The Philosophy Café.

History of Australian Religiosity and Spirituality

Saturday, November 27, 2021

Hosted by

David Miller

Facilitated by

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INTRODUCTORY GUIDE

Thales of Miletus

Lao Tse

Siddhartha Gautama (Buddha)

Jesus of Nazareth

Confucius

Socrates

Plato

Aristotle

Seneca

Augustine of Hippo (Saint Augustine)

Averroes

Saint Thomas of Aquino

Nicolás Machiavelli

Francis Bacon

René Descartes

Montesquieu

Voltaire

David Hume

Jean-Jacques Rosseau

Immanuel Kant

Arthur Schopenhauer

Soren Kierkegaard

G.W. Friedrich Hegel

Karl Marx

Friedrich Nietzsche

Miguel de Unamuno

26 PHILOSOPHERS AND THINKERS OF HISTORY

INTRODUCTION

There are a few important observations and protocols to be mentioned before proceeding to what we understand as religiosity and spirituality in country known as 'Australia.'

Take a look at the image of '26 Philosophers and Thinkers of History' (cover above) purchased at Dreamstime (dreamstime_m_87795341), the image online retailer. Jesus of Nazareth is front and centre, supported by Friedrich Hegel at the foundations of the image. Several of the figures are skeptics and a few were accused of atheism. The list of western philosophers is scaled well beyond those from other parts of the hemisphere. Nevertheless, all, as critics of religiosity and spirituality in one way of another, were never hostile to a basic concept of religiosity and spirituality and never aggressively attacked those we described as 'peoples of faith.'

A protocol for most serious scholars is to speak with calm consideration

Although the alleged 'Anti-Christ', Frederick Nietzsche did not come with calm consideration, his harsh criticism was reserved for what Friedrich Schleiermacher called 'cultured despisers.' Even though, Nietzsche was a critic on Schleiermacher, he was not a cultured despiser, and he would have considered such an attitude as 'ressentiment,' a sense of hostility directed toward an object that one identifies as the cause of one's frustration, that is, an assignment of blame for one's frustration. To be clear, Nietzsche, and all other scholarly critics of religiosity and spirituality, are rejecting 'ressentiment' as a matter of protocol.

Schleiermacher puts it another way, which goes to internal and external dimensions:

> "[T]here are two points of view from which everything taking place in man or proceeding from him may be regarded. Considered from the centre outwards, that is according to its inner quality, it is an expression of human nature, based in one of its necessary modes of acting or impulses ... [R]egarded from the outside, according to the definite attitude and form it assumes in particular cases, it is a product of time and history."

The only philosophers I can think of who have problems with this legacy of the German Romantics would have been mechanical-thinking behaviourists, including religious fundamentalists in exactly the same positivistic thinking.

One last point of the prologue. The discipline of religious studies or studies-in-religion is a fairly recent discipline in the history of the University, and, in Australia, it struggles to remain in place. The University of Queensland has the last remaining school for the discipline. Hostility to the field has come from both believers and nonbelievers, even while the global discipline includes the whole philosophical spectrum, from spiritualists to materialists.

There are, therefore, several different models I can choose from, in an examination of Australian religiosity and spirituality. I am going to use Ninian Smart's dimensions of religion only as a launch place and will produce my own historiographical map. I will attempt to speak to spirituality as well, but all scholarly discussions on the topic tend to be imprecise and that is the nature of the beast. Smart's sevenfold scheme of study are:

1. Doctrinal
2. Mythological
3. Ethical
4. Ritual
5. Experiential
6. Institutional
7. Material (added in his 1989 text, The World's Religions)

Categories 1-3 are taken as 'para-historical' and 4-6 are historical. I do not agree with Smart on this point, and will consider all categories as historical, following Wilhelm Dilthey, and three basic *Weltanschauungen*, or Worldviews:

- Naturalism, represented by Epicureans of all times and places, humans see themselves as determined by nature;
- Idealism of Freedom (or Subjective Idealism), represented by Friedrich Schiller and Immanuel Kant, humans are conscious of their separation from nature by their free will; and
- Objective Idealism, represented by G. W. F. Hegel, Baruch Spinoza, and Giordano Bruno, humans are conscious of their harmony with nature.

The 20th century intellectual history is littered with consideration of worldviews, including Karl Jaspers' *Psychology of Worldviews*. There is much recent works on debating the conceptions in and of worldviews. All critics are right in some way but considered views of the world still prevail.

AUSTRALIAN HISTORY

Manning Clark (1915-1991) has been surpassed as an Australian historian in contemporary discussions, mainly due to outdated use of the language on gender and indigenousness. Nevertheless, such criticism of Clark's history is often too trivial, considering Clark's capacity to alter his tone and thinking in his later years, while still retaining his classic Australian thesis in the multivolume, 'The History of Australia.' Clark is the great Australian storyteller, and the bite of his critics are really from those who dislike epics. The Clarkean model on Australian history, and religiosity and spirituality, is the global conflict in many philosophical ideas of Protestantism, Catholicism, and the European Enlightenment of the 18th century.

So, not only in the formal philosophies of big beliefs of religion and secularity does Clark open up understanding the 'national character', but there are also pathways into wide thematic vision of social history. There is here a great understanding of how gender and education played its role in the 'national culture'. It is important to understand the education debates of the colonial era, as those education developments not only shaped the culture, but the schools that emerged from the debates were the vehicles for propagating the national story.

In what follows, again, is place of launching the enquiry and is not bounded by the Clarkean model. The plurality of religiosity and spirituality from 1942 meant that the model was a good starting point in the history but broke down and required revision to assimilate the East-West dialogue, and in recent years, the North-South dialogue.

In each time frame (except for the first, Dreamtime) I have listed the religious-spiritual leaders. It can never be a fully comprehensive list and the focus is singularly the western philosophical framings. There is too little time and scoping to consider non-western religions, as well as Islam and Judaism. There is also skepticism that 'religion' is a Lockean political devise and has Anglo cultural prejudices. The periodisation I have chosen is:

- 1840-1900
- 1901-1914
- 1915-1930
- 1931-1941
- 1942-1960
- 1961-1966
- 1967-1975
- 1976-1982
- 1983-1995

- 1996-2007
- 2008-2021

The sources to build the listings comes from Wayne Hudson's *Australian Religious Thought* (2016) and my research focused to the scope of Queensland. To demonstrate the design and the meaning of the listing tables, I use below a table listing of Australian humanists which is sourced from Ray Dahliz's *Secular Who's Who* (undated, circa 1980).

The way the tables are read are –

The research database code from this source, the thinker, the life range, coming from this place in the main, and speaking to the main philosophical school. In this table I have not yet differentiated the humanism, and Dahliz periodisation is very bland, from 1950 to circa 1980. I have made a first attempt at periodisation but note that the period 1942-1960 is a general holding pen.

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School	Period
D217	DAHLITZ	Rusden, George William	1819-1903	Queensland	Humanist	1840-1900
D218	DAHLITZ	Trollope, Anthony	1815-1885	United Kingdom	Humanist	1840-1900
D215	DAHLITZ	Longman, Irene Maud	1877-1964	Queensland	Humanist	1915-1930
D130	DAHLITZ	Barley, Keith	1926-1975	South Australia	Humanist	1942-1960
D133	DAHLITZ	Beadnell, Louise	1907-1988	Victoria	Humanist	1942-1960
D135	DAHLITZ	Bender, Robert	1945-	Victoria	Humanist	1942-1960
D136	DAHLITZ	Blair, David	1939-	New South Wales	Humanist	1942-1960
D137	DAHLITZ	Bullock, Laurence	1892-1976	South Australia	Humanist	1942-1960
D138	DAHLITZ	Campbell, John	1906-1976	South Australia	Humanist	1942-1960
D139	DAHLITZ	Campbell, Margaret	1930-	New South Wales	Humanist	1942-1960
D140	DAHLITZ	Carey, Alexander	1922-1987	New South Wales	Humanist	1942-1960
D141	DAHLITZ	Champion, Rafe	1945-	New South Wales	Humanist	1942-1960
D142	DAHLITZ	Christesen, Clemence	1911-	Queensland	Humanist	1942-1960
D143	DAHLITZ	Coates, Collinson	1885-1981	Western Australia	Humanist	1942-1960
D144	DAHLITZ	Cornish, Brenda	1922-	South Australia	Humanist	1942-1960
D145	DAHLITZ	Cornish, Keith	1916-	South Australia	Humanist	1942-1960
D146	DAHLITZ	Crosbie-Goold, Nat	1921-	Victoria	Humanist	1942-1960
D147	DAHLITZ	Duffy, David	1941-	New South Wales	Humanist	1942-1960
D148	DAHLITZ	Duncan, Colin	1915-1989	Victoria	Humanist	1942-1960
D149	DAHLITZ	Dunn, John	1919-1986	Victoria	Humanist	1942-1960
D150	DAHLITZ	Edwards, Ian	1929-	New South Wales	Humanist	1942-1960
D151	DAHLITZ	Ellis, Brian	1929-	Victoria	Humanist	1942-1960

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School	Period
D152	DAHLITZ	Ellis, Donald	1926-1990	South Australia	Humanist	1942-1960
D155	DAHLITZ	Fink, Margaret	1933-	New South Wales	Humanist	1942-1960
D156	DAHLITZ	Fletcher, Laadan	1920-	Western Australia	Humanist	1942-1960
D157	DAHLITZ	Freebury, Julia	1923-	New South Wales	Humanist	1942-1960
D158	DAHLITZ	Gasking, Douglas	1911-	Victoria	Humanist	1942-1960
D159	DAHLITZ	Gerrand, James	1919-	Victoria	Humanist	1942-1960
D160	DAHLITZ	Gilling, Bridget	1922-	New South Wales	Humanist	1942-1960
D161	DAHLITZ	Griffiths, Donald	1901-1979	Queensland	Humanist	1942-1960
D162	DAHLITZ	Hawkings, Gordon	1919-	New South Wales	Humanist	1942-1960
D163	DAHLITZ	Hirshman, John	1921-	New South Wales	Humanist	1942-1960
D165	DAHLITZ	Hosking, Marion	1926-	New South Wales	Humanist	1942-1960
D166	DAHLITZ	Jackson, Camo	1911-1989	Victoria	Humanist	1942-1960
D168	DAHLITZ	Kamenka, Eugene	1928-1994	Australian Capital Territory	Humanist	1942-1960
D169	DAHLITZ	Kane, James	1912-1980	Western Australia	Humanist	1942-1960
D170	DAHLITZ	Kaufmann, Paul	1922-	Australian Capital Territory	Humanist	1942-1960
D171	DAHLITZ	King, Charles	1922-	New South Wales	Humanist	1942-1960
D172	DAHLITZ	Klugman, Richard	1924-	New South Wales	Humanist	1942-1960
D173	DAHLITZ	Leeper, Geoffrey	1903-1986	Victoria	Humanist	1942-1960
D174	DAHLITZ	Levy, Judith	1934-	South Australia	Humanist	1942-1960
D179	DAHLITZ	Marke, Ron	1936-	New South Wales	Humanist	1942-1960
D180	DAHLITZ	Mathews, Harold	1903-	New South Wales	Humanist	1942-1960
D181	DAHLITZ	Maxwell, Stephen	1953-	New South Wales	Humanist	1942-1960
D177	DAHLITZ	Mccelland, James	1915-	New South Wales	Humanist	1942-1960
D182	DAHLITZ	Mendelsohn, Oscar	1896-1978	Victoria	Humanist	1942-1960
D183	DAHLITZ	Messenger, Dally	1938-	New South Wales	Humanist	1942-1960
D184	DAHLITZ	Middleton, Hannah	1942-	New South Wales	Humanist	1942-1960
D185	DAHLITZ	Muirden, Bruce	1928-1991	South Australia	Humanist	1942-1960
D188	DAHLITZ	Oliphant, Marcus	1901-	South Australia	Humanist	1942-1960
D189	DAHLITZ	Passmore, John	1914-	Australian Capital Territory	Humanist	1942-1960
D190	DAHLITZ	Pearce, Harold	1926-1993	New South Wales	Humanist	1942-1960
D192	DAHLITZ	Renton, Nicholas	1931-	Victoria	Humanist	1942-1960
D193	DAHLITZ	Rickard, Alan	1929-	New South Wales	Humanist	1942-1960
D194	DAHLITZ	Saul, Majorie	1923-	New South Wales	Humanist	1942-1960
D195	DAHLITZ	Sinnott, Nigel	1944-	Victoria	Humanist	1942-1960
D197	DAHLITZ	Smith, Francis	1932-	Australian Capital Territory	Humanist	1942-1960
D198	DAHLITZ	Stout, Alan	1900-1983	New South Wales	Humanist	1942-1960
D199	DAHLITZ	Strahan, Ronald	1922-	Western Australia	Humanist	1942-1960
D200	DAHLITZ	Swan, Frederick	1903-1970	South Australia	Humanist	1942-1960
D201	DAHLITZ	Thomson, Donald	1908-1989	Victoria	Humanist	1942-1960
D202	DAHLITZ	Threlfall, Violet	1898-1993	Western Australia	Humanist	1942-1960

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School	Period
D203	DAHLITZ	Traill, Ralph	1905-1991	Victoria	Humanist	1942-1960
D204	DAHLITZ	Tribe, David	1931-	Queensland	Humanist	1942-1960
D205	DAHLITZ	Vick, Lesley	1944-	Victoria	Humanist	1942-1960
D134	DAHLITZ	Von, Behrens	1938-	South Australia	Humanist	1942-1960
D207	DAHLITZ	Weeks, Bill	1909-1975	New South Wales	Humanist	1942-1960
D206	DAHLITZ	Weeks, Daphne	1905-	New South Wales	Humanist	1942-1960
D208	DAHLITZ	Williams, Robyn	1944-	New South Wales	Humanist	1942-1960
D209	DAHLITZ	Woolcock, Peter	1945-	South Australia	Humanist	1942-1960
D210	DAHLITZ	Woolnou, Jim	1915-1992	New South Wales	Humanist	1942-1960
D212	DAHLITZ	Young, Ann	1942-	New South Wales	Humanist	1942-1960
D213	DAHLITZ	Zakarov, Alice	1929-	Victoria	Humanist	1942-1960
D216	DAHLITZ	McKinney, Jack Philip	1891-1966	Queensland	Humanist	1961-1966
D211	DAHLITZ	Wright, Roy	1907-1990	Victoria	Humanist	1961-1966
D128	DAHLITZ	Adams, Phillip	1939-	New South Wales	Humanist	1967-1975
D154	DAHLITZ	Evatt, Elizabeth	1933-	New South Wales	Humanist	1967-1975
D164	DAHLITZ	Hollows, Fred	1929-1993	New South Wales	Humanist	1967-1975
D167	DAHLITZ	James, Victor	1897-1984	Victoria	Humanist	1967-1975
D176	DAHLITZ	Lowe, Ian	1942-	Queensland	Humanist	1967-1975
D178	DAHLITZ	Mackie, John	1917-1981	New South Wales	Humanist	1967-1975
D186	DAHLITZ	Murphy, Lionel	1922-1986	New South Wales	Humanist	1967-1975
D187	DAHLITZ	Noffs, Ted	1926-	New South Wales	Humanist	1967-1975
D196	DAHLITZ	Smart, John	1920-	Australian Capital Territory	Humanist	1967-1975
D219	DAHLITZ	Wright, Judith	1915-2000	Queensland	Humanist	1967-1975
D129	DAHLITZ	Armstrong, David	1926-	New South Wales	Humanist	1976-1982
D131	DAHLITZ	Baxendell, Cedric	1922-	Queensland	Humanist	1983-1995
D132	DAHLITZ	Baxendell, Margaret	1922-	Queensland	Humanist	1983-1995
D153	DAHLITZ	Evans, Gareth	1944-	Victoria	Humanist	1983-1995
D175	DAHLITZ	Lloyd, Victor	1921-	Queensland	Humanist	1983-1995
D191	DAHLITZ	Rees, Lloyd	1985-1988	Queensland	Humanist	1983-1995

Humanism crosses every artificial boundary of secularity, religion, and spirituality, which is why the full table to produced here.

AUSTRALIAN DREAMTIME AND INTO THE PRESENT

Australia's Aboriginal people developed the animist spirituality of the Dreaming and some of the earliest evidence for religious practices among humans has been found in the archaeological record of their ancestors. Torres Strait Islander religion bore similarities to broader Melanesian spirituality.

The Aborigines of Northern Australia (Arnhem Land) retain stories, songs and paintings of trade and cultural interaction with 'boat-people' from the north. These people are generally regarded as being from the east Indonesian archipelago. There is some evidence of Islamic terms and concepts entering northern Aboriginal culture via this interaction. Aboriginal and Islander communities have also adapted Christian theologies into indigenous church rituals. There are indigenous Christian leaders who have developed 'heterodox' (contested) theology which express greater accommodation to the Dreaming belief and local storytelling. Garry Worete Deverell's *Gondwana Theology: A Trawlooway man reflects on Christian Faith* (2018) is a good example

AUSTRALIA 1840-1900

Speaking about the South Australian Colony, Manning Clark stated:

"The existence of a large group of dissenters, influenced by the teaching of the Voluntarys on the relation between the state and religion, prepared the way for the abolition of state aid to religion in 1851. So South Australia pioneered two great movements in the social history of Australia: how to appear radical and be conservative, and how to be a puritan without doctrines.[1]"

Yet speaking of bushy masculine part of the population, Clark said:

"To such men the sight of a white woman was a novelty, and they spent their lives as strangers to the refining influence of religion and education.[2]"

And:

"While priests and parsons wrangled over the role of religion in education, the squatters were driven to desperate remedies to solve their labour shortage.[3]"

In the Clarkean perspective, religion and spirituality was understood with a great disregard to culture and had a banal materialist outlook. Clark writes:

> "The same flatness and dullness prevailed in its society. Men sought distraction and comfort not in art, literature, or religion, but in drinking, making money, and eating. The rest of the heavy, dull hours were consumed in scandal, which had become, in the words of one captious observer, 'the unrectified, pernicious alcohol, which undermines the enjoyment of more lives, than that ever did which enters the mouth'.[4]"

From series of Australian writers of the period you get an archetype of religiosity and spirituality – as from:

Novelists: Marcus Clarke (1846–1881), Arthur Hoey Davis (pen name, Steele Rudd; 1868-1935), Miles Franklin (1879–1954), Joseph Furphy (1843–1912), Norman Lindsay (1879–1969), and Dorothea Mackellar (1885–1968).

Poets: C. J. Dennis (1876–1938), Mary Gilmore (1865–1962), Adam Lindsay Gordon (1833–1870), Charles Harpur (1813–1868), Henry Kendall (1839–1882), Henry (1867–1922) and Louisa Lawson (1848–1920), and (of course) Andrew Barton "Banjo" Paterson (1864–1941).

But **overlooked** are Australian literary archetypes with different attitudes to the bushman's mythology, religiosity, and spirituality, as well as different attitudes to land, gender, race, and culture, as from:

Novelists: Francis Adams (1862–1893), Marie Bjelke-Petersen (1874–1969), Ada Cambridge (1844–1926), Alice Guerin Crist (1876–1941), Zora Cross (1890–1964), Dymphna Cusack (1902–1981), James (1890–1976) and Jean Devanny (1894–1962), Mabel Forrest (1872–1935), Vance Palmer (1885–1959), Katharine Susannah Prichard (1883–1969), Ethel Richardson (pen name, Henry Handel Richardson; 1870–1946), Catherine Helen Spence (1825–1910), and Ethel Turner (1873–1958).

Poets: George Essex Evans (1863–1909), Paul Grano (1894–1975), Bernard O'Dowd (1866–1953), John Bernard O'Hara (1862–1927), Nettie Palmer (1885–1964)

Since Russel Ward's *The Australian Legend* (1958) Australian historians have debated the significance of the archetypes in this period. Ward's Legend thesis was challenged by Humphrey McQueen in 1970, and the McQueen counterargument influenced the development of the Australian New Left.

Furthermore, this early period becomes foundational for the national mythology due to the ugly and polemical trans-colonial debates on national education. As Clark describes it:

> The government, the Presbyterians and the dissenters suggested a system of national schools, in which the children would be taught religious opinions but not religious doctrines. But neither the Anglicans nor the Catholics would have a bar of it. To both all attempts to teach something so vague as a religion on which all agreed would lead to indifference and unbelief. Broughton went so far as to tell the chairman of a select committee of the legislative council on education in 1844 that if the children were not to be taught the doctrines of their own persuasion he would rather they were not taught at all. Bishop Polding took the same stand, though he cleverly evaded giving the appearance of preferring ignorance to error.[5]

The heated sectarianism continued in the debates of national culture, religion, and education, until the end of the 1950s. However, from the beginning of the national mythology, there was a middle pathway, as Clark first describes:

> "Outside the Anglican church the Protestants were enlivened and strengthened by the coming of the Voluntarys and by the evangelical revival in England and Scotland. They were strengthened, too, at least temporarily, by the arrival of men such as Carmichael and Mansfield who believed there was such a thing as the religion of everyman, a religion without a catechism and without doctrines, firmly based on revelation of God's word in the Old and the New Testament. At the same time their religion drew inspiration from the teaching of the Enlightenment on human brotherhood and the possibility of achieving happiness on earth."

> "… For good or evil the Protestant clergy had allowed their religion to become a religion of social utility and its reputation to depend on the survival in that society of the need for moral policemen."

> …In this way the Catholic Church, like the Protestant churches, tended to become a religion of social utility...[6]"

Seen this way, the Clarkean model can be adapted to speak of Doctoral Catholicism, Doctoral Protestantism, and a host of religious or spiritual understandings in the middle. Such pathways were carried forward politically by variants of socialism or social liberalism. Thus, Clark condemns the ignorance in the mythological archetype, as the gesture of mateship:

> "At the same time the bush workers were groping towards quite a different set of values. Ignorant of the consolations of religion, untouched by the traditions and conventions of European society, they looked for a comforter to offset the loneliness of their lives and to protect them against its dangers. They found it in mateship.[7]"

Australians have since debated whether such a gesture of mateship was empty or whether it was a holder for different ideological valuing, such as militarism and nationalism.

The Religious-Spiritual Leaders in Australia for this Period are:

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
A001	ADB	John Dunmore Lang	1799-1878	New South Wales	Calvinism
A041	ADB	William Thomas Thornhill Webber	1837-1903	Queensland	Christian Biblicist Education; Anti-Erastian Christianity
A012	ADB	Edward Wyndham Tufnell	1814-1896	Queensland	Christian Church Education
A014	ADB	Frederick Thomas Brentnall	1834-1925	Queensland	Christian Modern Business Culture
B052	ADEB	Karl Wilhelm Edward Schmidt	1800-1864 (approx. marker for birth)	Queensland	Evangelicalism
B016	ADEB	Mathew Blagden Hale	1811-1895	Queensland	Evangelicalism
B057	ADEB	Thomas Blacket Stephens	1819-1877	Queensland	Evangelicalism
B014	ADEB	John Brown Gribble	1847-1893	Queensland	Evangelicalism
B072	ADEB	Florence Selina Harriett YOUNG	1856-1940	Queensland	Evangelicalism
C005	Charles Strong	Arthur Hoey [Steele Rudd] Davis	1868-1935	Queensland	Literary Folk Education
A019	ADB	James Quinn	1819-1881	Queensland	Pre-Vatican I Catholic Education
A025	ADB	Margaret Berry	1832-1918	Queensland	Vatican I Catholic Education

AUSTRALIA 1901-1914

The new century and the new federation brought a new way of thinking of the Edwardian period. It was a strange revolt against Victorian moralism, with an emphasis on cultural respectability (rather than moral) and strong desire to create a peaceful world, rejecting the

war imperialism of the past. The coming of War World I broke that dominant worldview in its briefest time, however, it was foundational to a different approach to religiosity and spirituality which developed in the 1920s before global economic collapsed and would be revived in the late 20th century and early 21st century.

The Religious-Spiritual Leaders in Australia for this Period are:

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
C015	Charles Strong	John Stewart Pollock	1848-1926	Queensland	Anglican
C022	Charles Strong	St Clair Donaldson	1863-1935	Queensland	Anglican
A030	ADB	Montagu John Stone-Wigg	1861-1918	Queensland	Anglo-Catholicism
C013	Charles Strong	Janet Strong	1846-1920	Victoria	Australian Church
C006	Charles Strong	Charles Strong	1844-1942	Victoria	British Idealist-Christian Socialist Education
A008	ADB	David John Garland	1864–1939	Queensland	Christian Biblicist Education
A027	ADB	Marianne Helena Brydon	1864-1941	Queensland	Christian Broad-Curriculum Education
A031	ADB	Reginald Heber Roe	1850-1926	Queensland	Christian Classical Education
A013	ADB	Francis de Witt Batty	1879-1961	Queensland	Christian Classical Education
C010	Charles Strong	Francis Anderson	1858-1941	Victoria	Christian Hegelian Idealism
A034	ADB	Samuel Wood Brooks	1840-1915	Queensland	Christian Modernist Liberal Education
A020	ADB	John Gerard Anderson	1836-1911	Queensland	Christian Secular Education
C007	Charles Strong	Digby Frank Denham	1859-1944	Queensland	Evangelical Modern Business Culture
B031	ADEB	Thomas John Malyon	1844-1921	Queensland	Evangelicalism
B060	ADEB	George Soo Hoo Ten	1848-1934	Queensland	Evangelicalism
C008	Charles Strong	Douglas Price	1874-1916	Queensland	Literary Liberal Christianity
C009	Charles Strong	Ernest Northcroft Merrington	1876-1953	Queensland	Post-Idealist Christian Modernist Education
C023	Charles Strong	Thomas Walker	1858-1932	Queensland	Spiritualist Rationalism
C012	Charles Strong	George Walters	1853-1926	New South Wales	Unitarian
A022	ADB	John Joseph Barrett	1840-1921	Queensland	Vatican I Catholic Education

AUSTRALIA 1915-1930

The slaughter at Gallipoli in 1915 ended what has been referred to as the period of the Australian social experiment. British socialism in the antipode was made respectable. Progressive change without violence of a revolution had occurred, although the violence towards marginalised populations in the era of the White Australia Policy and the indigenous flora and fauna policies was not discussed and politely not seen at the time. The 1920s brought American modernism to Australian culture in small doses. Billy Hughes' policies had secured Australia as British but extending Australia out into the world as the new imperialist power, just as imperialism was falling out of favour. Australian Christian missionaries had cleared a path for the state colonialism in the decades previously, but Church and State relations were often not peaceful. Religion was a colonial power, but it was also a spiritual source of the anti-imperialism. Institutional Religion lined up with the State, but the biggest critics of colonial actions came from the seats in places of worship. From such ideological criticism, came resistance, and occasionally reversal of government policy.

Among those in that middle pathway of social utility and ethical compassion (mentioned above) were Australian Communists, **and** persons of religious or spiritual valuing. Comparative religion was emerging as a new global field in this period. The field has since had several criticisms placed upon it. However, coming from a place of cultural insularity, changes in the understanding of religiosity and spirituality was happening. As that insularity broke down for each leading scholar, cultural-centric approaches were challenged, and eventually the challenge was made that 'comparability' only reinforced a western category of religion upon non-western cultural forms. For this period, matters were only loosening up. The problems of religion were started to be openly debated among scholars, as skepticism gained pace. Sectarianism was challenged much more than it had been in the anti-Sabbatarian debates of the 1880s. The Catholic fight for state aid to education continued, but it was in the shadows to the main event – the rise of public education to which private education had a certain insecurity. Free, compulsory, state education had been legislatively established in the 1870s, but it took the next fifty years before the great growth of primary and secondary schools. Furthermore, the only university teaching, until 1911, were Sydney, Melbourne, and Adelaide. The University of Queensland heralded a more pragmatic approach to higher education.

Pragmatic approaches to religiosity and spirituality were just taking hold in Australia among a small group of thinkers. This was more than the narrative of social utility. It was happening through education, and John Dewey's *Democracy and Education: an introduction to the philosophy of education* (1916) was seminal. It began a movement of Progressive education. There are legitimate criticisms of the Deweyan educationalist theories, but Dewey would seem to have created a divide between those who argue that the origins of cultural

institutions and education lay in original occupations and industries of ancient people and the early history of science (the Pragmatic outlook) and those who argue that the origin of thought of the modern mind in the aesthetic and myth (the 'Spiritual' outlook). There were nevertheless religious sensibilities in Dewey's thinking and the kind of humanism he advocated, even in his later meliorist positioning. Dewey's democratic convictions were deeply rooted in the social ideals and the Social Gospel of the period but, as his thinking matured, he relied less on theological descriptions and spoke in the language of philosophical and humanist spirituality. John Dewey (1859-1952) connects in his correspondence to the great leaders of ethics and spirituality: with Henri Bergson (1859-1941), Martin Buber (1878-1965), George S. Counts (1889-1974), William Rainey Harper (1856-1906), Sidney Hook (1902-1989), and George Santayana (1863-1952).

The Religious-Spiritual Leaders in Australia for this Period are:

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
C011	Charles Strong	Fred Sinclaire	1881-1954	Victoria	Australian Church
A024	ADB	John William Charles Wand	1885-1977	Queensland	Christian Biblicist Education
A004	ADB	Bernard (Joseph) McKenna	1870-1937	Queensland	Christian Conservative Broad-Curriculum Education
A018	ADB	James Alexander Robinson	1888-1971	Queensland	Christian Conservative Modernist Education
A023	ADB	John Saunders Huxham	1861–1949	Queensland	Christian Dissenting Tradition Socialism
C004	Charles Strong	Annie Thorp	1890-1930 (approx. Year Markers)	Queensland	Christian Dissenting Tradition Socialism
C016	Charles Strong	Margaret Thorp	1892-1978	Queensland	Christian Dissenting Tradition Socialism
A026	ADB	Margaret Sturge Watts	1892–1978	Queensland	Christian Dissenting Tradition Socialism
A029	ADB	Michael Scott Fletcher	1868-1947	Queensland	Christian Modernist Education
H002	MBH	William Marquis Kyle	1892-1962	Queensland	Christian Modernist Education
A040	ADB	William Faulkner Bevington	1871-1944	Queensland	Christian Secular Education
A032	ADB	Richard Bardon	1886–1969	Queensland	Christian Traditional Empirical Historiography
B013	ADEB	Ernest Richard Bulmer Gribble	1868-1957	Queensland	Evangelicalism
B009	ADEB	Lionel Bale Fletcher	1877-1954	Queensland	Evangelicalism

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
I001	Megachurch	Kenneth Scott Latourette*	1884-1968	Queensland	Evangelicalism
B006	ADEB	John Carnegie Farquhar	1887-1972	Queensland	Evangelicalism
A036	ADB	Sir James Duhig	1871-1965	Queensland	Irish Loyalist Catholic Education
A038	ADB	Thomas Thatcher	1886-1948	Queensland	Literary Liberal Christianity
J001	Old Qld Poetry	Peter Austen	1892-1939	Queensland	Literary Liberal Christianity-Islam
I002	Megachurch	Aimee Semple McPherson*	1890-1944	Queensland	Megachurch Prosperity Gospel Education
A016	ADB	Irene Maud Longman	1877-1964	Queensland	Modernist Social Work Education

* American in Australia.

AUSTRALIA 1931-1941

The decade of the 1930s globally was bleak. The Australian sense of isolation strengthen; a British island continent in an oriental world. However, educators in this period were reaching out into the Pacific and Asia, and there was a growth in the East-West dialogue, which reached a peak in F.S.C. Northrop's *The Meeting of East and West* (1946). Colonialism remained but the seeds of the collapse of Empire had taken root.

This was the period that New Education came to Australia beyond the small group of thinkers. New Education movement, also known as the New School, education nouvelle (in French), and Reformpädagogik (in German), was the early 20th-century progressive movement within education and the British-European counterpart to the progressive education movement. In 1921, the New Education Fellowship was founded, with origins in Theosophy, but quickly grew into the larger New Education Movement with the leadership of John Dewey, Maria Montessori (1870-1952), G. Stanley Hall (1846-1924), and Jean Piaget (1896-1980). The 1937 New Education Fellowship (NEF) South Africa-Australasia Tour had an incredible impact on Australian education. Kevin Brehony has done work on the international conferences of the NEF and its worth seeing what he says:

> "The conference in Australia was held in August and September and was organized for the NEF by the Australian Council for Educational Research. This body was also financed by the Carnegie Corporation, and under its president Frank Tate it had produced more than fifty reports on education by the time the conference was held. Speakers at the conference included Rugg, Bovet and Isaac Kandel, the comparativist professor from Teachers' College, Columbia. Malherbe discussed research in

education, the first occasion when it had been addressed specifically at an NEF conference and he made the point that universities should establish strong faculties of education where teachers could be trained. Like Boyd, he argued that this would increase their status by having been associated with research in education and enable them to compete with other professions for what have been termed here the various forms of capital.[8]"

The Religious-Spiritual Leaders in Australia for this Period are:

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School	Period
I050	Megachurch	William Booth-Clibborn	1893-1969	Queensland	Pentecostal Evangelicalism	1931-1941
I017	Megachurch	Frederick van Eyk	1895-1939	Queensland	Pentecostal Evangelicalism	1931-1941

AUSTRALIA 1942-1960

This period is where my doctorate comes to play. My thesis was on the Americanisation of Australian Protestant thought from 1945 to around 1985. Rather than reproduce the analysis anew I will draw on a few sections of the doctorate with minor updating for the purpose of the paper.

Protestantism has seen the creation of cultural centres. Until World War I, world-wide Lutheranism had been centred in Germany. In the beginning, Calvinism had been centred in Calvin's Geneva, but two other cultural centres soon developed for Calvinism; Scotland (Church of Scotland) and Holland (Dutch Reformed Church). World-wide Anglicanism centred at Canterbury, and behind Canterbury has been Westminster. From the state church religions, developed a multitude of Protestant sects. The Mennonites, the Moravians, the Congregationalists, the Presbyterians, the Methodists, and the Plymouth Brethren are the leading examples. These Protestant sects rejected the hierarchical structures of the state church religion, and so it was assumed that they had no cultural centres. The truth here is partial. There were no natural cultural centres that these Protestant sects could easily turn towards. However, all these Protestant sects were to find a cultural centre in the emerging democratic culture of the United States.

The Pacific War had brought the Australian Church into contact with their American Protestant counterparts. Post-war Britain had seen a decline in church attendance and

religious belief, while the United States was, at the time, surging in religious revivalism. The Americanization of Australian Protestantism began with the American invasion of troops stationed in Queensland during the Pacific War. The American invasion began in February 1942 and lasted 1852 days, ending in February 1947. It was, therefore, with the closer postwar Australian-American diplomatic relations, that the Australian churches turned towards the United States to provide models of Church life. Churches were looking for models to deal with the problem of moral-religious decline in Australia. It was becoming apparent that those models might come from the American Protestant culture, and more specifically from the American Revivalist Tradition.

The post-1945 period should be seen as a transition from dependence on British Protestant culture to seeking out new perceptions and methodologies from the United States. This did not begin at the end of World War II, in the above sections we have seen earlier intercourse between the two cultures, nevertheless, the 'manifest destiny' for Australia was to become a cultural base for the United States, in the latter half of the American century.

The 1950s and 1960s were periods of a deep-seated Americanizing of Australian families. Children of this period were introduced to American television which in turn introduced them to American folklore. It was not an uncommon sight to see children in Brisbane playing "Davy Crockett and Red Indians" in appropriate costume. None seemed to question the strangeness of children playing out the roles of a foreign national folklore. Yet for American children to be seen to be playing "Ned Kelly and the Black Fellas" would have been considered odd. Australian adults were also offered American toys. An 1964 advertisement in the *Courier Mail* proclaimed "it's here! Rambler AMERICAN the luxury Six from the U.S.A. for Australians who want something better!". The message is clearly that something better would never be found in Australia, but in the United States.

The Religious-Spiritual Leaders in Australia for this Period are:

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
A015	ADB	Henry Emmanuel [Harry] Roberts	1900-1984	Queensland	Christian Broad-Curriculum Education
A035	ADB	Sir Herbert George Watkin	1898-1966	Queensland	Christian Secular Modernist Education
E001	Diary of a Methodist Clergyman	George Nash	1905-2003	Queensland	Conservative-Liberal Evangelical Education
A007	ADB	Cyril David Alcorn	1911–1972	Queensland	Conservative-Liberal Evangelical Education
B062	ADEB	Charles Henry Troutman Jr.*	1914-1991	Queensland	Evangelicalism

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
I008	Megachurch	Cecil Harris	1935-2010 (approx. Year Markers)	Queensland	Fundamentalist Pentecost Christianity
F046	Faith Education Qld	Ivan Alcorn	1912-1972	Queensland	Methodist
F044	Faith Education Qld	Ian Grimmett	1935-2010 (approx. Year Markers)	Queensland	Methodist
A039	ADB	Vincent Clare (Vince) Gair	1901–1980	Queensland	Renegade Laborite Education

* American in Australia

AUSTRALIA 1961-1966 (THE LATE MENZIES YEARS)

The British-Australian world of Robert Menzies was fast in decline in his last years in office as Prime Minister. British influence on religious belief can be seen in the strong royalist sentiment shared by Protestant churches, and also shared with Loyalist Catholics such as Archbishop Duhig. The patriotism of World War I had kindled an affection for the British throne and cast suspicious on Catholics. Those days of sectarianism were, however, viewed obnoxiously in the 1950s. The sectarian polemicists had out ridden popular support. Prejudice had lingered among the population but by the early 1960s it was an unfashionable sub-culture. Its presence would never completely disappear. It also has to be noted that its historical roots laid in both religious fundamentalism and civic Protestantism, and that the prejudices were not restricted to religious or spiritual believers.

There were new cultural attitudes which shaped the thinking on religiosity and spirituality. There was the Australian love affair with 'the London mod' in the early swinging UK sixties. There was the American love affair with the new American science education of the space age, and that filtered into 'under down.' Then there was Donald Horne's *The Lucky Country: Australia in the Sixties* (1964), the book where Horne declares:

> "Australia is a lucky country run mainly by second rate people who share its luck. It lives on other people's ideas, and, although its ordinary people are adaptable, most of its leaders (in all fields) so lack curiosity about the events that surround them that they are often taken by surprise.[9]"

The Religious-Spiritual Leaders in Australia for this Period are:

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
F008	Faith Education Qld	Arthur Preston	1912-1985	Queensland	Liberal-Left Evangelical Education; Christian Multiculturalism and Religionist Historiography
I016	Megachurch	Frank Nicklin	1895-1978	Queensland	Methodist
I030	Megachurch	Leo Harris	1935-2010 (approx. Year Markers)	Queensland	Pentecostal Restorationist Christianity

AUSTRALIA 1967-1975 (THE WIDER WHITLAM YEARS)

The policies of the reformist Whitlam government (1972-1975) have been long debated but the reformist spirit had taken hold of the country much earlier, and a pathway existed in the governments of Harold Holt (1966-1967), John McEwen (1967-1968 December-January), John Gordon (1968-1971), and William McMahon (1971-1972).

The Holt Government continued the dismantling of the White Australia policy, amended the constitution to give the federal government responsibility for indigenous affairs, and took Australia out of the sterling arena. Holt promoted greater engagement with Asia and the Pacific and made visits to a number of East Asian countries, but there was an undercurrent. His government expanded Australia's involvement in the Vietnam War and maintained close ties with the United States under President Lyndon B. Johnson. Gordon personally had a strong ethos of social liberalism but had a Government fairly unsympathetic. In October 1973, Gorton introduced a motion in the House of Representatives calling for the decriminalisation of homosexuality, co-sponsored by Labor's Moss Cass. The motion passed by 24 votes, with all parties receiving a conscience vote. However, it was of no legal effect as homosexuality law was the province of state laws and territory ordinances.

McMahon's short-term Government continued in the reforming policies with no particular passion, including the phased withdrawal of Australian troops from Vietnam. One of the first actions of the Whitlam Government was to order the Australian Army Training Team home from Vietnam, ending Australia's involvement in the war. The war formally ended in 1975. Among the great immediate reforms of the Whitlam duumvirate were:

- Negotiate for establish full relations with the People's Republic of China and broke those with Taiwan.
- Exempted everyone from military conscription
- Reopened the equal pay case pending before the Commonwealth Conciliation and Arbitration Commission, and appointed a woman, Elizabeth Evatt, to the commission;
- Eliminated sales tax on contraceptive pills;
- Announced major grants for the arts;
- Appointed an interim schools commission; and
- Barred racially discriminatory sports teams from Australia and instructed the Australian delegation at the United Nations to vote in favour of sanctions on apartheid South Africa and Rhodesia.

It was a social revolution unimaginable in the late 1960s Australia. And it gave birth to other polarising forms of religiosity and spirituality.

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
F038	Faith Education Qld	Gordon Jones	1935-2010 (approx. Year Markers)	Queensland	Baptist Fundamentalist Creationist Education
A017	ADB	Ivan Wells Alcorn	1912–1972	Queensland	Conservative-Liberal Evangelical Education
A011	ADB	Edward Gordon [Ted] Gibson	1915–1991	Queensland	Fundamentalist Christianity
F009	Faith Education Qld	Athol Gill	1937-1992	Queensland	Liberal-Left Evangelical Education; Christian Multiculturalism and Religionist Historiography
F015	Faith Education Qld	Charles Ringma	1942-2021 Present	Queensland	Liberal-Left Evangelical Education; Christian Multiculturalism and Religionist Historiography
I026	Megachurch	Joh Bjelke-Peterson	1911-2005	Queensland	Lutheran
I011	Megachurch	Clark Taylor	1945-2021 Present (approx. Year Markers)	Queensland	Megachurch Prosperity Gospel Education; Charismatic Christianity
F071	Faith Education Qld	Lew Born	1928-2019	Queensland	Methodist

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
F017	Faith Education Qld	Cliff Hospital	1935-2010 (approx. Year Markers)	Queensland	Modernist Neo-Liberal Christianity
F036	Faith Education Qld	Geoffrey J. Paxton	1935-2010 (approx. Year Markers)	Queensland	Reformed Church Restorationism
F073	Faith Education Qld	Lloyd Geering	1918-2021 Present	Queensland	Sea of Faith

AUSTRALIA 1976-1982 (THE FRASER YEARS)

The years of the Fraser Government (1975-1983) was the era that economic 'dries' or rationalists had their revenge on the achievements of the social reformist agendas. However, Prime Minister Malcolm Fraser opened the door for Vietnamese 'boat-people' to resettle into Australian Society and laid the course for the statesman and his future criticism of Liberal Party policies. The polices of the Fraser Government (1975-1983) not only weight heavily on the economy, but it merely reverted to the mess of economic policy in the Holt-Gordon-McMahan years. This opened the door to Hawke Government coming to power and the reformist policy of the Accord. The period saw the knee-jerk reaction in Protestant and Catholic churches, a return to hard social conservatism and the naive worship of all things economic. Religiosity and spirituality divided in Australia. There were those who keep the Whitlam reformist agenda, and there were those to whom Whitlam's social revolution was too much of a shock.

The Religious-Spiritual Leaders in Australia for this Period are:

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
I028	Megachurch	John Moses	1930-2021 Present	Queensland	Anglican
F090	Faith Education Qld	Ray Barraclough	1935-2010 (approx. Year Markers)	Queensland	Anglican
F047	Faith Education Qld	Ivan Bowden	1935-2010 (approx. Year Markers)	Queensland	Anglican

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
F067	Faith Education Qld	Ken Ham	1951-2021 Present	Queensland	Baptist and Australian Creationist Leader
F078	Faith Education Qld	Norman E. Weston	1935-2010 (approx. Year Markers)	Queensland	Baptist Populist Fundamentalism
F100	Faith Education Qld	Rona Joyner	1935-2010 (approx. Year Markers)	Queensland	Baptist Populist Fundamentalism
F068	Faith Education Qld	Ken Smith	1935-2010 (approx. Year Markers)	Queensland	Baptist Skepticism Anti-Creationist Education
F035	Faith Education Qld	Geoff Waugh	1937-2021 Present (approx. Year Markers for death)	Queensland	Charismatic Christianity; Church Growth
F033	Faith Education Qld	Gary Bouma	1942-2021	Victoria	Christian Multiculturalism and Religionist Historiography
I004	Megachurch	Barry Chant	1939-2021 Present	Queensland	Christian-Pentecostal Traditional Empirical Historiography
F029	Faith Education Qld	Elizabeth Nolan	1945-2021 Present (approx. Year Markers)	Queensland	Conservative-Liberal Evangelical Education and RECP State Religious Program
A010	ADB	Donald [Don] Brady	1927–1984	Queensland	Conservative-Liberal Evangelical Indigenous Education
A006	ADB	Charles Enoch Edward Harris	1931–1993	Queensland	Conservative-Liberal Evangelical Indigenous Education
A033	ADB	Rolland Arthur [Rollie] Busch	1920-1985	Queensland	Global Neo-Orthodoxy Christianity
I060	Missing	Tersa Jordan	1950-2021 Present (approx. Year Markers)	Queensland	Liberal-Left Evangelical Education
L004	Wikipedia	Noel Preston	1941–2020	Queensland	Liberal-Left Evangelical Education; Christian Multiculturalism and

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
					Religionist Historiography
I061	Missing	Trevor Jordan	1950-2021 Present (approx. Year Markers)	Queensland	Liberal-Left Evangelical Education; Christian Multiculturalism and Religionist Historiography
I013	Megachurch	Dennis Princes	1945-2021 Present (approx. Year Markers)	South Australia	Literary Pentecostal Modernism
I033	Megachurch	Nolene Princes	1945-2021 Present (approx. Year Markers)	South Australia	Literary Pentecostal Modernism
L003	Wikipedia	Neville Bonner	1922-1999	Queensland	Modernist Liberal Indigenous Education
I049	Megachurch	Trevor Chandler	1945-2021 Present (approx. Year Markers)	Queensland	Pentecostal Megachurch Christianity
F072	Faith Education Qld	Lin Powell	1939-2021 Present	Queensland	Presbyterian
F060	Faith Education Qld	John Mackay	1945-2021 Present (approx. Year Markers)	Queensland	Presbyterian and Australian Creationist Leader
F061	Faith Education Qld	John Mavor	1933-2010 (approx. Year Markers for death)	Queensland	Uniting Church
F045	Faith Education Qld	Ian Mavor	1938-2015	Queensland	Uniting Church and RECP State Religion Program

AUSTRALIA 1983-1995 (THE HAWKE-KEATING YEARS)

It is only since the early 1980s, that the question of the relationship between the Australian Church and the Australian culture was raised by popularist sociologists (Robert Banks and

Bruce Wilson) and media personalities (David Millikan and Mal Garvin). Garvin attempted a populist history, interlinking Australian mythology and Australian Christianity, which was based solely on Russell Ward's work. Serious historical scholarship had addressed the question of the power of cultures to shape religious belief, and the power of belief to shape culture.

This thinking had forms of religiosity and spirituality in Australian society in this period. Following the lead of the Hawke (1983-1991) and Keating (1991-1996) Governments, there was a greater momentum to the criticism of culture, on one hand, and, on the other hand, lifting up of marginalised cultures. The reformist spirit got stronger in the country with the achievements of:

- The establishment of Landcare;
- The introduction of the universal healthcare scheme Medicare;
- Brokering the Prices and Incomes Accord;
- creating Asia-Pacific Economic Cooperation (APEC);
- Floating the Australian dollar, and deregulating the financial sector;
- Introducing the Family Assistance Scheme;
- Enacting the Sex Discrimination Act to prevent discrimination in the workplace;
- Declaring "Advance Australia Fair" as the country's national anthem;
- Initiating superannuation pension schemes for all workers;
- Negotiating a ban on mining in Antarctica;
- Overseeing passage of the Australia Act that removed all remaining jurisdiction by the United Kingdom from Australia;
- Pursuing reconciliation agenda with Australia's Indigenous population;
- Deepening Australia's economic and cultural ties with Asia, and;
- A failed referendum to make Australia a republic.

With Keating there were also reforms in tax laws and superannuation schemes. Governments became obsessed with the economy.

The Religious-Spiritual Leaders in Australia for this Period are:

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
I055	Missing	Ange Andrews	1950-2021 Present (approx. Year Markers)	Queensland	Anarchist Modernist Anabaptism
F024	Faith Education Qld	Dave Andrews	1951-2021 Present	Queensland	Anarchist Modernist Anabaptism
F082	Faith Education Qld	Paul E. Grant	1935-2010 (approx. Year Markers)	Queensland	Assemblies of God
F003	Faith Education Qld	Alan Kidd	1927-2021 Present	Queensland	Christian Modernist Social Work Education
F018	Faith Education Qld	Clive Krohn	1929-2020	Queensland	Christian Modernist Social Work Education
F005	Faith Education Qld	Allan Mullaly	1935-2010 (approx. Year Markers)	Queensland	Conservative Evangelical Education
F002	Faith Education Qld	A.J. Munday	1935-2010 (approx. Year Markers)	Queensland	Conservative Evangelical Education
F011	Faith Education Qld	Brian Millis	1945-2021 Present (approx. Year Markers)	Queensland	Conservative Post-Modern Evangelicalism
F022	Faith Education Qld	Craig Skinner	1935-2010 (approx. Year Markers)	Queensland	Conservative-Liberal Evangelical Education
F019	Faith Education Qld	Col Warren	1935-2010 (approx. Year Markers)	Queensland	Conservative-Liberal Evangelical Education

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
F016	Faith Education Qld	Chris Walker	1945-2021 Present (approx. Year Markers)	Queensland	Conservative-Liberal Evangelical Education
F006	Faith Education Qld	Allen S. Roberts	1935-2010 (approx. Year Markers)	Queensland	Fundamentalist Christianity; Conservative Evangelical Education
I015	Megachurch	Frank Houston	1922-2004	New South Wales	Megachurch Prosperity Gospel Education
F092	Faith Education Qld	Reginald Klimionok	1937-2021 Present	Queensland	Megachurch Prosperity Gospel Education; Charismatic Christianity
F041	Faith Education Qld	Howard Carter	1936-1992	Queensland	Pentecostal Dominion Theology
F057	Faith Education Qld	John Gagliardi	1935-2010 (approx. Year Markers)	Queensland	Pentecostal Neo-Liberal Education (Cultural Warrior)
F076	Faith Education Qld	Nigel Lee	1934-2011	Queensland	Presbyterian
I021	Megachurch	Iain H. Murray	1931-2021 Present	South Australia	Reformed Church
F043	Faith Education Qld	Ian Gillman	1927-2005	Queensland	Uniting Church

AUSTRALIA 1996-2007 (THE HOWARD YEARS)

To repeat, Governments had become obsessed with the economy. The greatest reform of the Howard Government (1996-2007) was the introduction of the GST and the new gun laws in response to the Port Arthur massacre. John Howard was a very divisive figure. His record is mixed on the reform spirit. His immigration and industrial relations reforms hurt many ordinary Australians and citizens of the world. He was a war figure, with committing troops to the War in Afghanistan and the Iraq War, and for Australia to lead the International Force for East Timor. The latter shorter conflict, though, was largely a defensive action on the part of Australia to defend a peaceful emerging nation. Howard was a man of convictions, but he also 'Stoops to Conquer' in creating an Australian version of the Culture-History War. Howard's blackarm view of history did great damage to the Australian history profession in the perceptions of ordinary Australians. In this process, Howard perfected Bob Hawke's

larrikinism as a political strategy, and thereby sliced off the votes of those who had been bedazzled by the bushman's mythology (section above). It was not social utility but utility for partisan advantage.

Religiosity and spirituality remained largely the same from the divisive political debates of the 1980s. The one exception was Globalisation of the 1990s. This only added fuel to the existing fires. Parochials felt betrayed by all major political parties. Manufacturing industries were collapsing. The early climate change warnings of scientists were turned into rhetorical threats to coal, gas and oil workers. And higher education was being turned into, not social utility, but guaranteed jobs for the benefit of 'the big end of town.'

The Religious-Spiritual Leaders in Australia for this Period are:

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
I029	Megachurch	Julian Jenkins	1960-2021 Present (approx. Year Markers)	Queensland	Baptist and Megachurch Pentecostal Education
K001	RHA	Stuart Piggin	1944-2021 Present	New South Wales	Conservative-Liberal Evangelical Education; Christian Multiculturalism and Religionist Historiography
I038	Megachurch	Robert Long	1960-2021 Present (approx. Year Markers)	New South Wales	Leading Scholar in Christian Education
C018	Charles Strong	Peter Harrison	1955-2021 Present	Queensland	Leading Scholar in Science and Religion
I007	Megachurch	Brian Houston	1954-2021 Present	Queensland	Megachurch Prosperity Gospel Education
C014	Charles Strong	John Harrison	1950-2021 Present (approx. Year Markers)	Queensland	Methodist and Conventional Modernist Christian Journalism

AUSTRALIA 2008-2021

It is difficult for any historian to gain sufficient perspective close-up, and the last decade or so may be too soon. At the end of the last period, 2007, I published two important articles on religiosity and spirituality: 'The Value of the Secular,' in *Quadrant* (Volume 51, No. 1, March 2007) and 'Religion Remain a Problem' in The *Skeptic* (Summer 2007). The arguments there, modelled nuanced understanding in religiosity and spirituality.

Certainly, the pandemic of 2020-2021 has produced what is being called, Conspirituality. This is the spirituality which inhabits the conspiracy theories, thinking without recourse to critical theories and much better ways of learning.

The Religious-Spiritual Leaders in Australia for this Period are:

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
I022	Megachurch	Irene Brown	1950-2021 Present (approx. Year Markers)	Queensland	Anglican Feminist Writer
I057	Missing	Dave Benson	1980-2021 Present (approx. Year Markers)	Queensland	Conservative Post-Modern Evangelicalism
I005	Megachurch	Ben Myers	1980-2021 Present (approx. Year Markers)	Queensland	Conservative Post-Modern Evangelicalism
I032	Megachurch	Neville Buch	1961-2021 Present	Queensland	Leading Scholar in Philosophical Conceptions in Religion and Secularity
[TBA]	NDB Collection	Wayne Hudson	1950-2021 Present (approx. Year Markers)	Queensland-Tasmania-ACT	Leading Scholar in Philosophy of Religion and Spirituality

Code	Collection Source	Full Name	Life Range	Geo Sphere	Allocated Philosophic School
C017	Charles Strong	Marion Maddox	1950-2021 Present (approx. Year Markers)	New South Wales	Leading Scholar in Politics and Religion
I045	Megachurch	Sam Hey	1980-2021 Present (approx. Year Markers)	Queensland	Pentecostal Post-Modern Evangelicalism

This discussion paper is not closed in the conversation-dialogue. It is hoped further engagements will develop the research and lead to publications

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