To what extent has the divide been erased? What factors have contributed to changing the divide?

**Further readings**

John Warhurst, 'Religion and Politics in the Howard Decade', *Australian Journal of Political Science* (2007).

Judith Brett, 'Protestants', in *Australian Liberals and the Moral Middle Class*, Cambridge University Press, 2003, chapter 3.

John Warhurst, 'Was the DLP a 'church party'', in B. Costar et al, eds, *The Great Labor Schism: a retrospective*, Scribe, 2005.

**John Warhurst** has recently retired as Professor of Political Science in the Faculty of Arts at The Australian National University. He is an Emeritus Professor of Politics at the University of New England and Adjunct Professor at the Flinders University of South Australia and at the ANU. He writes a weekly column for *The Canberra Times* and holds

senior positions in Catholic Social Services Australia and the Australian Republican Movement. One of his primary research and teaching interests is religion and politics and he taught a course on this subject at ANU for many years.

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**SESSION 13**

11am–12.30pm

**Marrying Out: Passion and prejudice in Catholic-Protestant marriages in Australia****Siobhan McHugh**Oral historian, Writer, Broadcaster, School of Journalism,  
University of Wollongong

For over 150 years, until post-war migration diluted the mix, Australia was polarised between the majority Anglo-Protestant Establishment and a minority Irish Catholic underclass. Irish Catholics were the first ethnics in Australia: Catholic convicts were flogged for refusing to attend Protestant services and accused of sedition for speaking in Irish/Gaelic. Religion was code for identity; it reflected social and political tensions derived from colonial times in Ireland.

When Catholic schools were denied state aid from the 1850s on, the impoverished Catholic community determined to fund its own. By the twentieth century, a self-imposed religious apartheid saw Catholics and Protestants live, work and socialise in largely separate circles. Real discrimination underpinned such divisions: religion affected employment and promotion and job advertisements reportedly specified 'Catholics need not Apply' until the 1960s.

In this divided world, 'mixed marriages' between Catholics and Protestants often caused deep family divisions, from disinheritance to social exclusion. Children brought up in such marriages sometimes suffered a confused identity, not fully accepted by either 'side'. Some saw 'mixed marriage' as a third way, a hybrid form that would reconcile ancient prejudices; others rejected religion altogether rather than cleave to one faith or the other.

The right of Catholic and other religious schools to obtain state funding was upheld by the High Court in 1981. The sectarian attitudes of the period no longer apply to Catholics and Protestants in Australia, but parallels can be drawn with post 9/11 attitudes towards Muslims – the new 'Other'.

This paper is based on 42 oral histories of participants in a mixed marriage, children reared in one, or Protestant and Catholic clerics. The research will be the basis for a Doctorate in Creative Arts and a series on ABC Radio National's Hindsight program in 2009.

**Discussion questions**

From what you've heard in this paper, how do the experiences of Catholics in Australia up to 1970 compare with those of Muslims in Australia in recent years?

Did mixed marriages between Catholics and Protestants in Australia reconcile the two communities, or push them further apart?

What sort of 'mixed marriages' do you know of in contemporary Australia and how do they handle religious and cultural differences?

## References

- Hogan, M., *The Sectarian Strand: Religion in Australian History*, (Penguin, Ringwood, Victoria: 1987).
- Radic, T., 'Extracts from a Half-Breed's Diary', *Sweet Mothers, Sweet Maids*, pp 113–125. (ed. K & N. Nelson, Penguin, Ringwood, Victoria: 1986).

**Siobhan McHugh** is an award-winning author and broadcaster, who lectures in Journalism at the University of Wollongong. She co-wrote the television documentary series, *The Irish Empire* and *Echo of a Distant Drum*, which explore the history of the Irish in Australia and other destinations. Her book, *The Snowy—The People behind the Power*, won the NSW Premier's Award for non-fiction, while her other social history work has been shortlisted for the NSW Premier's History Prize (twice), a Eureka Science award, the United Nations Media Peace Prize and a Walkley Award for Excellence in Journalism.

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