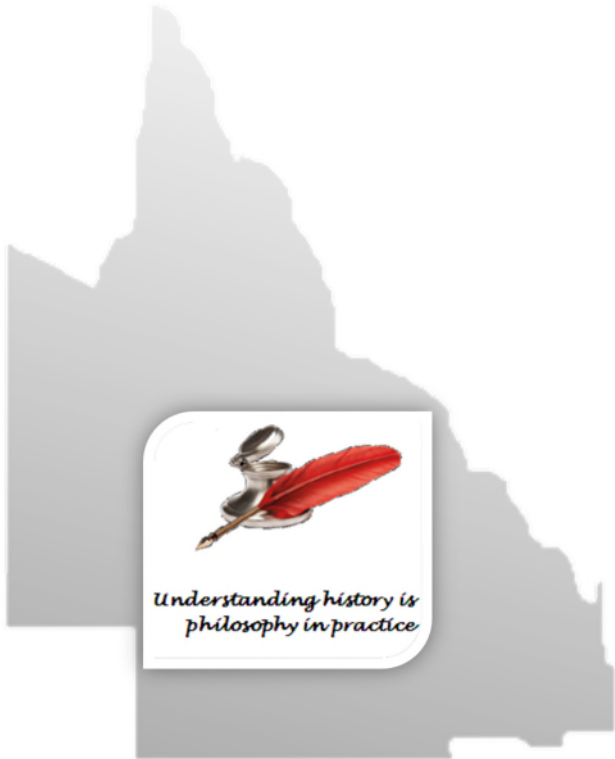


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# RESEARCH REPORT AND PROPOSAL

## ABSTRACT

Dr Neville Buch, requests a meeting with Professor Zwicker and Dr Michael Macklin, at the University of Queensland, at her convenience, to discuss the research report and proposal, herein.

**Dr Neville Buch**

Philosophic-Sociological Historian

For the Executive Dean, Humanities, Arts and Social Sciences  
(Professor Heather ZWICKER)

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**Research Report and Proposal for  
the Executive Dean, Humanities, Arts and Social Sciences  
(Professor Heather ZWICKER)**

**15 March 2024**

## Introduction (Review of Task)

Dr Neville Buch, requests a meeting with Professor Zwicker and Dr Michael Macklin (see Appendix 1.), at the University of Queensland, at her convenience, to discuss the research report and proposal, herein.

## The Proposal in Brief

The proposal we ask Professor Zwicker to consider and decide upon are options for research contracts (below) background by the research report and proposal, herein.

## The Role of Professional Historian

Dr Neville Buch is an expert on histories and historiography of big belief and doubt, researching on Personalism, Evangelicalism, Freethought, Rationalism, Humanism, Unitarian-Universalism, and Progressivism, during the 20<sup>th</sup> century. He has been a scholar in studies in religion and Australian-American intellectual history for 41 years, as well as a community participatory teacher for The Philosophy Café Brisbane Meet Up, and the Brisbane Meetup Intellectual Network. His work has internationalising with a collaboration of the Free Thinker Institute (New York City), in the production of a 1,000-page curriculum package manuscript into a commercially-viable guidebook for community education, based in *Lebensphilosophie* and *Wissenschaft*.

He has been a Q ANZAC Fellow at the State Library of Queensland (2015-2016), and a speechwriter and higher education researcher, working with four Vice-Chancellors. He is well-published and recognised for his contribution in the histories of both Catholic secondary and state primary education in Queensland, as well as histories in the cultural and religious shaping of Protestant and Catholic organisations.

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Dr Buch is affiliated with the School of Historical and Philosophical Inquiry, University of Queensland as a former post-doctorate fellow and an associated researcher in Queensland history.

He is a Convenor, *Sociology of Education Thematic Group*, **The Australian Sociological Association (TASA)**.

There is a match in the role of a professional historian, Dr Neville Buch, described above, and the research options below.

## The Proposal Introduced

As a philosophic and sociological historian, Dr Neville Buch is the leading “academic” worker in the sub-fields of:

- Queensland history of big belief and doubt;
- Global theories of Studies-in-Religion in the Queensland setting;
- The Queensland history of sociology of education; and
- The cognition histories of Queensland History and Local Studies (Australian Intellectual History).

In the case of the first sub-field, there is the engagement of Dr Dave Benson, Director at The London Institute for Contemporary Christianity, and Dr Leslie Allan, Owner and Managing Director of Business Performance Pty Ltd, and the David Hume prize for outstanding achievement in philosophy and runs the Philosophy Matters group and the Ex-Religious Support Network. Both Drs. Allan and Buch are directors on the board of Humanist Australia.

In the case of the second sub-field, there is the engagement of Dr Charles Ringma, formerly (professor) of the University of Queensland, Regent College (Canada), Asian Theological Seminary (The Philippines), and the Companion in Community (Northumbria Community Felton, UK and a Franciscan Tertiary). Dr Buch has produced several detailed essays on Charles Ringma’s work in the 1970s and 1980s.

In the case of the third sub-field, there is the engagement of several younger academics in the sociology of education field at the University of New South Wales and the University of Melbourne, as a convenor of the thematic group in The Australian Sociological Association (TASA).

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In the case of the fourth sub-field, there is the engagement of Drs Neil Peach and Dr Michael Macklin. Drs. Peach and Buch also work in the sub-field of Urban Sociology and are well published in the field. There has been the engagement of Professor Wayne Hudson, the Australian intellectual historian, and Dr Marion Maddox, the Australian social historian.

The evidence is borne out the following four section.

Several research options are available from the past work of Dr Neville Buch. The list of the four sub-fields is according to top tier publications work (see Appendix 2.). However, the weight across the sub-fields is very substantial.

***Proposal Outlined:*** *the Executive Dean, Humanities, Arts and Social Sciences (Professor Heather ZWICKER) fund a publication project, contracting Dr Buch, based on the research reported in one of the following sub-field sections (Dean's choice and negotiable parameters), and Dr Buch completes a full manuscript with the publication either completed or finalised within one calendar year of contract.*



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## Australian Intellectual History (including Australian-American Relational Histories)

Dr. Buch has worked in the field of Australian Intellectual History (including Australian-American Relational Histories) for over 35 years, he is well-connected to the very few fellow top scholars in the Australian thinned-out area of studies.

### 1. Description of Research Work.

Dr Buch claims originality and breaking new ground in the field of Australian Intellectual History (including Australian-American Relational Histories) by producing eight top-tier of the actual sub-field, and more than 25 blog articles or essays, with 15 conference papers or public scholarly engagements.

Dr Buch draws primarily on the work of:

- Immanuel Kant (1781, 2007) has the best framework that well-places knowledge between what can be known, how it can be known, and what might be left outside of the knowledge-base;
- Wilhelm Dilthey (2019) humanises the Hegelian system of knowledge by connecting the logic to personal relationships;
- Jean-Paul Sartre (1947; 2007) makes humanism existential and grounds thinking in human experience which becomes its logic;
- Isaiah Berlin (1958) provided the histories of continental ideas, and unintentionally reshaped Anglo-American belief;
- Daniel Bell (1960) challenged the sociology of ideology field, but unintentionally reinvented ideological outlooks;
- Richard Hofstadter (1955, 1963, 1965) provided the histories of American anti-intellectualism, and too little has changed, globally since the 1960s thesis;
- Hannah Arendt (2006) connects intellectuality and ethical thought;
- Randall Collins (1998, 1999, 2005, 2008, 2019) identify the macro-sociological pattern of ideas in networking of schools and anti-schools, and isolated scholarship;

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- Amartya Sen (2006) provides the economic theory to tied together the above; in social choice theory.

In the Queensland setting, there is the historical experience of Elton Mayo (1915). Mayo's work reveals the de-humanising factors of industrial psychology, ironic in his beginnings of personalism at the University of Queensland.

Thinking through the paradigms of Elton Mayo, we see significant cognition relationships in thought with other global thinkers whose ideas contribute to Australian intellectual histories:

- William F. Buckley Jr. (1951, 2016) employed the same approach of Mayo's industrial psychology but combined it with arguments of state rights to produce Southern United States' libertarianism;
- Susan Haack (1993), with her critical-thinking epistemology, destroys the credibility for Buckley-Mayo-type libertarianism; not intelligent, even as its appearance of such;
- Harry Hunt (1995) has done much to counter the libertarian counter-arguments against the social-consciousness framed psychology, making the critical consciousness propositions against the much earlier claims of Buckley-Mayo;
- Graham Priest (2002) furthers the epistemology's demolishing of libertarianism through paradox logic;
- Joseph Raz (2003) is a useful foil in the nuanced technical discussion (Bernard Williams) on the place of valuation for libertarianism; but Raz's perfectionist liberalism are centred on autonomy and moral pluralism and positioned with the political liberalism of Martha Nussbaum (2011); this is 'comprehensive liberalisms' as opposed to 'political' or 'public' liberalisms; it again leaves libertarianism mostly unintelligible;
- Frank Furedi (2004) began his publishing career calling for the return of the intelligentsia, from the mid-century, and has ended up supporting the unintelligent libertarian propositions;
- T. L. S Sprigge (2006), with much technical arguments, provides the philosophical return for religious metaphysics against the dismissals of the anti-religious libertarians in the Buckley-Mayo paradigms;

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- Francis Fukuyama (2012), based in the Bell's critiques for the sociology of ideology field, did the same as Bell: unintentionally reinvented ideological outlooks;
- Harry G. Frankfurt (2014) make it possible to call libertarian arguments, philosophical bullshit;
- John Frow (2014), from the English language perspective, has interesting arguments on 'concepts' and 'persons' which will help to refocus away from the individualism of libertarianism and back to personalism and conceptual frameworks;
- Gilbert Bennett (2020) takes us back and revises the Personalist framework; persons, not individuals;
- Michael Lambek, (2021), from the Cultural-Anthropology perspective, has interesting arguments on 'concepts' and 'persons' which will help to refocus away from the liberalism of libertarianism and back to personalism and conceptual frameworks.

There are eight key theses from Dr Buch:

01. Dr Neville Buch's Philosophy and History Thesis

[Dr Neville Buch's Philosophy and History](#)

(April 10, 2023)

[Semantics, Power, and Local Politics in Misunderstanding Urban Sociology](#)

(November 5, 2023)

02. [Insights on Popular Historiography Theses](#)

(October 7, 2016)

03. [The Ontological Compass](#)

(July 20, 2022)



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04. Buch's [Thinking Historiography](#) and Stupidity-Virtue-Truth Spiral Thesis

[Thinking Historiographically](#)

(July 24, 2015)

[pending publication] Habermas and Public Theology in the Evangelical World:  
At the End of the First Quarter of the 21st Century (March 13, 2024), Australian  
Catholic University (ACU), School of Theology, Canberra.

05. [Anglo-American Major Belief-Doubt Systems](#)

(July 27, 2023)

06. [Turchin and Goldstone's Political Stress Thesis and Historiography](#)

(July 24, 2020)

07. [Comprehensiveness for Horizon Worldview\(s\)](#) and Local-Regional-Global and  
Mind's Eye of a Personal Horizon Worldview Interlocking Theses

[Synopsis for Book Project. Horizon Worldviews: The Makings of A Broad  
Society In Queensland 1911-2001 \(a Philosophic History\)](#)

(March 1, 2021)

[Semantics, Power, and Local Politics in Misunderstanding Urban Sociology](#)

(November 5, 2023)

08. [Finding Peace from the Culture-History War: A Historiographical Thesis for the  
Times](#)

(July 2021)

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It can be concluded, from this work, that Philosophers (Kant, Dilthey, Sartre, Arendt) have provided Australian intellectual history with the well-needed conceptual frameworks, personalism, and the important play in our histories of personal valuation.

Sociological historians (Berlin, Bell, Hofstadter, Collins) ensure that ideas are not lost from the stupidity of the empirical-functional outlook. Even economists (Sen) are part of this reversing the damage of positivistic reduction which was given too much control by foolish political players.

## 2. Top-Teir Academic Publications (in the actual sub-field).<sup>1</sup>

1. [pending] Workshop Paper: Buckley in Australia: Considering Local Social Discourses among the Australian States (1938-1987). Conservative Public History Workshop, English, American Studies and Creative Writing, University of Manchester, 20 June 2024.
2. Book Manuscript: Working Title: 'A Hidden Intellectual History of Queensland', developing 2023-2024, last revised, 15 December 2023.
3. Research Note: Anglo-American Major Belief-Doubt Systems  
[https://www.academia.edu/104984588/Research\\_Note\\_Anglo\\_American\\_Major\\_Belief\\_Doubt\\_Systems](https://www.academia.edu/104984588/Research_Note_Anglo_American_Major_Belief_Doubt_Systems) , 27 July 2023.
4. The Intellectual Ethos of Charles Strong in Queensland 1855-1917, in Marion Maddox, *Charles Strong's Australian Church: Christian Social Activism, 1885–1917*, University of Melbourne Press, 2021.
5. (2021). Finding Peace from the Culture-History War: A Historiographical Message for the Times. *Academia Letters*, Article 1916.  
<https://doi.org/10.20935/AL1916>.
6. Preliminary Conclusions in the Search of Philosophical Grounds for Contemporary Unitarian Identity. *The Journal of Liberal Religion*. Volume 3, No. 2, Summer 2002.
7. American Influence on Protestantism in Queensland since 1945, Ph.D. thesis, Department of History, University of Queensland, August 1994, Awarded April 1995
8. Protestant Churches and their Attitude to Public Issues in Queensland 1919-1939, Honours Thesis, Department of History, University of Queensland, November 1987.

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### 3. Blog Articles and Essays in Community Education.

*Intellectual History*

#### [Culture-History War in Educationalist Theory and Design](#)

February 16, 2024

For scholars in any field there are moments when reading what a journalist has written, your heart sinks. Why the propaganda wars? Why [the culture-history wars?](#)

#### [Buckley's Chance, Cultural Thinking of Trumpism, and History](#)

February 2, 2024

It amazes me that the reaction thinking can [swallow up](#) social movements into the madness of the [mob](#). Yes, when layout on a spectrum, it is only a minority position, but, in which case, the reaction thinking becomes the majority outlook through the echo chamber of the [techne](#).

#### [The American Modernism of The Great Gatsby: Concepts of Landscape, Persons, and Time-Past](#)

January 25, 2024

**Synopsis:** A review of [F. Scott Fitzgerald](#)'s *The Great Gatsby* (read copy, Penguin Books 1950, 2008 edition). The book was published in 1926, from notes of 1922 and as set in New York's Long Island and Manhattan Island in 1922. The landscape of the narrative is considered, in the first section of the review, with reflections of a 2023 tour around the geography of *The Great Gatsby*, a hundred years later. The second section is a discussion of personalism from the book, and the third section makes a few comments of the relationship of the book and the messages of American modernism in the 1920s, considered a century later.

#### [Big Ideas and Political Distractions in Public Discourse. Think About It](#)

January 23, 2024

For example, here are a few places of public discourse where big ideas are discussed without political distraction.

#### [Roots & Wings with Frank Furedi: The Homogeneous Trap](#)

January 21, 2024

Roots & Wings with Frank Furedi makes claims of "dogmatic affirmation of diversity as a sacred value by an equally one-sided assertion of homogeneity". It is 'culture-history warfare' dribble. He has selectively used Garsten (2017) on the case of the French

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revolution and its aftermath, and as selectively applied the thinking in the framework of Mill and Adorno. It is unconvincing as it does not go to address the contemporary literature on diversity. Furedi writes instrumentally to aid a polemic cause.

### [CALL FOR A QUEENSLAND HISTORY TEAM](#)

January 20, 2024

Call for you to join a team to work together for the challenge to bring a manuscript to publication in Dr Neville Buch's *A Hidden Intellectual History of Queensland* ([Book Proposal](#)). An American [publisher](#) has expressed [interest](#). The process, though, is beyond one single historian and requires a team of members who have the fundraising, business and editing skills.

### [Concept, Semantics, and Strategies for the Level Playing Field](#)

January 16, 2024

[Marketoologist](#) is a cartoon provider on marketing issues. Tom Fishburne is usually highly critical of current marketing practice. I support his conclusions and his work, and pay for the license to use his cartoons. In this blog piece are three cartoons to get to the point of needing a level playing field, if not as a society which is highly prejudice and uninformed, at least a level playing field from the State. It is a killer idea which will eventually consume the ghosts of past thinking which, currently, keep dismissing, unintelligently, the historical movement of both intertwined idealism and realism. Simple binaries create stupid thinking.

### [Review of Frank Furedi's "When Do You Think The Culture Wars Began? And Why Understanding Its Long History Really Matters."](#)

December 26, 2023

It may come as a surprise to some, that I read closely blogs and articles of scholars, who I believe, miss key or main points in their argument, whether from Left or Right.

### [Re-Thinking Australian-American Paradigms](#)

September 5, 2023

Without doubt, Allan Megill is the best intellectual historian in the United States. His paradigm on what constitutes historical knowledge, and what constitutes historical error, is the framing for my multidisciplinary work. There are three American scholars, who have continued to shape my thinking in the Australian-American discourse, the other two are historical geographer David Lowenthal (1923-2018), and historical sociologist Randall Collins. There are almost countless and global perennial thinkers I turn to in my work, but these three are the system thinkers for our times, in the early 21st century. I thank them dearly for their service. They have given a career with their work.

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### [Revelatory and Recovery Moments: Assessing Life's Journeys and Directions](#)

May 21, 2023

Evangelicals offer a providential worldview, that centres on evangelical message(s) of the promise to have special access to God, and beyond that, that they – each member of God's Kingdom – enjoy special access to God, as revelatory knowledge, through the person of the Holy Spirit. Outside of the evangelical bubble, persons find such claims and testimonies of that experience and promise, bizarre. This weekend I have had the revelatory moment where I fully agree with the many, outside the enclosed pathway of the Evangelical person. The path may be narrow for each person, but we must assess the Life journey and its many directions fairly and openly (at least to ourselves).

### [FULLER VIEW FOR TELLING THE STORY OF AUSTRALIAN EVANGELICAL HISTORY](#)

May 16, 2023

For the 2023 Evangelical History Association (EHA) Conference, "Telling Our Story", Alphacrucis College, 30 Cowper St, Parramatta NSW, Australia. 10.45-11.15. a.m. Saturday 20 May, 2023, Alphacrucis College, 30 Cowper St, Parramatta NSW, Australia. This is the presentation handout version which is **not** the abbreviated 20 minutes speaking presentation, nor the full paper. Please refer to the forthcoming EHA *Lucas* journal *edited* publication.

### [ANZACmania, Australia, and America](#)

April 25, 2023

Now, that 2023 ANZAC Day is over, officially at 12.00 p.m., I can recover my wits and speak to truths of the cultural analysis. Between the above quotes of Eric Hobsbawm and the satirical David Hunt, there are two views of Australia, a sociological division in the country between ultra and reactionary conservatives who can never see the historical pattern of change, and progressivists who can. Clearly, it is not an even binary. The history-culture war was, and is, from the start, the product of these ultra and reactionary conservatives who seem to become disproportionately influential in the media world, with journalists having the drug habit of pure drama.

### [Geo-Political Debate in Australia: An American-Australian Relational \(Intellectual-Cultural\) Reading](#)

March 18, 2023

Former Prime Minister Paul Keating's intervention on the Labor Government's decision on the AUKUS agreement for increasing Australia's defence capability in the Asia-Pacific region, is as helpful as it (also) muddies the waters of local-regional-national interactional discussions.

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[Sinclair Lewis Collection at PWPL](#)

February 12, 2023

Dear Dr. Buch,

It was a pleasure to meet you this afternoon and show you the PWPL's materials on Sinclair Lewis. Here is a link to a Google Arts and Culture page the History Center put together a number of years ago displaying some more images and documents from the collection that I thought you might find interesting:

<https://artsandculture.google.com/story/sinclair-lewis-port-washington-public-library/NgWhiXjW-4z9Kw?hl=en>

Please feel free to reach out to me with any questions. Enjoy the rest of your travels!

All the best,

Liz

[C. Wright Mills' The Power Elite, the Old-New Left, and Queensland lived Ideologies](#)

September 6, 2022

Wright Mills' *The Power Elite* (1956) has been a major sociological work that has repeatedly been the right framework to understand the political and social chaos I have experienced and witnessed in my lifetime. It is not a perfect work and not a perfect model. The sociologist examines three firmly interlocked prongs of American power: the military, corporate, and political elite, but skipped too lightly on three more – religious, media, and education, powers, as in the institutions of Church-State, Broadcasting, and University Schools (or equivalent in new emerging formats). With acknowledging these limitations, it speaks well, though, to Queensland intellectual history.

[The Language and Ignorance of the Culture Warrior and Knowledge of Religion & Culture in Late 20th Century Queensland](#)

August 31, 2022

This is a blog post to set everyone straight, which makes me open to the critique of being one of Manning Clark's 'straighteners'; but that's another story. My arguments, as a general framework, is based on a basic critique of the **neo-conservative** paradigm. The paradigm is a defence of a cultural position(s) which has become implausible in the last 70 years, since the early days in the 'neo-con' writings of people like William F. Buckley (Virginia, USA) and Frederick Charles Schwarz (Queensland, AU). My critique of this positioning goes to both culture and religion.

[D.H. Lawrence's Kangaroo \(1923\): One Hundred Years On, Questioning Social Philosophy and Policy for Today](#)

July 24, 2022

**THREE ESSAYS (REVIEW COMMENTS) IN ONE ESSAY:** An examination of D.H. Lawrence's *Kangaroo* (The Cambridge Edition) in social philosophy, and demonstrating a fundamental policy problem in Australian political history.

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### [The Falseness of the 'Woke' Outrage: Sleepwalking into Present History](#)

June 15, 2022

There has been outrage in recent years from right-wing media about a 'woke' pandemic, as a politically incorrect stance from a neo-conservative framework of thought. It has many academics and 'non-school' scholars perplexed. It has only been recently and systematically articulated as outrage in James Lindsay and Charles Pincourt's (2021) *Counter Wokecraft: A Field Manual for Combatting the Woke in the University and Beyond*. According to Lindsay and Pincourt, the Woke ideology is colonizing Western Civilization.

### [Discussion: Religion, Culture, and Political Parties: The Silent Response to Zachary Gorman 's One Direction and Mike Seccombe's Part 1 & 2: Collapse of the modern Liberal](#)

June 11, 2022

I have opened up a discussion (I hope) on various platforms. My views are my own and I do not represent any group in making my claims. I am a professional historian, but that does not excuse the silence that I and my colleagues receive in the marketplace. I am looking for learned discussion.

### [What are five facts about Australian History that you wish Americans knew?](#)

June 9, 2022

I was invited to answer a [Quora](#) question, on 'facts' that I would like Americans to know. Here are my answers. Facts in chronological reverse order, all of equal importance.

### [Exceptionalism and Conceit](#)

May 26, 2022

Do we ennoble savagery, and do we falsify civility? These are the questions for the times, and it goes to [exceptionalism](#) for personal and national conceit.

### [Sartre on Humanism – Annotated. CRT No. 2](#)

February 15, 2022

The task on hand is to overcome misunderstandings of humanism, in the same way that Jean-Paul Sartre attempted to overcome misunderstandings of existentialism; explained in his 'Existentialism Is a Humanism.' It is beneficial to examine Jean-Paul Sartre's statements on humanism, and to rethink on what is meant by humanism. Sartre provided one version, but it has been influential in the general semantics for the last 75 years and more. His partners in 'French existentialism', Albert Camus and Simone de Beauvoir, provided different but related versions of humanism. Beauvoir's 'softer' or feminine existentialism explains subjectivity, intersubjectivity, and humanism better, since it had more regard to gendering, and the thinking can be explored in de Beauvoir's 'the ethics of ambiguity' and the autobiographical 'All Said and Done.'

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[Has the History and Philosophy Schools lost it in the New World of Online Learning and Community Education?](#)

February 10, 2022

I have been a scholar in studies in religion and Australian-American intellectual history for 41 years, and I have been a disciplined philosopher for 20 years more or less. I am a community participatory teacher for The Philosophy Café Brisbane Meet Up, and the Brisbane Meetup Intellectual Network. I am currently discussing with Garrett Lang of the Free Thinker Institute, New York (USA), for international collaborations with The Philosophy Café and Sea of Faith in Australia Inc. online platforms. Our organisations, where we have been community teachers and facilitators, have already had several online international collaborations, for example, on the Meet-Up platform with The San Diego Philosophers' Roundtable (San Diego, USA). There are also exchanges with organisations in the United Kingdom, less regular, but not less important.

[Defining a Broad-Humanist Outlook: A Summary of Pew Research Center Report, What Makes Life Meaningful? \(18 November 2021\) From an Australian Perspective](#)

January 17, 2022

The purpose of this article is to demonstrate the broad-humanist outlook which exists across multiple worldviews of actual thinking persons, by way of a summary of the Pew Research Center's report, entitled "What Makes Life Meaningful? Views From 17 Advanced Economies." The report is produced by Laura Silver, Patrick van Kessel, Christine Huang, Laura Clancy and Sneha Gubbala, published on 18 November 2021. The summary of this particular Pew report, to make the main point on broad-humanism, is significant. According to secular humanists or secularists, the Pew organisation is religiously-bias towards religion against 'humanism' or, at least, places 'religion' well-above humanist evaluation. Whether the charge is true of the Pew organisation or not, the charge cannot be made against this particular report, one that demonstrates the strength of broad-humanist values among the global population, but with less strength for religion among those who inhabit particular national cultures. The case of the United States of America being the exception, and being the predominant case of anti-humanist attitudes – hateful and nasty misanthropy. It is not that misanthropy does not appear strongly in other cultures, but it is that, during the 20th century, a dominant cultural and history narrative arose in the United States: the argument that 'true religion' and 'true secularity' were incompatible with each other, and cultural warfare was greatly promoted. Those intellectuals and educated populations from other global-transmissible cultures find Americans in this argument completely absurd, and totally ignorant to many better worldviews, and the ways of the world.



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[Stan Grant's Article on Tutu, Nietzsche, and the End of History](#)

December 28, 2021

Grant has completely misinterpreted Nietzsche in an honourable tribute to Desmond Tutu, but, nevertheless, distorting the understanding of the *zeitgeist* by uncritically absorbing its message, unfiltered as history. Listen to the words and the world of Nietzsche, Stan.

[Synopsis for Book Project. Horizon Worldviews: The Makings of A Broad Society In Queensland 1911-2001 \(a Philosophic History\)](#)

March 1, 2021

This Project, 'A.03 Book – Horizon Worldviews (Broad Society)', explains the theory of the psyche-historiographical history, employing the empirical data of Queensland history 1911-2001 to develop the model as understood in a regional-local environment. There are several sociological and philosophy-of-mind models (currently eight). The primary model illustrated above is of the "Mind's Eye" of a Personal Horizon Worldview. These are all abstract terms, so to the cynic who dismisses anything abstract from the start, and is unaware of their intellectual materialism, all I can say is that you are in a cognitive bubble. Here I offer a much bigger, a global, a universal, cognitive bubble, which greatly reduces the scope of your cynicism.

[The Philosophy Café, Introduction to Philosophy of Social History: Untangling Culture/History wars, Or Finding Peace from the Culture War](#)

February 7, 2021

**[Editor Note: A concise and better expressed, academic, version of the first section of this blogged discussion essay has been submitted for publication]** At the outset, it must be said there is no contempt from good people for anyone on both sides of a culture-history war when all that anyone really desires are the possibility to live life in peace. Today's discussion is not for cultural warriors but for those who want to see a way forward for a peaceful and civic life.

[Thinking Historiographically](#)

July 24, 2015

The average person thinks about history in terms of a sense of place. These are categories with markers – events listed in a chronology, names listed in a Who's Who, or environmental features, including human constructs, in a list of locations. We usually categorize such markers on three levels, globally, regionally, and locally. The last two categories are relative to some limits. Regional can mean large areas within a state, or a large area on part of the globe. Local can refer to areas within a city or parts of a country, or the country itself. Global has clear boundaries; however, the focus in a collection of markers can shift from one part of the world to another part. There is such a thing as national history but when you examine how the average person thinks about the history

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of a nation, the descriptions are local, regional, or global. The history of a nation itself demonstrates the concept as a political category which sits very artificially on the sense of place. This signals that concepts of the local, the region, and the global are also products of an interpretive framework.

#### 4. Conference Papers and Public Scholarly Engagements.

1. Panel Member, Facing the challenges of other histories, PHA National Conference, State Library of South Australia, North Terrace, Adelaide, 17 September 2023.
2. 'Education for Faith and Belief': The Problem of Popular Misconceptions in Queensland 1875-2020, Australian Historical Association, 30 June 2022.
3. Public and applied history in the community education 'classroom': The Brisbane Global Experience, Centre for Applied History (CAH) and Tertiary History Educators Association (THEA), Macquarie City Campus, Sydney, 24 June 2022.
4. (2023). A Critical Review of 2022 Theos Annual Lecture by Tom Holland, published by Humanist Australia Inc. on the Medium platform.  
<https://medium.com/australian-humanist/a-critical-review-of-2022-theos-annual-lecture-by-tom-holland-d4268e11e7c0>
5. [with Tim Roberts, Deborah Jordan, Anne Monsour] Panel Presentation and Discussion, Culture in Queensland setting, Professional Historians Australia Conference, 19 September 2021
6. The State of Affairs for Professional Historians in Queensland Educationalist History, in
7. Australian and New Zealand History of Education Society, Newsletter May 2021.
8. "A prophet is without honour only in his hometown, among his relatives, and in his own household": Local History and Global Learning – A Historical Mapping of Brisbane Thinkers and Their Local Environment 1859-1959. Local Communities, Global Networks Conference. Australian Historical Association Conference, University of Southern Queensland, 11 July 2019.
9. The Australian Literary Setting of the 'Queensland Character' and Mid-Twentieth Century Philosophy: The Philosophical Development of Jack McKinney and the Problem of Knowledge 1935-1975. Revolutions & Evolutions in Intellectual History Conference. International Society for Intellectual History, University of Queensland, 6 June 2019.
10. Knights of the Southern Cross: A New Story from the Old Days. Queensland 1921-2015. *Proceedings of Brisbane Catholic Historical Society*. Volume 15, 2016.
11. *No Regrets in the Evening of Life: The History of Junction Park State School (1888-2013)*. Boolarong Press, 2015 (pp. 459).

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12. Co-authored with Dr Jonathan Richards. Reports on the Pre-Released 1982 Queensland Cabinet Minutes. Queensland State Archives. November 2012.
  13. ‘...many distractions confronting the Church’: The Responses of Protestant Religion to Popular Culture in Queensland 1919-1969. Everyday Wonders Popular Culture: Past and Present 10th International Conference, Crest Hotel, Brisbane, June 1997.
  14. Americanizing Queensland Protestantism, Studying Australian Christianity 1995 Conference, Robert Menzies College, Macquarie University, July 1995.
  15. The Significance of the American Invasion for Australian Churches: A Preliminary Examination, War's End Conference (Queensland Studies Centre, Griffith University), University Hall, James Cook University, July 1995.

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## Studies-in-Religion

Dr. Buch has worked in the field of Studies-in-Religion for over 40 years, he is well-connected to the very few fellow top scholars in the Australian thinned-out area of studies.

### 1. Description of Research Work.

Dr Buch claims originality and breaking new ground in the field of Studies-in-Religion by producing six top-tier of the actual sub-field, and more than a dozen blog articles or essays, with four conference papers or public scholarly engagements.

Dr Buch draws primarily on the work of:

- Jacques Ellul (1964, 1973) ties the examination of religion to technology and propaganda;
- Peter L. Berger (1973) gave credibility to sociology of religion, and in the process sparked off several types of examinations of “The Sacred (canopy)”;
- Jonathan Z. Smith (1982) worked the social imagination thesis into the examination, and in the process adopted a public “cool” image;
- Rodney Stark and William S. Bainbridge (1987) became well-known for both comparative and ‘scientific’ approaches to the study of religion, and in the process did much more in revealing “American religion”;
- Robert Wuthnow (1988) provided the clearest sociological description of American Religion, and by doing so, provided the philosophical conception;
- Russell T. McCutcheon (1997, 1999, 2001, 2012, 2014, 2018), with Fitzgerald, provided the best evidence that the “religion” category is a westernised conception, and has no phenomenological bearing on non-western frameworks of thought;
- Timothy Fitzgerald (2000, 2016), joins McCutcheon, in describing the abuse of the religion category, and has done the most in linking that abuse to brutality, colonialism, and neo-colonialism;
- David Tacey (2000, 2004, 2015, 2020) revived the Durkheim conception of “re-enchantment” and has provided the space for “spirituality” to replace the religion category; contrasts with...

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- Don Cupitt (2008, 2009), provides the opposite option to Tacey; rather than spiritualise “religion”, religion, in the Cupitt schema, is philosophified in late-modern or postmodern thought, decentering deity signs for the human experience; there is a space of overlapping between Tacey and Cupitt.

In the Queensland setting, there is the historical experience of Earnest Northcoft Merrington, (1916). Merrington shows that the traditional thinking of the early twentieth century no longer provide sufficient insight to the examination of “religion” of the late 20<sup>th</sup> and early 21 centuries. This true for both public discourses in religion and philosophy more generally. Yet, in Queensland, the public are stuck in the thinking of either the long-nineteenth or early 20<sup>th</sup> centuries.

Thinking through the paradigms of E.N. Merrington, we see significant cognition relationships in thought with other global thinkers whose ideas contribute to Australian intellectual histories:

- William G. McLoughlin, (1957, 1960, 1987) demonstrated, in the mid-century, that revivalism was the heart and soul of “American Religion”; the first basis for Dr Buch’s American Revivalist Tradition (ART) thesis; Merrington’s thesis of divine personality was based on the shift in public influence from British Hegelian Idealism to German-American Scheler - James personalism;
- Robert M. Miller (1958) was the second basis for Dr Buch’s American Revivalist Tradition (ART) thesis; Miller’s *American Protestantism and Social Issues 1919-1939* provided a historiographical model which combined religious ideology with the current affairs of the early 20<sup>th</sup> century;
- William Warren Sweet (1965) was the third basis for Dr Buch’s American Revivalist Tradition (ART) thesis; Sweet’s *Revivalism in America* reinforced the McLoughlin positioning;
- Timothy L. Smith (1965) was the fourth basis for Dr Buch’s American Revivalist Tradition (ART) thesis; was described as “the first evangelical historian in the U.S. to make it in the secular research university”, and as such began the self-critique of American evangelicalism;
- Martin E. Marty (1970) was the fifth for Dr Buch’s American Revivalist Tradition (ART) thesis; Marty popularised the critiques of fundamentalism and evangelicalism in the United States;

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- Daniel Walker Howe (1970) provided the alternative to the ART paradigm; the development of the Unitarian conscience, leading to the Unitarian-Universalist (UU) paradigm;
- Sydney E. Ahlstrom (1972) was the sixth basis for Dr Buch's American Revivalist Tradition (ART) thesis; Ahlstrom and Handy gave credibility to the ART thesis with wider consideration in the histories of 'American Religion', Ahlstrom is an early work called, *A Religious History of the American People* (1972);
- Robert T. Handy (1976, 1977) was the seventh basis for Dr Buch's American Revivalist Tradition (ART) thesis; Handy and Ahlstrom gave credibility to the ART thesis with wider consideration in the histories of 'American Religion', Handy is an early work called, *A History of the Churches in the United States and Canada* (1976);
- Ferenc Morton Szasz (1982) was the eighth basis for Dr Buch's American Revivalist Tradition (ART) thesis; Szasz in *The Divided Mind of Protestant America 1880-1930* (1982) revealed the binary warfare of ART;
- Eric Hoffer (2002), the American moral and social philosopher, demonstrated the social psychology in ART of mass movements;
- James Fodor (2018) articulated the problematic thinking of apologetics in ART.

There are five key theses from Dr Buch:

#### 09. Conceptual Systems in Studies-in-Religion (Theses)

[Synopsis for Book Project: Education for Faith and Belief – Religious Instruction, Religious Education, and Christian Education in Queensland 1875-2020](#)

(March 1, 2021)

[Neo-Orthodoxy Today from Historical Legacy](#)

(October 26, 2022)

[Semantics, Power, and Local Politics in Misunderstanding Urban Sociology](#)

(November 5, 2023)

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10. The Four-Way Schema Thesis

[Semantics, Power, and Local Politics in Misunderstanding Urban Sociology](#)

(November 5, 2023)

Historical Sociology of/for Christian/Religious Education in Queensland:  
Mapping 1859-2022 and Beyond, Australian Sociological Association Conference  
(TASA), 28 November 2022.

11. [Buch's Typical Pathways of-Belief Thesis](#)

(August 6, 2019)

12. [American Revivalist Tradition \(ART\)](#)

(August 1994)

Buch, Neville (1994). American Influence on Protestantism in Queensland since 1945,  
Ph.D. thesis, Department of History, University of Queensland, August. (Awarded April  
1995).

[David French's Mitt Romney Thesis and Evangelicalism](#)

(October 21, 2022)

[Mapping Schaefferan Apologetics \(Map Thesis\)](#)

(June 7, 2023)

13. Buch's Religion, Society, Critical Consciousness and Philosophy of Mind Theses

[Mapping Locations on the Mind-Brain Belief Spectrum Thesis](#)

(September 2019)

[Range of Personal Semantics Thesis](#)

(September 1, 2023)

[Interrelation of Ideas on Consciousness and Reality Thesis](#)

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(October 26, 2016)

[Semantics, Power, and Local Politics in Misunderstanding Urban Sociology](#)

(November 5, 2023)

The Choice Perception of Social Interaction

[Synopsis for Book Project. Horizon Worldviews: The Makings of A Broad Society In Queensland 1911-2001 \(a Philosophic History\)](#)

(March 1, 2021)

It can be concluded, from this work, that Studies-in-Religion is one of the missing or reduced fields of learning in Australia, and yet for the last half century the field has been at the centre of major, global, shifts in the fields of philosophy and sociology. Future historians will have to examine the question of whether the field of studies-in-religion was deliberately removed or reduced because political decision-makers did not like the knowledge-base.

## 2. Top-Teir Academic Publications (in the actual sub-field).<sup>2</sup>

1. [pending publication] Habermas and Public Theology in the Evangelical World: At the End of the First Quarter of the 21<sup>st</sup> Century (March 13, 2024), Australian Catholic University (ACU), School of Theology, Canberra.
2. (2024). Queensland History, Religious Education, and Belief, in *Socio-Anthropological Approaches to Religion: Environmental Hope*, Edited by David W. Kim and Duncan Wright, London: Lexington Books.
3. (2023). W. Y. Alice Chan, Teaching Religious Literacy to Combat Religious Bullying: Insights from North American Secondary Schools. *Journal for the Academic Study of Religion*, 36(2), 263–264. <https://doi.org/10.1558/jasr.26719>
4. (2021). Review Essay of Rocha, Christina, Mark Hutchinson and Kathleen Openshaw (eds.), Australian Pentecostal and Charismatic Movements, Brill Publications, 2020, p. 304, ISBN 9789004425781, *Journal for the Academic Study of Religion*, Volume 34, No 2
5. (2021). Book Review of Blin, Arnaud, War and Religion: Europe and the Mediterranean from the First through the Twenty-first Centuries, University of California Press, 2019, pp. 335, ISBN 9780520961753, *Journal for the Academic Study of Religion*, Volume 34, No 2



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6. (1996). (with Robert Long). The Americanisation of Christian Education in Queensland: A study of the Sunday School and New Christian School Movements 1945-96. *Australian Religion Studies Review*. Volume 9, No 2

### 3. Blog Articles and Essays in Community Education.

#### [Conspiratorial Force, mostly no, mundane force of inertia, mostly yes...](#)

August 2, 2023

As perspectivism — that we perceive as a perspective in the moment; each person can decide for themselves how the world is. It is then the argument of social reality of each. I do not see how direct realism is possible, *however*, our theoretical orientation cannot be simply stated (full-stop). There is not only mere opinion, but an egoism that finalises itself. An individual mind may be trapped in such a mundane force of inertia. And it seems most in the population are content to drift through life in the constant movement of such a direction.

#### [Why the Disciplines and No Apologetics? Part 1: The Collapse of Schaefferan Apologetics](#)

June 7, 2023

James Fodor, *Unreasonable Faith: How William Lane Craig Overstates the Case for Christianity* (Hypatia Press, 2018) is a very generous critique towards the Christian apologist. Foder is making the argument for me on how apologetics completely miss the wider disciplinary critiques. For Fodor and me, faith is not the target, but an in-principle argument that apologetics does not achieve what it seeks to accomplish: a convincing argument for the knowledgeable non-believer. In Fodor's case he takes the best case of Christian Apologetics in William Lane Craig, and as the book title states, demonstrates it has not made the case for Christianity. Foder often shows that this because many of the arguments are not on historical Christianity *per se*, but rather presents other related targets for skeptics; arguments which are fallaciously abusive in exclusivist claims for faith. The *abuse* (for me as I interpret the arguments, not necessarily as Fodor's specific references) is the cherry-picking of apologetics and taking the claims away from the context of wider scholarly debates in history, sociology, philosophy, and other disciplines. What students of apologetics failed to be taught are that apologetic arguments commonly misunderstands comprehensive fields of knowledge as scholars understand them today. Against common sense prejudice, the advocates in the disciplines of knowledge have not decided that it is a free catch-bag in the way apologetics works. Apologetics, if it is a field of knowledge, is rhetoric: the field which teaches tricks of defeating an opponent in an argument without regard to the complexity of truth (propositional knowledge). This is not education, and it is not learning in faith.

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[Jesus Revolution: Film Propaganda or History?](#)

February 23, 2023

Night 25 of the 2023 American Tour.

[Cannons' Hurricane \(2022\) and an Honest Conversation on Pentecostal Sociology and Theology](#)

December 22, 2022

I am quite excited to find Cannons' *Hurricane* (2022) on [YouTube](#). It opens up an honest conversation on Pentecostal Sociology and Theology in the year 2023 among those interested in the related history of popular culture studies.

[Neo-Orthodoxy Today from Historical Legacy](#)

October 26, 2022

Dogmatists have been great at denying 'new orthodoxy' as a 'thing' since the claim brings modification to 'correct belief', creating incorrect belief; according to the dogmatists. However, the existence of many 'new orthodoxies' proposes an inescapable problem, for the dogmatist. The problem here is not confined to Orthodox Judaism, or even western religions, but any belief system which attempts to avoid admitting systemic error.

[More Than This: "I could feel at the time there was no way of knowing" \(Nihilism but beyond it\)](#)

October 25, 2022

I could feel at the time

There was no way of knowing

Fallen leaves in the night

Who can say where they're blowing?

[Mitt Romney Thesis and Evangelicalism](#)

October 21, 2022

David French's article in *The Atlantic* (October 14, 2022) is an interesting analysis on 'The Trump' phenomena. French connects Trumpism to the Mitt Romney martyr thesis on events of 2012, and, behind that pattern of behaviour, a right-wing version of American evangelicalism. It had to do with the role of Newt Gingrich during a moment during the GOP primary debate, and his political frame of mind. The Gingrich argument goes that the news media is to blame for allegations against the operations of the Republican Party, i.e., dirty politics and unscrupulous use of partisan propaganda with little regard for truth in the current state of affairs.

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### [Understanding Reference and Meaning, and Fair Evaluation of All Worldviews](#)

September 14, 2022

In all respects to Bertrand Russell, the logic is *not tight in the way that it is assumed*, and following the distinction between reference and meaning (semantics), Russell fails to appreciate the gap in ordinary language.

### [The Language and Ignorance of the Culture Warrior and Knowledge of Religion & Culture in Late 20th Century Queensland](#)

August 31, 2022

This is a blog post to set everyone straight, which makes me open to the critique of being one of Manning Clark's 'straighteners'; but that's another story. My arguments, as a general framework, is based on a basic critique of the **neo-conservative** paradigm. The paradigm is a defence of a cultural position(s) which has become implausible in the last 70 years, since the early days in the 'neo-con' writings of people like William F. Buckley (Virginia, USA) and Frederick Charles Schwarz (Queensland, AU). My critique of this positioning goes to both culture and religion.

### [I forewarned the Direction of the Megachurch 25 years ago...in Queensland](#)

May 23, 2022

It seems that the Southern Baptist Convention is in the news again, and news in the scandal within Hillsong Church, and the fall of Australia's first and (I cautiously predict) *only* Pentecostal Prime Minister.

### [The Framing of Signs and Wonders. Series CRT No. 1](#)

February 10, 2022

I have been recently interacting with the new organisation, Humanist Australia, of which I am lifelong member. And it has caused me to dream the dreams of the 1980s, when I was in battle with the local neo-fundamentalists and moderate evangelicals in need of an education. The great lie had been sold in those years, and still being sold – that there is a humanist conspiracy, seeking to destroy Christianity. Admittedly, there has always been a few uneducated militant hotheads on both sides. My scholarly argument, back then in the 1980s, for anyone who would listen, was that Christianity (as philosophically tenable statements of belief) is Humanism, and Humanism is Existentialism, or as Jean-Paul put it, Existentialism is *a* Humanism.

### [Cult-Like Separatism With A Public Face](#)

January 31, 2022

Cult-Like Separatist Christianity never went away. It appears little has changed from the early days' of 1920s fundamentalism and the first megachurches, but there is now a major change – institutions have had, in the last half century, a public face that attempts

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to mitigate accusations, from and to, 'the world' and, from and to, themselves as personal believers, on the separatist behaviour.

4. Conference Papers and Public Scholarly Engagements.

1. Politics, ScoMo's Pentecostalism, and Indigenous Philosophy (or ScoMo Native Pentecostalism), Sea of Faith Brisbane CBD Group, 17 October 2021.
2. *A Quest for a Fair Go: A History of the KSC in Queensland* (with Beryl Roberts). Stafford, Qld. The Knights of the Southern Cross (Qld). 2016. (pp. 281)
3. Religion Remain a Problem. *The Skeptic*. Summer 2007.
4. The Value of the Secular. *Quadrant*. Volume 51, No. 1, March 2007.

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## Sociology of Education

Dr. Buch has worked in the field of Sociology of Education for over 20 years, he is well-connected to the very few fellow top scholars in the Australian thinned-out area of studies. It is also a field that Dr Buch is gaining international traction.

### 1. Description of Research Work.

Dr Buch claims originality and breaking new ground in the field of Sociology of Education by producing four top-tier of the actual sub-field, and more than 25 blog articles or essays, with nine conference papers or public scholarly engagements.

Dr Buch draws primarily on the work of:

- John Dewey (1909, 1916, 1938) connects education and democracy;
- Karl Mannheim (1936, reprint 2015) brings narratives of ideology and generational thinking into education; at times this has been counter-productive;
- Paulo Freire (1970a-b, 1973, 1996, 1985, 1994, 199a-b) began a revolution in global education that paralleled the mid-century history-from-below movement; the strength of thought from Freire was lost to the lies of the Neo-Liberal economists from the 1990s onwards;
- Ivan Illich (1971a-b, 1973, 1974, 1977) began a revolution in global education that rethought the concept and place of “schooling”; the strength of thought from Illich was lost to the lies of the Neo-Liberal economists from the 1990s onwards;
- Jean Piaget (1977), the developmental educationalist, was “the great pioneer of the constructivist theory of knowing”;
- Jerome S. Bruner (1977, 1996), the developmental educationalist, was famous for cognitive learning theory in educational psychology;
- Pierre Bourdieu (1979, 1990) provided the important ideas of cultural reproductions and symbolic systems which plays an essential role in the reproduction of dominant social structures;
- Henry Giroux (1981-2024) reinvented sociology of education by connecting the critiques of ideology to the educational forms of ideology;

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- Nel Noddings (1984, 1996, 1999, 2005, 2013) is the philosopher of *care*; Noddings' significant contributions are usually missed by the narrow category as a feminist educationalist; Noddings work goes much deeper, demonstrating why "schooling" keeps missing its mark for educating;
- Jürgen Habermas (1991a-b, 1992, 1997, 2010) revolutionised thinking for educationalists on "communicative action" and reconsidering our understanding of constitutions and how societies function full of persons;
- Noam Chomsky (2004) provided the universal grammar theory, and the generative grammar theory; although controversial, it does provide educationalists with important insight, with the capacity for philosophical compatibility.

In the Queensland setting, there is the historical experience of Michael Macklin (1972, 1975, 1976, 1986). Macklin, informed by the forementioned, shows that radical educationalist theories can work well with sustaining and fair economic order.

Thinking through the paradigms of Michael Macklin, we see significant cognition relationships in thought with other global thinkers whose ideas contribute to Australian intellectual histories.

There are six key theses from Dr Buch:

14. [Historical Sociology Thesis](#)

(November 30, 2017)

15. Mapping Power-Theory Map Thesis

[Politics and Society](#)

(August 9, 2020)

[Semantics, Power, and Local Politics in Misunderstanding Urban Sociology](#)

(November 5, 2023)

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16. [Philosophically Ontology Logic Intersect Compatibility Education \(POLICE\) Thesis](#)

(March 4, 2024)

17. American Educationalist Models in an Australian State 1942-2022

Article Manuscript: American Educationalist Models in an Australian State 1942-2022, Australian and New Zealand Studies Association of North America, last revised January 2023.

18. Unitarian-Universal Conceptual Circle Model (Perspectivism Thesis)

[Semantics, Power, and Local Politics in Misunderstanding Urban Sociology](#)

(November 5, 2023)

19. [Buch's Pyramid of Social Personal Development Thesis](#)

(February 5, 2021)

It can be concluded, from this work, that the 20<sup>th</sup> century was rich in the development of educationalist theories and practices, and yet there are politicians and think-tanks which want to take us back to 'back-to-basics' and 'instructional strategies'.

2. [Top-Teir Academic Publications \(in the actual sub-field\).](#)<sup>3</sup>

1. [pending; completed, publisher being sorted] Book Manuscript: The Whole of Concept of Thought Community Education Curriculum. The Package-The Packet. The Whole Curriculum of the New York's Free Thinker Institute and the Brisbane Meet-Up Intellectual Network (The Philosophy Café). Concepts in Community Education, last revised (and completed for publisher) 20 February 2024.

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*Understanding history is philosophy in practice*

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2. Article Manuscript: American Educationalist Models in an Australian State 1942-2022, Australian and New Zealand Studies Association of North America, last revised January 2023.
  3. Work-in-Progress: book on the history of religious instruction, Christian education, and religious education in Queensland with Dr Elizabeth Nolan, last revised November 2022.
  4. No Regrets in the Evening of Life: Access, Equity and Exclusivity at Junction Park State School in the Early Twentieth Century. *History of Education Review*. Volume 45, No. 1, June 2016.

### 3. Blog Articles and Essays in Community Education.

#### [Corruption in The College. When will Vice-Chancellors Make a Bold Stand?](#)

March 13, 2024

A scholarly colleague of mine wrote in a response to a recent [story](#) about the malpractice in academic publishing.

#### [The “Either-Or” Back-Fires: Australian Higher Education Can Not Do Creative Thinking...Yet](#)

March 12, 2024

In *Either/Or* Søren Kierkegaard marks ” the *distinction* between an essentially hedonistic, aesthetic mode of life *and* the ethical life, which is predicated upon commitment.” Today we have, *Either* “to allow for universities which are teaching only“ *Or* universities must “... must conduct ‘world-standard’ research in at least half of the broad fields of education they teach.”

#### [Philosophically Ontology Logic Intersect Compatibility Education \(POLICE\)](#)

March 4, 2024

“Police” might not be ‘a great’ acronym, but I referring to each person “policing” their own [thought](#). What I am referring to, is not “self-censorship” in the way the libertarians discuss this concept of “[self-censorship](#)”. Libertarians get themselves in knots in thinking that “they”, as individuals, *must not fail* in the [cognition](#) of *acknowledging each personal thought as valid, and sound*, basis on its libertarian [valuing](#). Principles of [the Critical Theory](#) field are being referenced here. ...*Philosophically Ontology Logic Intersect Compatibility Education (POLICE)* is a claim as follows: to sufficiently [defunct](#) the practice of the culture-history wars, philosophically turn to reading the [ontology](#) and [logic](#), and [intersect truthful claims](#) as a [stance](#) of [compatibility](#), achieved as this [being-logically education](#). Here is a [theory](#) in the philosophy and [sociology of education](#).



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[Higher Education Intellectual Ethos 1989-2024: A Review of Australian Universities Accord Final Report Document](#)

February 25, 2024

The challenge in correcting the views of the *Australian Universities Accord Final Report Document* is that the problems are what are missing; it is argument of negativity which in the social psychology of the country, fewer minds can grapple with the Document's.

[What it Takes in Education: Demythologising Education](#)

February 23, 2024

Dave (*my dear friend*), many thanks. It is an [extraordinary video and message](#) for our times. I appreciate very much participation in our common passion: education. You know, it is a factor of common humanity, as much as the technocrats and bio-dispositionists want to work to undermine the remaining defences of comprehensive and compatibilist educationalists. It is interesting that examples are immediately mathematical. It is difficult for the common population to be able to imagine, let alone understand, the educational failures in technology for the humanities and broader social science.

[The Buch Test: A Updated and Reverse "Turing Test". Was "The Falseness of A.I. Over-Optimism](#)

February 21, 2024

**The Philosophical Research Problem:** "how can anyone, on social media, know that 'you' are not A.I.?"

The answer is threefold,

- 1) full citations in the work;
- 2) demonstrate original thought in a minimal degree, i.e., explain what "you" learnt, and;
- 3) you are seen to be collegial.

[Critical Theory, Puritan-ART World, and Progressivism](#)

February 18, 2024

I have been talking about critical theory in among many of my blog articles and posts, and I am concerned that concept needs to untangled truth from the criticisms of the [Puritan](#) world and John [Bunyan](#)'s idea of [progressivism](#).

[Culture-History War in Educationalist Theory and Design](#)

February 16, 2024

For scholars in any field there are moments when reading what a journalist has written, your heart sinks. Why the propaganda wars? Why [the culture-history wars](#)?

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[Artificial General Intelligence replicates human intelligence in a machine? A CLEAR NO!](#)

November 7, 2023

These seven points are important to understand in the debate between I.T. designers and the philosophers.

[Have We Learnt Anything? The Failure of Higher Education in the Neo-Liberal University](#)

November 3, 2023

Have we learnt anything in this beast we might call, “the higher education industry”. I fear that I am forced to a cynical answer, which I am sure is not quite correct, and in the analysis, it is a temporary starting point.

[History, Philosophy, Theology, and the Failure of Rankings](#)

October 27, 2023

Nobody understands “the state of affair” (a philosophical term) of History, Philosophy, Theology in Australia *from The Times Higher Education (THE) Supplement’s* world rankings of universities. THE has just released the disciplinary measures in their ranking series. It is as erroneous as all ranking systems are; because the statistics used for the rankings cannot account for qualitative factors which changed into the clearer ideas of achievements in any scholarly field. Human beings produce the outputs and no statistics can touch the comprehensive semantics in the human factors. No sets of numbers can touch humanised knowledge.

[Interdisciplinary research is ‘paid lip service’](#)

October 20, 2023

What I have been saying for the last few years in the local context, and I just get ignored.

[The misery of rankings and machine thinking](#)

September 28, 2023

A decade and a few years more ago, I had the *curse* to have to analyse the different global ranking systems, with colleagues, and my job was to communicate the findings as to what it said about the University of Melbourne, in a generic sense. I do not think I was successful, for what I now know as faulty thinking, as epistemology, and which is generally and foolishly accepted in the world of Australian universities.

[Australian Higher Education System is Stuck, Why Can NOT the VC See nothing has changed in the last two decades?](#)

September 22, 2023

Dear University of Queensland, Queensland University of Technology, and Griffith Vice-Chancellors,

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[From](#) the RMIT VC, Professor Alec Cameron: “Higher education and vocational education can work together to support the myriad journeys through learning and work, giving people flexible options to meet their life goals as those evolve”, since “the goal of reform must be growth for skills through greater equity’ from the Australian Universities Accord Interim Report.”

But, Professor Cameron, although the ideals are noble, I’m not seeing any details which is the not the same rhetorical strategy without the comprehensive outlook of education, in the last two decades:

### [Speaking Truth to Power: Range Of Personal Semantics](#)

September 1, 2023

My response to the LinkedIn campaign, “How do you combine research and teaching in higher education?”, “Powered by AI and the LinkedIn community”.

### [Letter to Professor Carolyn Evans, Vice-Chancellor, Griffith University \(30 August 2023\)](#)

August 30, 2023

Dear Professor Evans,

Many thanks for acknowledging my story. The only reason to share it with you is that there are no positions for a person of my high caliber. Looking, this morning, in the ‘Jobs at Griffith’ and filtering for the School of Humanities, Languages and Social Science, the only position advertised among your ‘100 academics’ was “Lecturer in Indigenous Studies (First Peoples)”.

### [Communication, Critical Thinking, Education, and Research: A Society Captured in the ‘PR’ Outlook](#)

April 28, 2023

This is my business, not the public relations (‘PR’) campaign, but to educate the world on what has become of the world in the ‘PR’ outlook. This is nothing new in principles. We can look back to the “American Way” of the 1950s, or go back to Madison Avenue of the 1920s. My colleagues will point to examples in the late nineteenth century, or antecedent from early modern or ancient times. Nevertheless, from generation to generation each person too often forgets the patterns of history, or worse still, has no education of the history.

### [Stupidity of the Market Economy in Higher Education](#)

April 20, 2023

George F. Will, in his opinion piece in *The Washington Post*, ‘As enrollment plummets, academia gets schooled about where it went wrong’ (April 19, 2023 at 7:00 a.m. EDT), illustrates the stupidity in the way persons think, today, about Higher Education policy and the market economy. Foremost that higher education is about the market economy, in that the market economy produces the education required as ‘education’

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(mythologically). It is does not. It is almost a classic truism that the market economy is stupid, and yet we still have policy fools talking about education in market economy terms.

[Understanding ‘Machine Learning’ from the Multi-Disciplinary Knowledge: What is Learning?](#)

March 29, 2023

[Bélanger](#) (2011:14) outlines the different directions that Dewey and Thorndyke, and others, came into the teaching, learning, and assessment theories. These differences are important to understand why machine learning is not learning. In learning tasks where personable judgements are to be reported, nearly all of the schools Bélanger outlined would support a view of learning assessment being consensual, descriptive, verbally owned (‘I believe...’), and respectful to the personable effort made. Only the behaviourist school separated with this ‘fairness in assessment’ approach since the mid-century.

[Machine Learning is not Learning: The Human Choice in A.I.](#)

March 29, 2023

Do not laugh. Imagine a society where there is no desire to learn beyond egoism and all work is reduced to the push of a button or a key without intelligence.

[Persons, Ideology, and Cognitive Mapping](#)

January 21, 2023

Ideologies are like social science models. Historians point out that that such boxes are useful for mapping (another form of modelling) but persons and their cognition do *not* fit with mathematic precision into such spaces.

[The Case of Birkbeck and Adult Education](#)

January 13, 2023

From *Times Higher Education*, 12 January 2023  
Tom Williams, How Birkbeck was squeezed by years of neglect for adult education, London’s revered ‘night university’ enters bicentenary year mired in financial crisis.

[Regarding Our Education Systems Needing Thinking in Contemporaneous Compatibilist Epistemology](#)

December 20, 2022

*The 2022 Australian and New Zealand History of Education (ANZHES) Conference*

From selections of the ANZHES Newsletter December 2022, with comments.

This blog article — call it what you like — “academic”, “populist”, “community”, any political semantics, to ignore it, Minister of Education, cannot be so dismissed. The communities demand an answer on the state of affairs in our education system. This call and the blog article is based on the earlier piece, in the [ANZHES Newsletter: The State of Affairs for Professional Historians in Queensland Educationalist History](#), May 2021, pp.

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5-6. I wrote at the time, more than 12 months ago, “There are those who are not prepared to leave the matter unresolved. We will not leave it to the cynics (postmodernist or otherwise) who think that ‘history should run its course’, in an idiocy of the naturalistic fallacy.” The challenge has been made; a very intelligent answer is required for all communities.

### [2021 Australian University Reputational Rankings for History-Philosophy-Theology](#)

November 17, 2022

Reputation is everything they say. Reputation matters because public education fails. One of my earlier career was working in the Office of the Vice-Chancellor in communication research, and that involved analysing the results of *The Times Higher Education* various rankings. The Office never put much weight on the accuracy of any university rankings. It was a reputational game, but as reputation it mattered.

### [Historical Amnesia and Uncovering School History](#)

October 25, 2022

**By contrast, studies of individual schools are comparatively rare in the periodical literature for 2016, although some are mentioned in other sections of this review.**

Two articles in the Australian journal *History of Education Review* are exceptions: Neville Douglas Buch and Beryl Roberts present a quantitative study of pupils from a Brisbane school in the early twentieth century, while Tony James Brady considers the education of warders’ children at the St Helena Penal Establishment in Queensland in the late nineteenth.

### [What is Education, and Why are Educational Policies Failing?](#)

September 8, 2022

What I am suggesting is that the problem is not so much around the institutional commitment to modify behaviour for socialisation, but much, much, more that ‘schooling’ fails to produce comprehension in the educational needs and “outcomes.” Schooling has become performance, and, more exactly, performance measures, and much too often *not true educational outcomes* that each individual would consider important for their life values and *career* performance. This model(s) will continue to fail as long as governments, the markets, and *the public echo chamber* obsess with skills and job entry, rather than careers and true educative “outcomes.”

### [A Call for Cultural Education, Intellectually Famed in the Global Dialogue](#)

May 25, 2022

Why do American scholars struggle to get their messages across in this climate of violence? I suggest it is more than the category of religion, and it is about the way the category of culture is framed for the internal dialogue. To de-frame the conversation for a better understanding, take a global reading on many fields of learning, sociology, psychology, history, ‘political science/studies’, and all studies directed to cultural belief.

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#### 4. Conference Papers and Public Scholarly Engagements.

1. David Mowaljarli's Vision and Australian Ethical and Educative Culture 2000-2001, Australia and New Zealand History of Education (ANZHES), 7 December 2022.
2. Historical Sociology of/for Christian/Religious Education in Queensland: Mapping 1859-2022 and Beyond, Australian Sociological Association Conference (TASA), 28 November 2022.
3. Economic Rationalism and University Course Pricing 1989-2020, for *Australian Policy and History*, published online, August 3, 2020
4. Before and After 1989: The Conceptual Schemas, Christian Education, and Queensland Society. ACHEA Conference, State Library of Queensland, 1 August 2019.
5. Hearts Lifted Up with the Spirit of Seton. A History of Seton College, Mount Gravatt East, Queensland, November 2017. Manuscript.
6. *Celebrating 40 Years. St Thomas More College, God's Servant First (1974-2014)*. St Thomas More College, 2014 (pp. 123).
7. Speeches and PowerPoint Presentations for Vice-Chancellors at the University of Melbourne (Professors Davis, Lee Dow, Gilbert) September 1998 to April 2008, and for Vice-Chancellor at Griffith University (Professor Webb) July 1997 to August 1998.
8. Defining a Public University in the Entrepreneurial Age, Australian Network of Higher Education Researcher Conference, University House, Australian National University, December 1999.
9. Year 2000 - challenging history students to confront the mythology of their own era. *The History Teacher*, Volume.35, No. 4, February. 1998.

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## Queensland History and Local Studies (including Urban Sociology)

Dr. Buch has worked in the fields of Queensland histories and local studies for over 35 years, he is well-connected to the very few fellow top scholars in the Australian thinned-out area of studies.

### 1. Description of Research Work.

Dr Buch claims originality and breaking new ground in the fields of Queensland history and local studies by producing six top-tier of the actual sub-field, and more than 20 blog articles or essays, with 21 conference papers or public scholarly engagements.

Dr Buch draws primarily on the work of:

- Stephen Toulmin (1950, 1958) provided the logic of the critical thinking movement;
- Donald Horne (1964, 1976, 2022) provided the philosophical thought, compatible, of both progressive conservatism and social liberalism;
- Clark, Manning (1968, 1969, 1975, 1988, 2006) provided the philosophical, compatible, thought of both radical progressivism and social liberalism;
- Bernard Williams (1981, 1985, 1995, 1998, 2002a-b, 2005a-b) was the genius of philosophical compatibility of Anglo-American and Continental traditions; Williams was a challenging figure to both sides and was unusually bold enough to stand on controversial 'one-sided' propositions, such as ethical internalism and the rejection of 'morality'; even as seen as maverick positioning, his ethics, historiography, and other humanist philosophies demonstrated better philosophical compatibility than his peers;
- David Lowenthal (1996, 2015, 2019), as American historian and geographer, combined heritage studies, historiography, and the sense of place; Lowenthal is considered the father of 'critical heritage' which rejects public nostalgic positioning for wider public and philosophical compatibility;
- Marion Maddox (2001, 2003, 2005, 2014, 2015) was a timely historian during the Australian culture-history war (1991-); her books reveal the ideological blind-spots in the Australian education system;

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- Marilyn Lake (2019) provided the book which explained the thinking of progressivism in Australia and the United States during the early 20<sup>th</sup> century.

All of the thinking of these works is revealed as a hidden intellectual history which Dr Buch is seeking to have published.

In the Queensland setting, there is the historical experience of Jack McKinney (1950, 1971).

McKinney shows that that the sociological approach of philosophical compatibility was deliberated hidden in the history of the University of Queensland through its blind-spots of “schooling”; although in need of revision, McKinney’s books, *The Challenge of Reason* (1950) and *The Structure of Modern Thought* (1971) have stood the test of time.

Thinking through the paradigms of Jack McKinney, we see significant cognition relationships in thought with other global thinkers whose ideas contribute to Australian intellectual histories.

There are five key theses from Dr Buch:

20. Jürgen Habermas’s *Communication and the Evolution of Society* (1979) Theses

[pending publication] Habermas and Public Theology in the Evangelical World: At the End of the First Quarter of the 21st Century (March 13, 2024), Australian Catholic University (ACU), School of Theology, Canberra.

21. Matrix of Council, State, University, Community Thesis

[Semantics, Power, and Local Politics in Misunderstanding Urban Sociology](#)

(November 5, 2023)



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22. The Sociology of Municipal Politics Model Brisbane 2025-2024 (Thesis)

[Semantics, Power, and Local Politics in Misunderstanding Urban Sociology](#)

(November 5, 2023)

23. [Urban Sociology and Philosophic Thinking Thesis](#)

(August 8, 2023)

24. [Neville's Organisation of Clark's Short History Theses](#)

(April 14, 2019)

It can be concluded, from this work, that Queensland historians, up to the present, have not face up to the hidden cognition histories. Few Queensland historians have been trained, or well-read, in philosophy and sociology, to be able to write such Queensland histories.

2. Top-Teir Academic Publications (in the actual sub-field).<sup>4</sup>

1. Neville Buch, 'Melloy, Robert Sydney (Bob) (1897–1995)', *Australian Dictionary of Biography*, National Centre of Biography, Australian National University,
2. <http://adb.anu.edu.au/biography/melloy-robert-sydney-bob-25515/text33860>, published online 2019.
3. The Changing Definition of Peace, Part 1: The Status Quo of Thinking in Queensland during the Armistice. *Queensland History Journal*, Royal Historical Society Queensland. Volume 24, No. 1, May 2019.
4. The Changing Definition of Peace, Part 2: The Shifting of Thinking in Queensland during the Armistice. *Queensland History Journal*, Royal Historical Society Queensland. Volume 24, No. 1, May 2019.
5. Norfolk Island (Australian External Territory, Australia) *International Dictionary of Historic Places*. Volume Five: Asia and Oceania. Chicago. Fitzroy Dearborn Publishers. 1995.

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6. Windsor (New South Wales, Australia) *International Dictionary of Historic Places*. Volume Five: Asia and Oceania. Chicago. Fitzroy Dearborn Publishers. 1995.

3. [Blog Articles and Essays in Community Education.](#)

[Institutional Prejudice: The Decision Maker](#)

March 12, 2024

**Featured Image:** *Buch's Pyramid Of Social Personal Development*

[Rights and Fairness: Response to the David Pindar Article](#)

March 12, 2024

David Pindar writes a blog on a Substack site, called, "Aargh! (Age-activated rage)."

[The Effort for Queensland Public Service Workforce Statistics, and Who Pays for Knowledge?](#)

February 11, 2024

He wrote to the Queensland Public Service Commission (QPSC), regarding workforce profiles for the Queensland Public Service dating back to at least 1959. The QPSC replied they currently produces such profiles (short history; presentism) but have suggested that...

[Public Message on Public Infrastructure in the Lead Up to 2024 BCC and Queensland Elections](#)

February 6, 2024

We are now bearing the brunt of the *stupidity* of neo-liberal policies ([explanation here](#)). More fool us for believing the fools in their rhetoric and promises to deliver.

[Urban Sociology and Philosophic Thinking for Sustainable Living, and Thinking in the City: Please Read](#)

October 11, 2023

I have an argument how academics [do not understand](#) that communities, outside of the universities, have their own versions of higher education. The academy in the late 20th century and the early 21st century suffered in Hemianopia.

[Heritage Values in the Queensland State Government?](#)

September 29, 2023

Heritage Values in the Queensland State Government? Don't believe it!

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[Plea to the Queensland State Government](#)

28 August 2023

[Conversation out in the community of the Southern Brisbane region](#)

August 23, 2023

Dear Councilors and State Members,

This is a conversation out in the community of the Southern Brisbane region *on* the Council's and the State Government's capacity to think on heritage issues at the standard of contemporary scholarship and education (bcc). The current Liberal-National-led Council and the Labor State Government is *not only out of touch with their communities, but also with current knowledge in many areas of social policy*. In this case, the decision of the State Government, re: CTS No. 12141/23 – Letter from the Minister for the Environment and the Great Barrier Reef, Minister for Science and Minister for Multicultural Affairs, and with the support of the Brisbane City Council (attached). My response in the field of critical heritage studies, backed by the evidence of the founder of the field, the late [David Lowenthal](#).

[The Southern Brisbane Suburban Forum Inc.'s Briefing-Submission on the State Government's South East Queensland Regional Plan 2023 Update \(SEORP\)](#)

August 18, 2023

[Part Three: Urban Rebellion and Community Education](#)

August 6, 2023

Today, I welcome the opportunity to say a few words on linking “town planning rebellion” and the Brisbane history(ies) of local studies and the examination of municipal governance. Two names. In the case of the former, Rod Fisher, and, in the case, of the latter, John Laverty. Both have past.

[PART TWO: Historical Enterprises 1\) Not Spoken, 2\) Not Heard, 3\) Not Understood](#)

August 5, 2023

e political rhetoric diverts from the critical challenges and the better solutions. But it is even worse, in that a moment of thought, any “John, Dick, or Harry” can see through the masking — and I am sure Harry, Dick, John, have already. Then what? Surely we must act, but act effectively.

[1982 and 2023, looking to 2032](#)

August 4, 2023

Back in 2012, I and Dr Jonathan Richards examined and reported on the 1982 Cabinet Minutes for the Queensland State Archives. By accident, in addressing a concern from a Brisbane resident, and looking over work of the last decade, I discovered that the State of

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Queensland is politically stuck: the same issues, and the same foolish and flawed solutions. How easily we forget, and the state exploits that loss of critical memory.

[SBSF Submission as Feedback on Kurilpa Sustainable Growth Precinct](#)

July 25, 2023

Please accept this document as our submission to Queensland Government, as well as the Brisbane City Council as their LOCAL PLANNING INSTRUMENT NO.1 OF 2023.

[Letter to the Queensland Government and Heritage Council](#)

June 27, 2023

[A Letter to Sussan Ley and the Liberal Party of Australia](#)

June 18, 2023

[Dr Neville Buch's Philosophy and History](#)

April 10, 2023

Dr Neville Buch's Philosophy and History Article: [Downloadable PDF Version](#)

[Letter to Mayor. Re. Questions on 2023-2025 Commemorations](#)

April 5, 2023

[Letter. Explaining Myself in the Hope of Dialogue, 29 January 2023](#)

January 29, 2023

[Explaining Neville's Historiography \(Dr Neville Buch ABN 86703686642\)](#)

December 27, 2022

In a conversation with one of the members in the international Philosophy of Science, Technology, and Mathematics Facebook Group, it came to me how I can explain my historiography. The context here is community education and research, but the university academics have missed much in the significance of my work for their own historical conclusions. The challenge from academic bubble thinking.

[Steps Back in Time – Personal History 1980-1982 Kangaroo Point, Brisbane QLD.](#)

November 20, 2022

A classic radio station is playing as a coffee is brought to the table. Listening to the pop tune of old. Mind: I could have been back then in the roam around Main Street, not much different to the Sinclair Lewis's novel (1920). Except that the experience of the Sunday morning coffee shop hour was just emerging locally. There are other historical differences; difference of culture which is forgotten in the stupefy gaze on the image of a forgotten materialised building. Critical heritage.

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### [The Ontological Compass](#)

July 20, 2022

The Ontological Compass assists in mapping out our understanding of too many philosophical arguments which get conflated, and interpretations which overlap without clarity.

### [The Falseness of the ‘Woke’ Outrage: Sleepwalking into Present History](#)

June 15, 2022

There has been outrage in recent years from right-wing media about a ‘woke’ pandemic, as a politically incorrect stance from a neo-conservative framework of thought. It has many academics and ‘non-school’ scholars perplexed. It has only been recently and systematically articulated as outrage in James Lindsay and Charles Pincourt’s (2021) *Counter Wokecraft: A Field Manual for Combatting the Woke in the University and Beyond*. According to Lindsay and Pincourt, the Woke ideology is colonizing Western Civilization.

#### 4. Conference Papers and Public Scholarly Engagements.

1. Wither Local History and the Status of Community Education & Research? What is Happening for 2023-2025 Brisbane-Queensland, Commemorations, Section: Bicentenaries, Centenaries, and Semicentenaries, The 50<sup>th</sup> anniversary of the Australian Historical Association (AHA), 4 July 2023.
2. Politics in the Age of Uncertainty: Anti-intellectualism, Expertise, and the Technological Agenda in Queensland Politics, 1911-2011, a paper of local-regional relevance, 2021 Australian Political Studies Association Annual Conference, 21 September 2021.
3. Local History Beyond Appearance: To the hearts and minds of those who lived through World War I in the Stephens Shire, in *Stephens and War: A History of Annerley and surrounding suburbs during war times*, Annerley Stephens History Group Inc., 2020.
4. Mapping Local Educated Society 1859-2009: Landscape and Culture in the Mapping Brisbane Education Project, Port Macquarie Campus, Charles Stuart University, 21 November 2019.
5. Emotion and Reason in Local History and War & Peace Commemoration: A Queensland Case Study. ‘Marking Time’ Professional Historians Australia Conference, State Library of New South Wales, 30 August 2018.
6. History in the Digital Age. Brisbane History Group Seminar, The Ships Inn, Griffith University, 21 July 2018.

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7. Small is Big: Scaling the Map for Brisbane Persons and Institutions 1825-2000. 'The Scale of History' AHA Conference, Australian National University, 4 July 2018
  8. Annerley's Original Parkland: An attempt at Historical Geography for Local History in the Digital World, and, Untangling 'Stories of Stephens' Place Names (with Drs.. Ray Kerkhove and Michael Macklin). Stories of Stephens: A History of Annerley and the Surrounding Suburbs. *Proceedings of the Annerley Stephens History Group Inc.*, supported by The Royal Historical Society of Queensland. Conference held on 27 February 2016.
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### **Scholarly Websites**

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<http://drnevillebuch.com/>

<http://historyandphilosophyinquensland.com/>

<http://mappingbrisbanehistory.com.au/>

<https://junctionparkhistory.com/>

<http://big-belief-problems.blogspot.com.au/>

### **Interviews**

Kath Feeney, Afternoons, ABC Local (ABC Brisbane), 10 September 2021, 14 minutes. On myth and history of the Brisbane Southside-Northside divide, sides of the Brisbane River, suburbs, and the 11 Brisbane regions.

Kath Feeney, Afternoons, ABC Local (ABC Brisbane), 25 July 2023, 9.30 minutes. On naming Brisbane.



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## Declaration



I, Neville Douglas Buch, declare that this report is a fair and accurate description of the research process and findings obtained in relation to contracted work done on 18 March 2024.

Here signed – Neville Buch.  
18 March 2024.

Neville Buch  
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Australian and New Zealand History of Education Society (ANZHES)  
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## APPENDIX 1.

### **Michael Macklin's Role in University and Community Education**

Dr Michael Macklin is a former Dean at the University of New England: the Executive Dean of the Faculty of Arts, Humanities and Social Science from 2002 to 2007.

Macklin's work at New England, and subsequent "retirement career" in community research and education, brings important insights, alternative to the failure of competition policy in the life of the Australian university, and how communities separated out from higher education through government policy. These insights are well known among decision-makers, yet there is the lack of care to ease the communities suffering. All there has been a few challenges of policy reform from present and former Vice-Chancellors, but mostly silence from University Senates-Councils, Federal and State Ministers of Education, and the Prime Minister who is ultimately responsible for the Australian education system.

Despite these policy failures since the mid-1990s, Macklin was able to organise a competitive faculty in his time and yet maintained greater access through both on-campus and external enrolments, the larger group study being the part-time external; the average age of the student was 40, and had family responsibilities. Changes in pricing policy has now made that avenue very difficult.<sup>12</sup> Macklin supported the idea of students being able to undertake their degree for professional work, but he was concerned that students, and graduates, understood that the purpose of their degree was to obtain grounding in a range of subjects for lifelong learning. Otherwise, an 'arts' or 'science' degree had too little meaning. The business world keeps referring to skills as the outcome from education. That mindset is what is economically sending the country into a spiral. The evaluation of *Lebensphilosophie* demonstrated that "skills" is employed semantically reductive for living. The economy is supposed to serve living, not the other way around. The contemporary language of skills betrays ill-woven threads in the major Anglo-American systems thought, confused on the difference between value and skills, and confused on the mission of technical education and the importance of comprehensive education.<sup>13</sup> Government policy decision-makers have simply ignored *différance*, resulting in many broader fields of learning lost in the University.

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When Macklin took up the Dean's job the Arts Faculty that made up a third of the University with it hundreds of staff, thousands of students and millions of dollars expenditure. The University had a reasonably flat administrative structure and so Macklin enjoyed a fairly free hand in running the faculty and attempting to bring it up to date administratively without the loss of the academics and academic production.

Macklin's job was to get the Faculty back into the black after many years of deficit budgeting. The previous Dean had dealt with the deficit by not fill academic staff positions as they became vacant. Counter to the neo-liberal economic 'wisdom' of the time, Macklin employed an economic approach of critical thinking. One of his actions was to advertise and fill all vacant positions. Furthermore, Macklin cut the number of Faculty committees by 50% on the basis that teaching and research was the goal for academics; not time tied up in administration. In terms of the budget cutting waste and unnecessary expenditure, they were items which did not directly impact on teaching and research. The biggest gain was in productive morale. Research output rose from one book per year for the entire faculty to 25 works per year by the time Macklin finished his tenure.

There were other policy changes Macklin brought to the Faculty which also helped the faculty to thrive. He put in place a range of programs directed at special needs of groups such as Heads of School, and staff undertaking PhD's and early researchers. These strategies are normative for universities, but the point was that it was all achieved without attrition of fields, teachers, and researchers. Research grant application success rate dramatically improved.

In these year Macklin also represented the University as the Director, UNE Partnerships Ltd. He had previously worked as an Adjunct Professor, Centre for Philanthropy and Non-Profit Studies, at the Queensland University of Technology (2001-2002), and as the CEO at Hall Chadwick Education Consulting (1994-2002). As opposed to the current thinking on "The New Learning Partnerships," Macklin took a social liberal and democrat approach, sensitive to the various needs of local communities. Today, "The New Learning Partnerships" for universities are now matters of private enterprise and not for the not-for-profit communities.<sup>14</sup> Furthermore, "the new learning partnerships" is commercialised, and shutting out communities. As policy, this is a reversal of better thinking, against the University concept of Community Engagement; to which Macklin had worked by. Now, the majority of the top researchers and teachers are within the University's practice of Community Engagement; they are many underemployed

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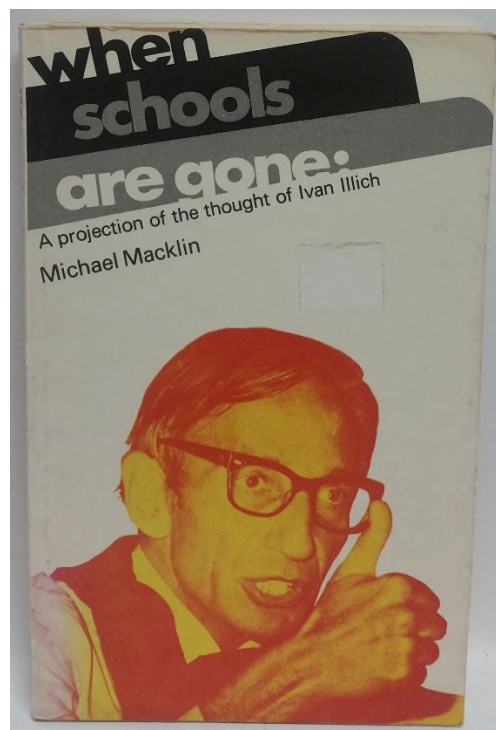
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professionals in the marketplace. This not only impacts such ‘outside’ scholars. “Academic” or scholarly organisations who produce the ‘academic journals’ have been under extraordinary pressure as academics become redundant in the universities, and costs of academic publishing skyrockets as they lose their once larger pool of readership.

The University has place its economy in an impossible situation, and yet it seems everyone knows and understands the failure of the neo-liberal economy. A few obscure-writing economists continue to defend an economy which everyone else curse. Again, the problem is the thinking paradigm, and the country is being run by too many fools who think we can calculate our way out of structural problems. And so, we simply have silence from the narrow-thinking decision-makers. Macklin is one of hidden figures who was the well-founded learner. He began his career as an Academic, Faculty of Education, University of Queensland (1973 –1980). He became Australia’s interpreter of Ivan Illich, and help Australians to understand the significant difference between schooling and education.<sup>15</sup> In the former is the mindset of the Institution, and usually closed to all except its own political agenda, and the latter, education, we ought to have the processes of learning. Learning is the process; Education is what we call the outcome.



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## APPENDIX 2.

### **Curriculum Vita**

Dr Neville Buch is an expert on histories and historiography of big belief and doubt, educational theories and practice, within the scope of Queensland intellectual history and policy.

He has worked as higher education policy researcher for the Vice-Chancellor, Professors Roy Webb, Glyn Davis, Kwong Lee Dow, and Alan Gilbert, along with work for Chancellors, Mr Ian Renard, and Sir Edward Woodward (1998-2008). He has been a Q ANZAC Fellow at the State Library of Queensland (2015-2016). He has recently published on the influence of Charles Strong in Queensland conservative, radical and liberal progressivism.

Dr Buch is a certified member of the Professional Historians Associations (Queensland) Incorporated and had previous responsibilities as the PHA (Qld) e-bulletin editor. He is well-published and recognised for his contribution in the histories of both Catholic secondary and state primary education in Queensland, as well as histories in the cultural and religious shaping of Protestant and Catholic organisations.

As a scholar with over 30 years' experience writing on Christianity as religion and society, from both Christian and Post-Christian perspectives, he is Queensland's foremost historian on belief and doubt.

Dr Buch is a local historian and Managing Director of the Brisbane Southside History Network and the Mapping Brisbane History Project, assisting voluntary local history societies on the Brisbane to work together to gain a regional history perspective.

Dr Buch has published several research papers on local history and historiography. See <http://drnevillebuch.com/>

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### **Professional Membership**

Association of University Lecturers in Religion and Education (AULRE)  
Australia and Aotearoa NZ Public History Network (AANZHPN)  
Australian Association for the Study of Religion (AASR)  
Australian Historical Association (AHA)  
Australian and New Zealand History of Education Society (ANZHES)  
Australian and New Zealand Studies Association of North America (ANZSANA)  
Australian Policy and History Network (APHN)  
Brisbane Catholic Historical Society (BCHS)  
Brisbane History Group Inc. (BHG)  
Brisbane Southside History Network (BSHN, *Director*)  
Evangelical History Association (EHA)  
Humanist Australia (HA, a *registered director*)  
International Society of Intellectual History (ISIH)  
International Standing Conference for the History of Education (ISCHE)  
Professional Historians Australia (PHA Queensland)  
Sea of Faith in Australia (SoFiA Inc., *Vice-President*)  
Southern Brisbane Suburban Forum (Southern Forum, *President*)  
Religious History Association (RHA)  
The Australian Sociological Association (TASA, a *TG Convenor*)  
The Royal Geographical Society of Queensland Ltd (RGSQ)



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Dr Buch has published academic articles and online essays for the journals of the Australian and New Zealand History of Education Society, Australian Association for the Study of Religion, Australian Policy and History Network, Brisbane Catholic Historical Society, and Brisbane History Group Inc.

He is the principal blogger for the Brisbane Southside History Network and Professional Historians Association (Queensland), and a regular online contributor for the Australian Historical Association.

He has participated in many conferences, providing well-received papers for the Australian Historical Association, Australian and New Zealand History of Education Society, International Society of Intellectual History, and International Standing Conference for the History of Education, and for other scholarly organisations. He served on the Management Committee for the Professional Historians Association (Queensland) from 2011 to 2015.

### **Education/Qualifications**

<b>Institution:</b>	University of Melbourne
<b>City/Country:</b>	Melbourne, Australia
<b>Qualifications:</b>	Graduate Diploma of Arts (Philosophy)
<b>Area of Study:</b>	Philosophy – Ethics and Epistemology Majors
<b>Graduated:</b>	2008
<b>Institution:</b>	University of Queensland
<b>City/Country:</b>	Brisbane, Australia
<b>Qualifications:</b>	Graduate Diploma of Education (Grad. Dip. Ed.)
<b>Area of Study:</b>	Secondary Education – History Education and Studies in Religion Majors
<b>Graduated:</b>	1996
<b>Institution:</b>	University of Queensland
<b>City/Country:</b>	Brisbane, Australia
<b>Qualifications:</b>	Doctor of Philosophy (Ph.D.)
<b>Area of Study:</b>	Queensland History – Conservative Protestantism 1945-1985
<b>Graduated:</b>	1995
<b>Institution:</b>	University of Queensland
<b>City/Country:</b>	Brisbane, Australia
<b>Qualifications:</b>	Bachelor of Arts Honours (B.A. Hons.)
<b>Area of Study:</b>	History – Queensland and European History Majors
<b>Distinction:</b>	2 <sup>nd</sup> Class Honours Division A
<b>Graduated:</b>	1987

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## Employment History

<b>Start Date:</b>	<b>End Date:</b>	<b>Position/Title:</b>	
Since March 2009	Current	History Consultant	Sole Trade Business
May 2009	December 2009	Secondary School Teacher	Causal Appointments to Queensland Schools
May 2008	January 2009	Senior Administration Officer, Law Faculty	Queensland University of Technology
September 1998	March 2008	Research Officer, Office of the Vice-Chancellor	The University of Melbourne
July 1997	August 1998	Research Assistant to the Vice-Chancellor	Griffith University
January 1997	July 1997	Secondary School Teacher	Causal Appointments to Queensland Schools
January 1995	March 1996	Post-Doctorate Fellow & Tutor	University of Queensland

## Referees

**Professor Wayne Hudson**  
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Visiting Fellow, Australian Studies  
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**Associate Professor David W. Kim**  
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School of Social Sciences (RSSS),  
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**Associate Professor Geoff Ginn**  
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**Professor Catherine Manathunga**  
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Expert authority on educational  
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**Dr Marion Maddox**  
Retired, former Professor of Political  
Science and Religion  
Department of Modern His-tory,  
Politics and International Relations  
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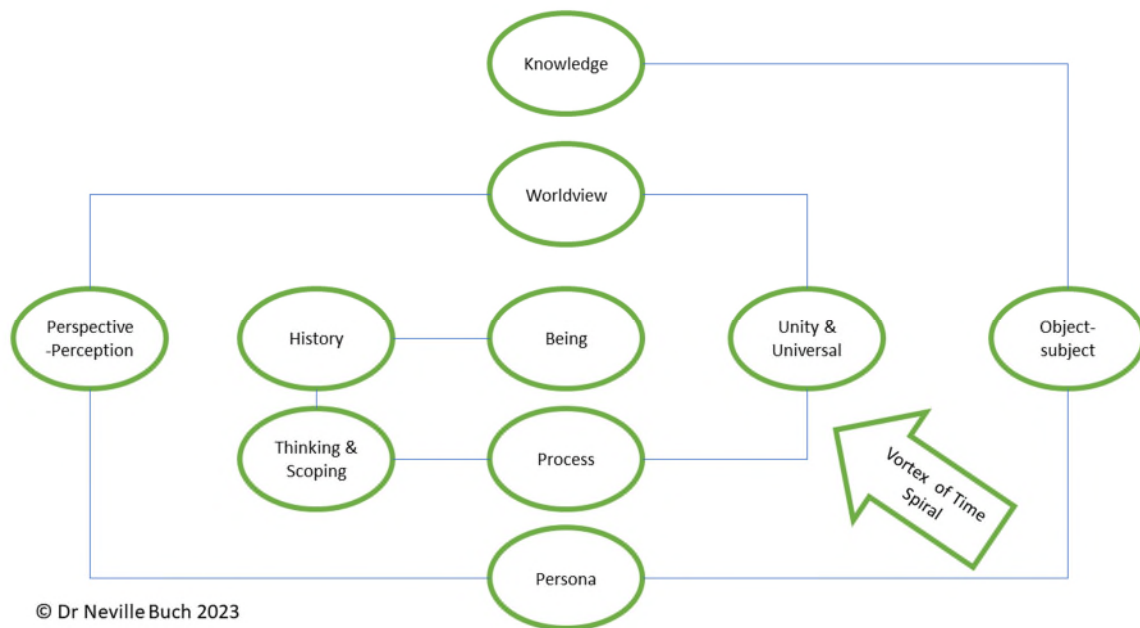
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## APPENDIX 3.

### Dr Buch's Model and Theses Diagrams

#### 01. Dr Neville Buch's Philosophy and History Thesis



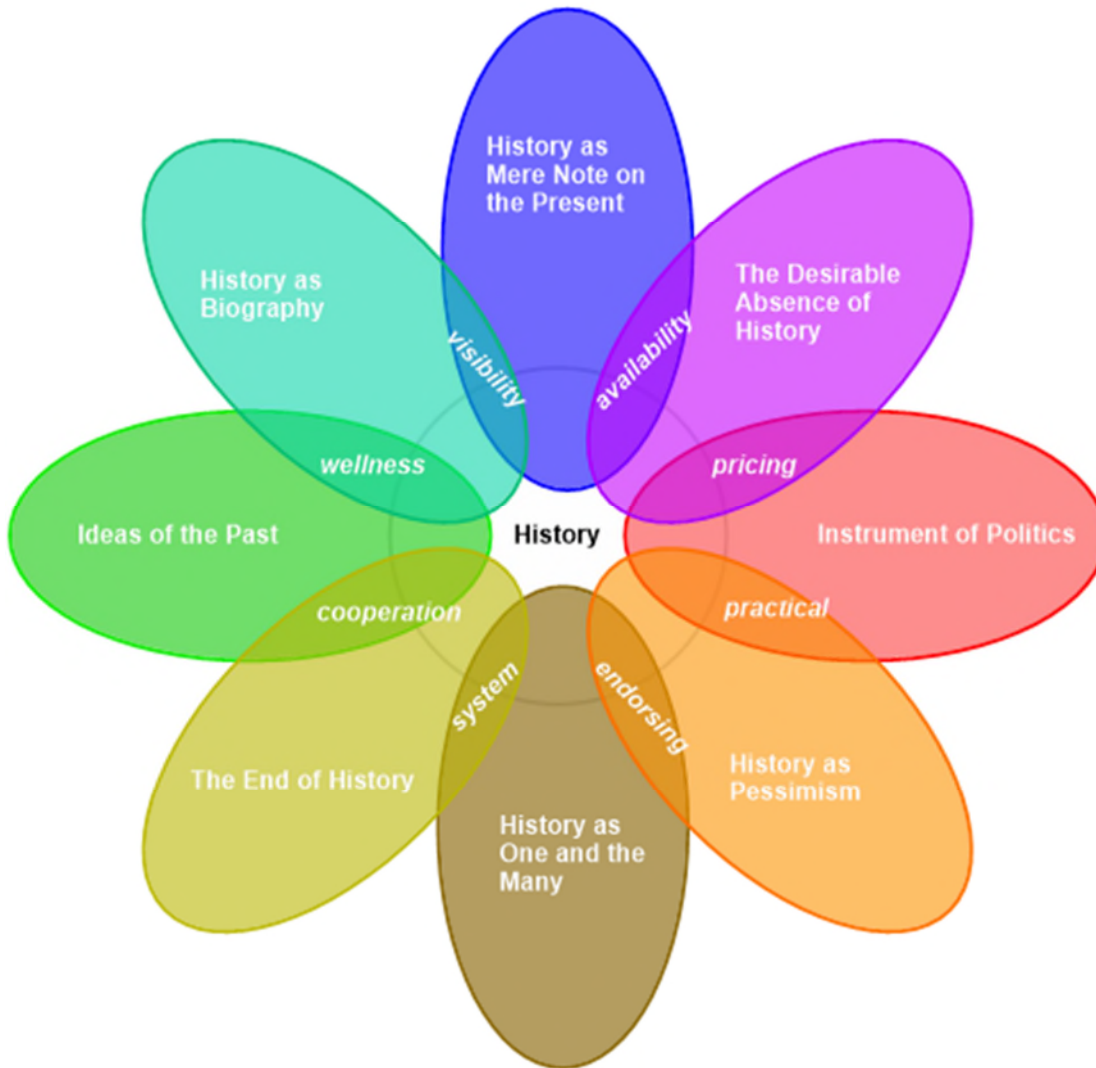


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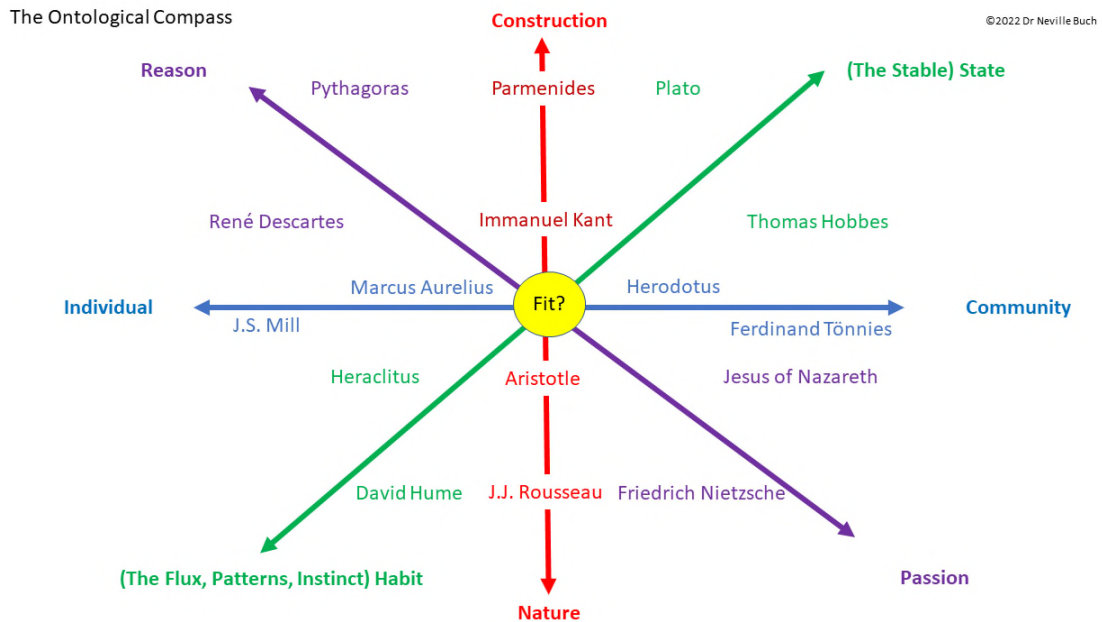
## 02. Insights on Popular Historiography Theses

### Popular Historiography



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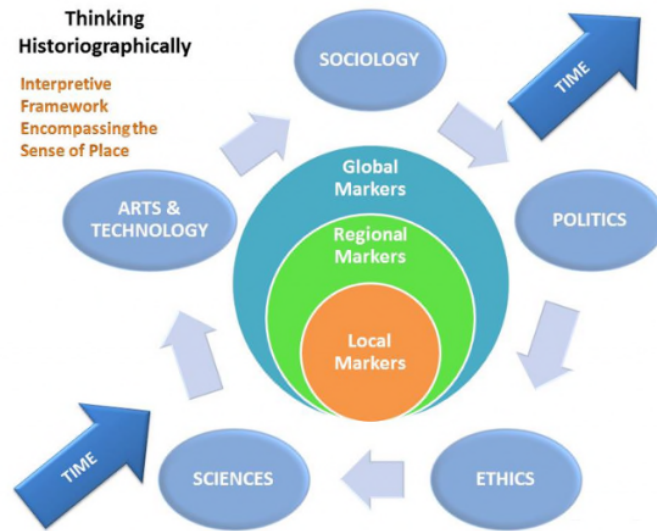
### 03. The Ontological Compass



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#### 04. Buch's Thinking Historiography and Stupidity-Virtue-Truth Spiral Thesis

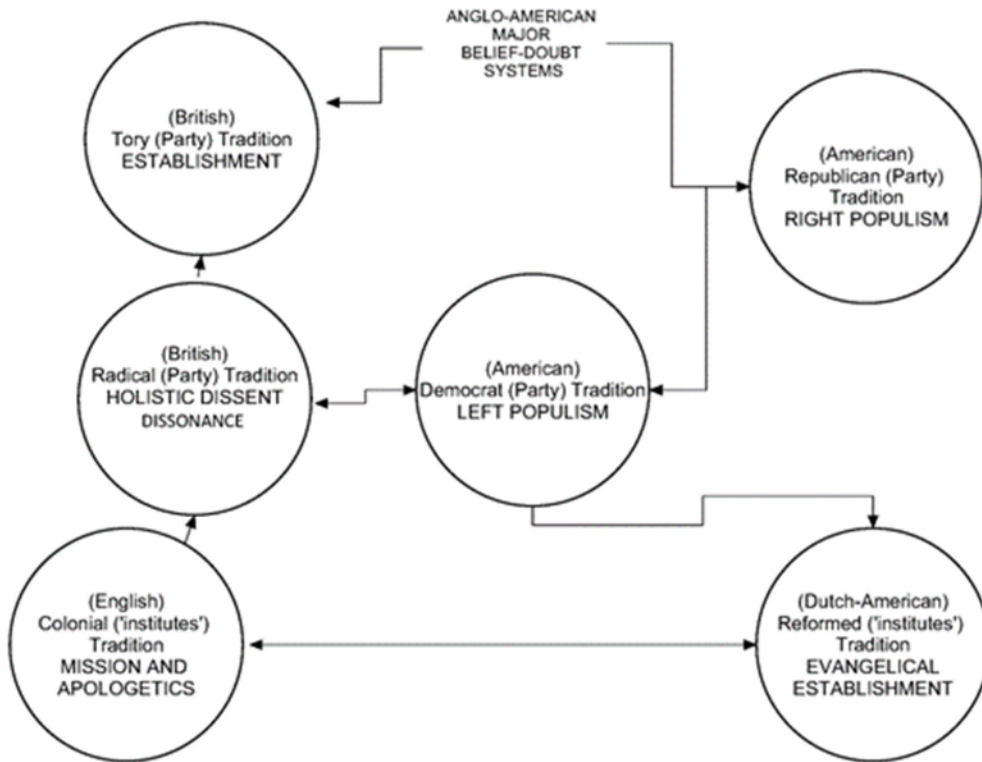


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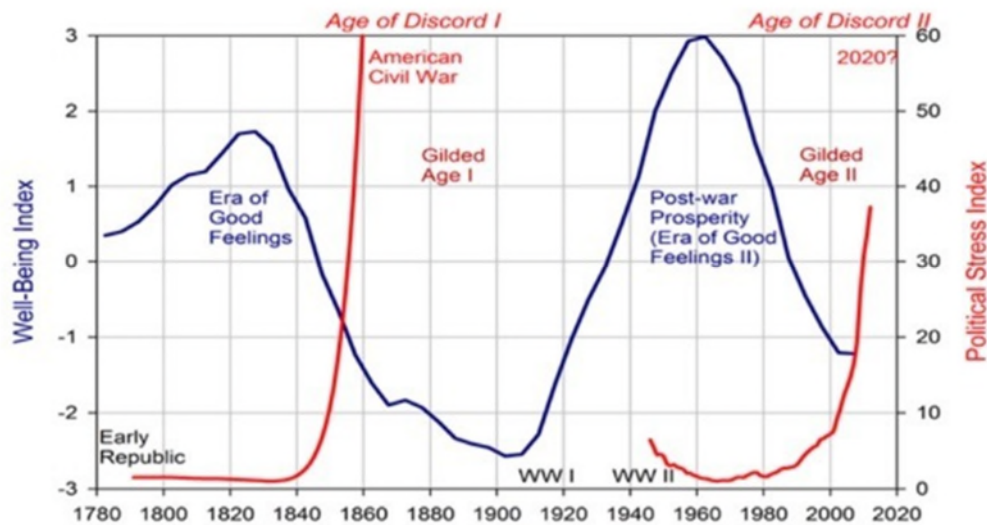
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### 05. Anglo-American Major Belief-Doubt Systems



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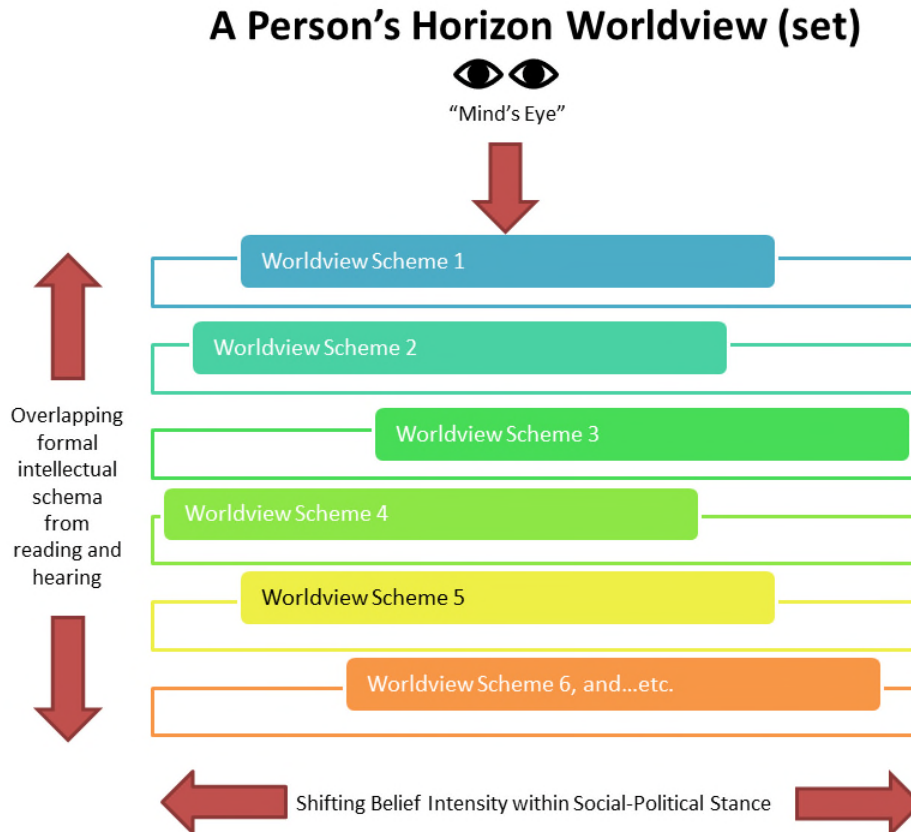
## 06. Turchin and Goldstone's Political Stress Thesis and Historiography



**Graphic:** The Political Stress Index combines three crisis indicators: declining living standards, increasing intra-elite competition/conflict, and the weakening of the state. Growing PSI indicates likelihood of political violence. The Well-being Index indicates greater equality, greater elite consensus, and a stronger, more legitimate state. Supplied: Jack Goldstone and Peter Turchin in the James Purill article.

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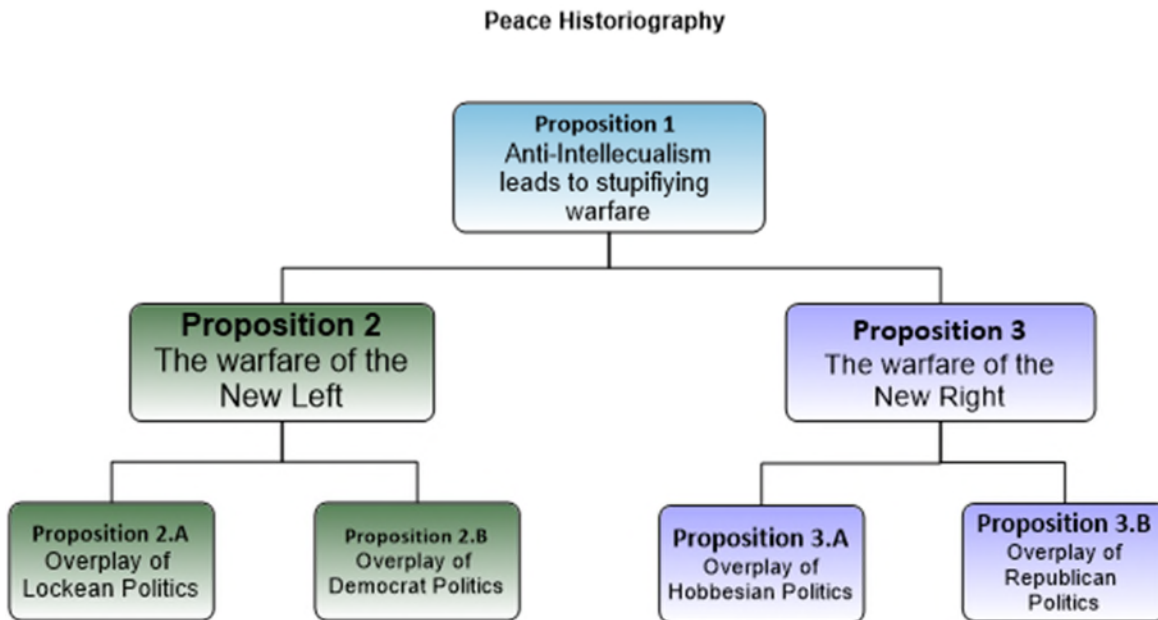
**07. Comprehensiveness for Horizon Worldview(s) and Local-Regional-Global and Mind's Eye of a Personal Horizon Worldview Interlocking Theses**



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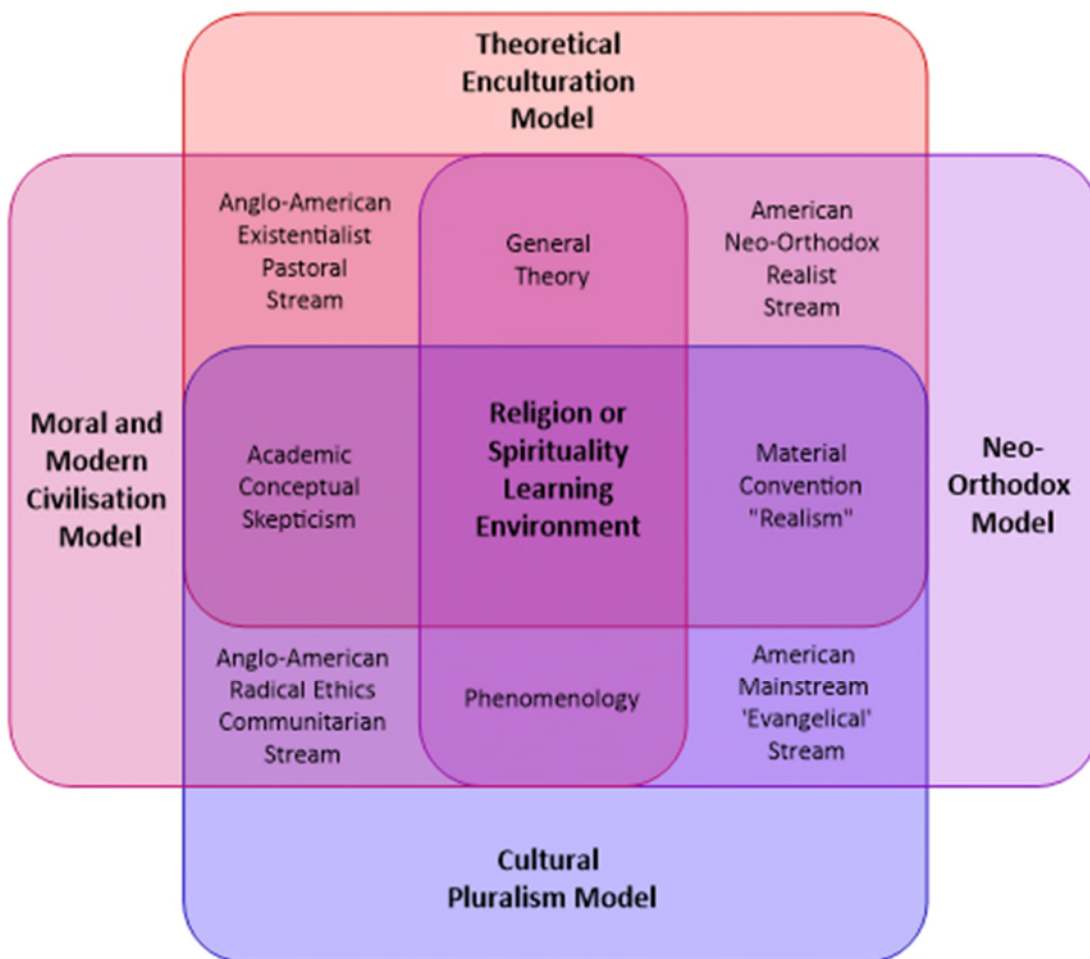
**08. Finding Peace from the Culture-History War: A Historiographical Thesis for the Times**



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**09. Conceptual Systems in Studies-in-Religion (Theses)**

**Today's Conceptual System for the  
 Studies-in-Religion Discipline  
 14 Academic Schools  
 Four Broader Scoped Schools**





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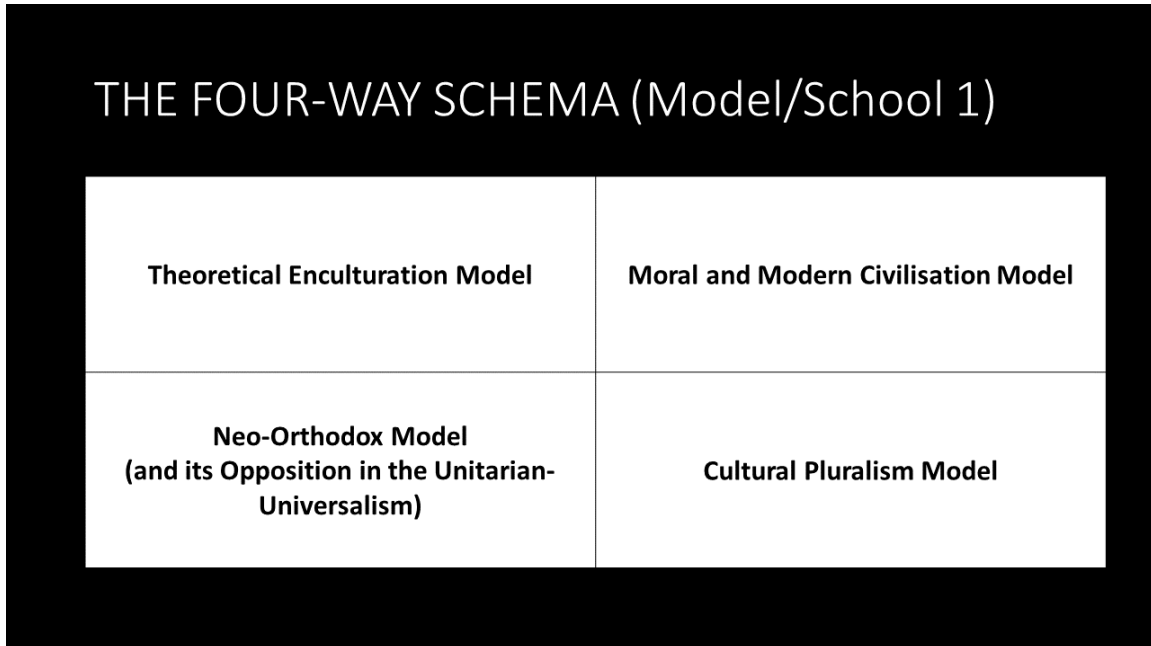
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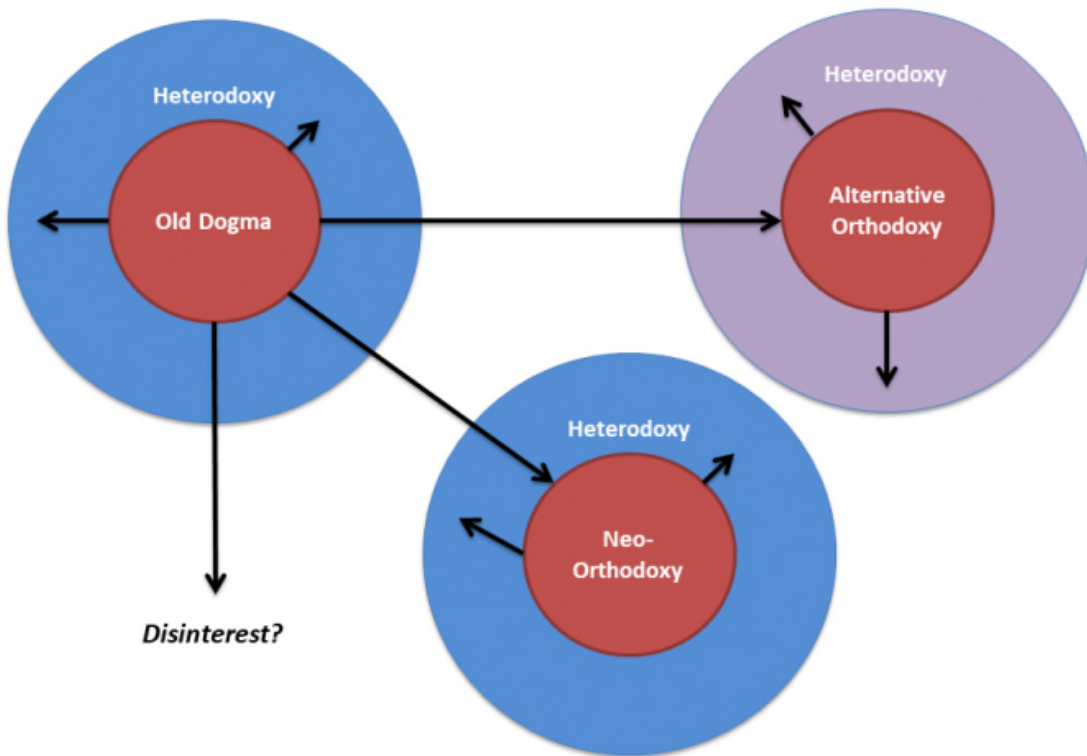
## 10. The Four-Way Schema Thesis



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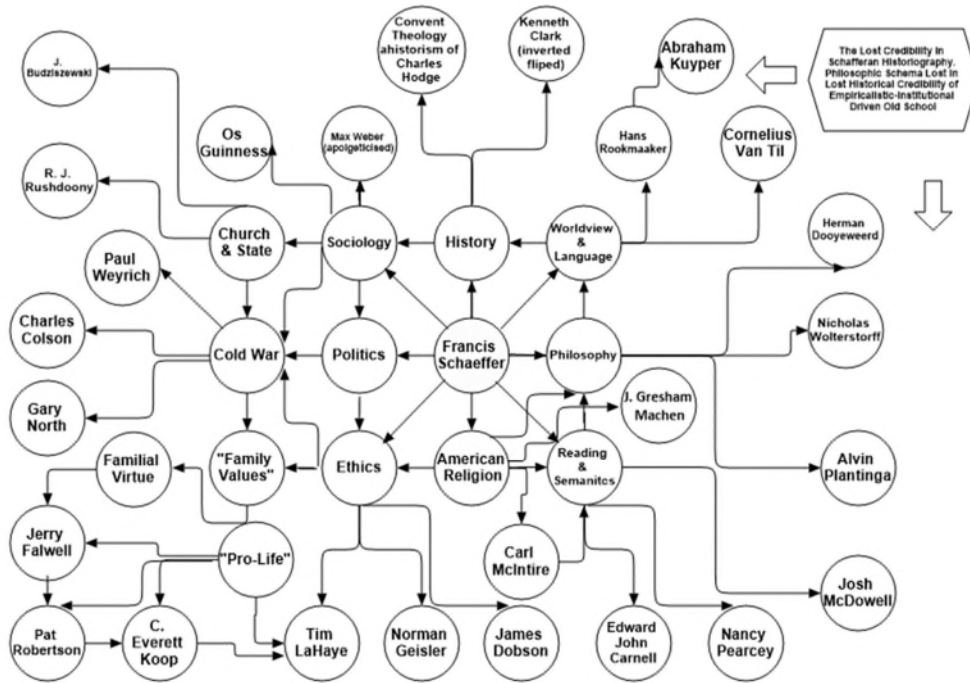
### 11. Buch's Typical Pathways of-Belief Thesis



Typical Pathways of Belief Between Orthodoxies, Heterodoxies, and Disinterest

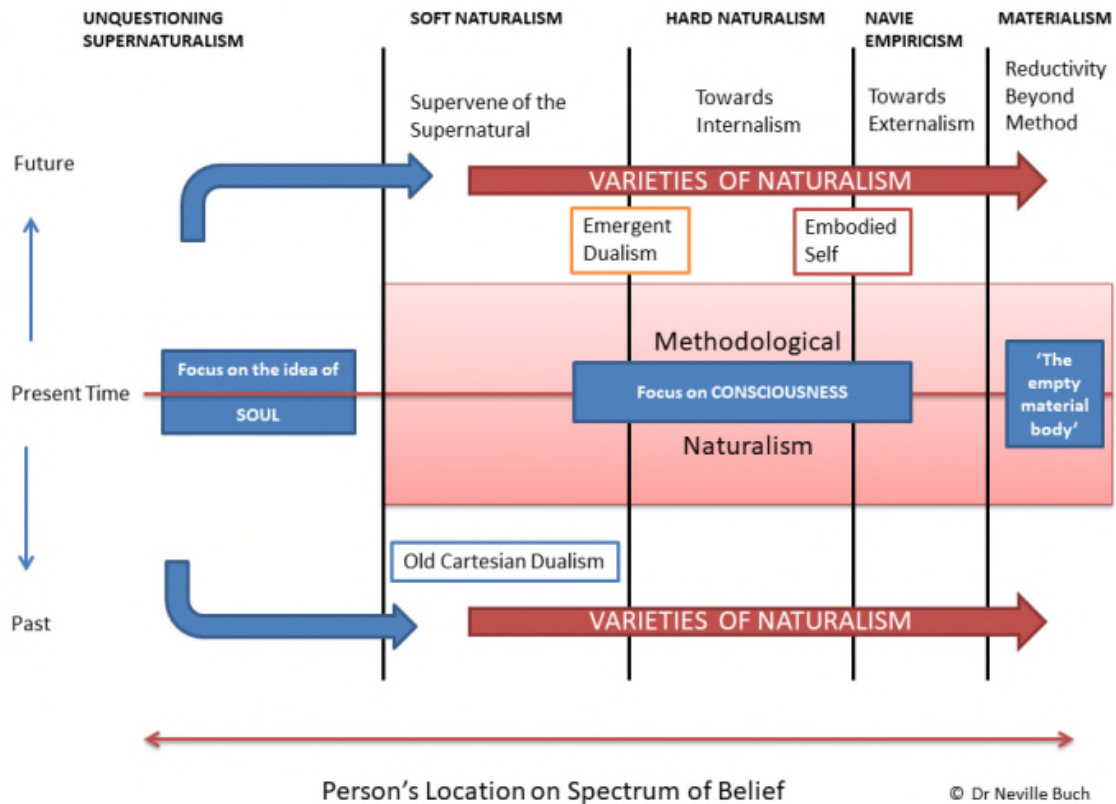
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## 12. American Revivalist Tradition (ART)



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**13. Buch’s Religion, Society, Critical Consciousness and Philosophy of Mind Theses**

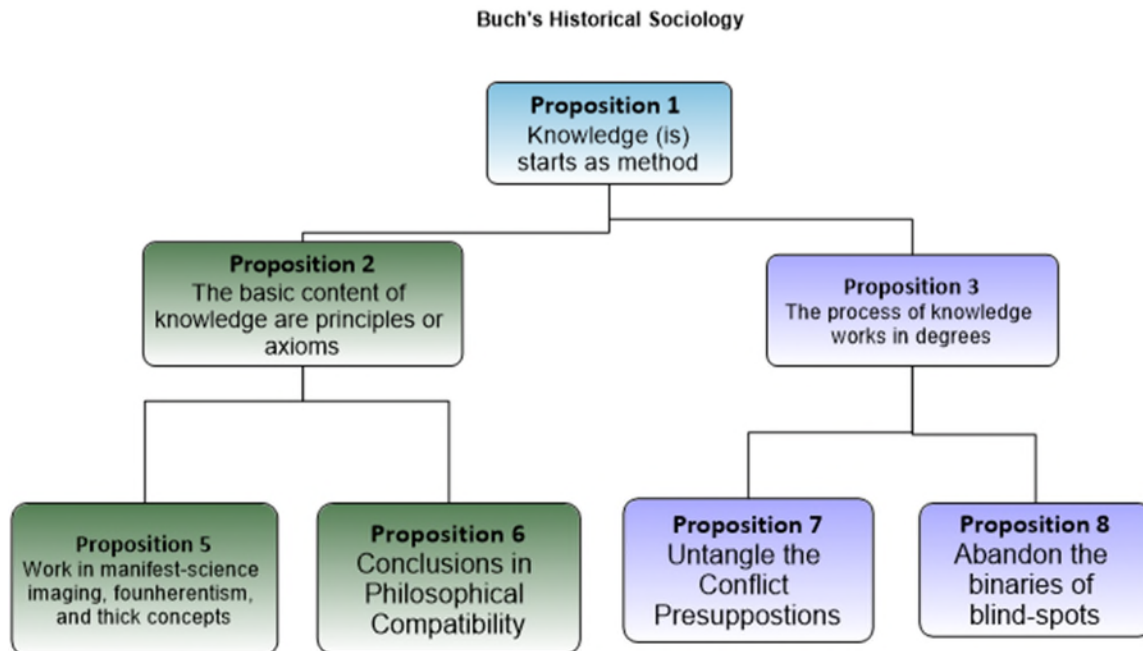


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## 14. Historical Sociology Thesis

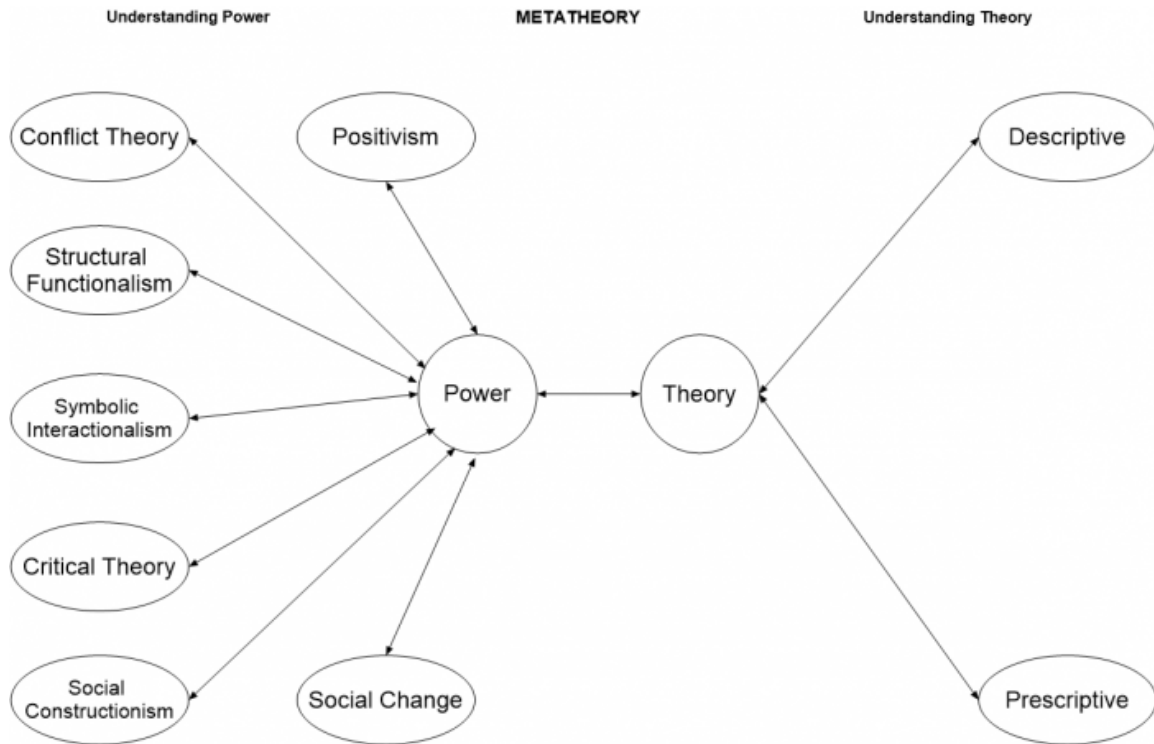
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### 15. Mapping Power-Theory Map Thesis

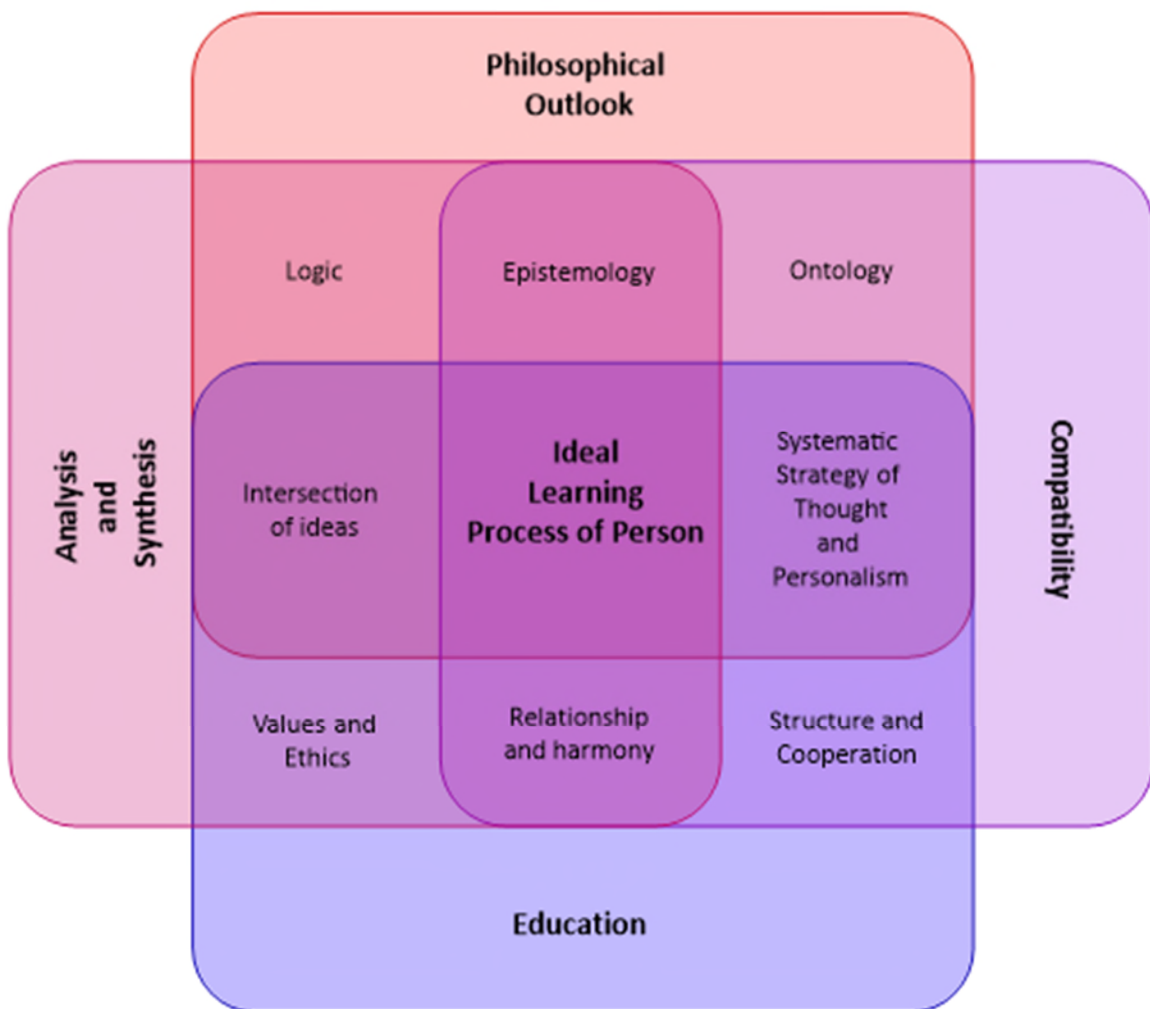


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**16. Philosophically Ontology Logic Intersect Compatibility Education (POLICE)  
Thesis**

**Exemplary Academic-Life System**  
**(POLICE)**

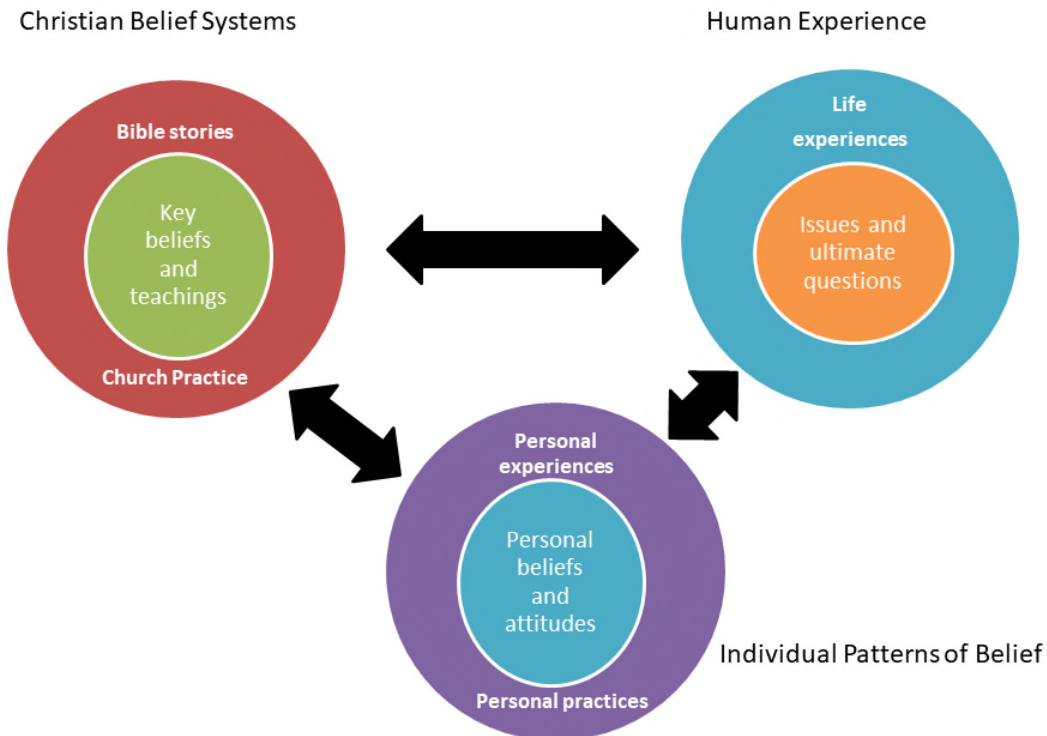


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## 17. American Educationalist Models in an Australian State 1942-2022

### Religious Education Field of Enquiry Part A 1976 Version



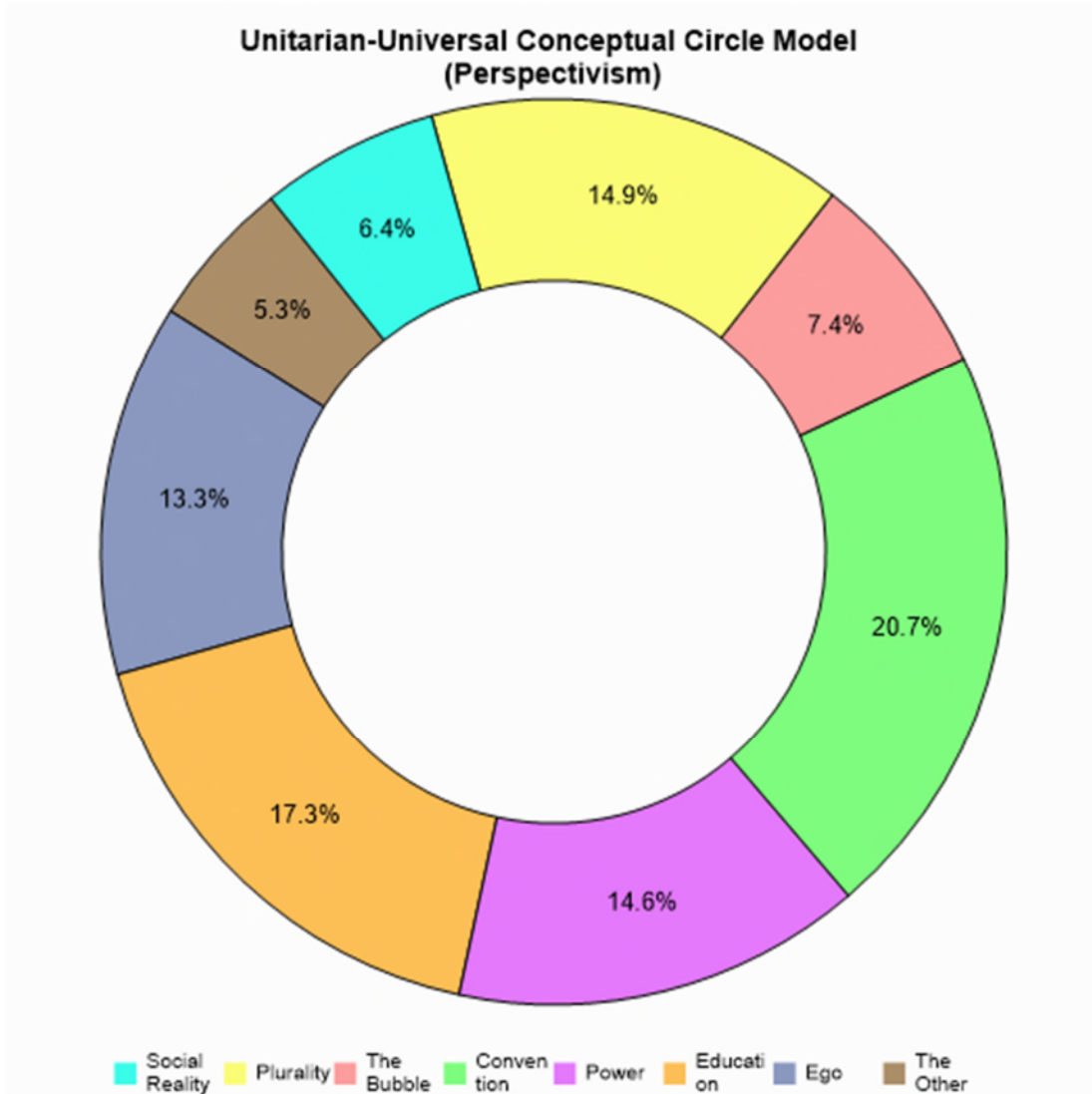
Source: RE – Its Nature and Aims (1976)



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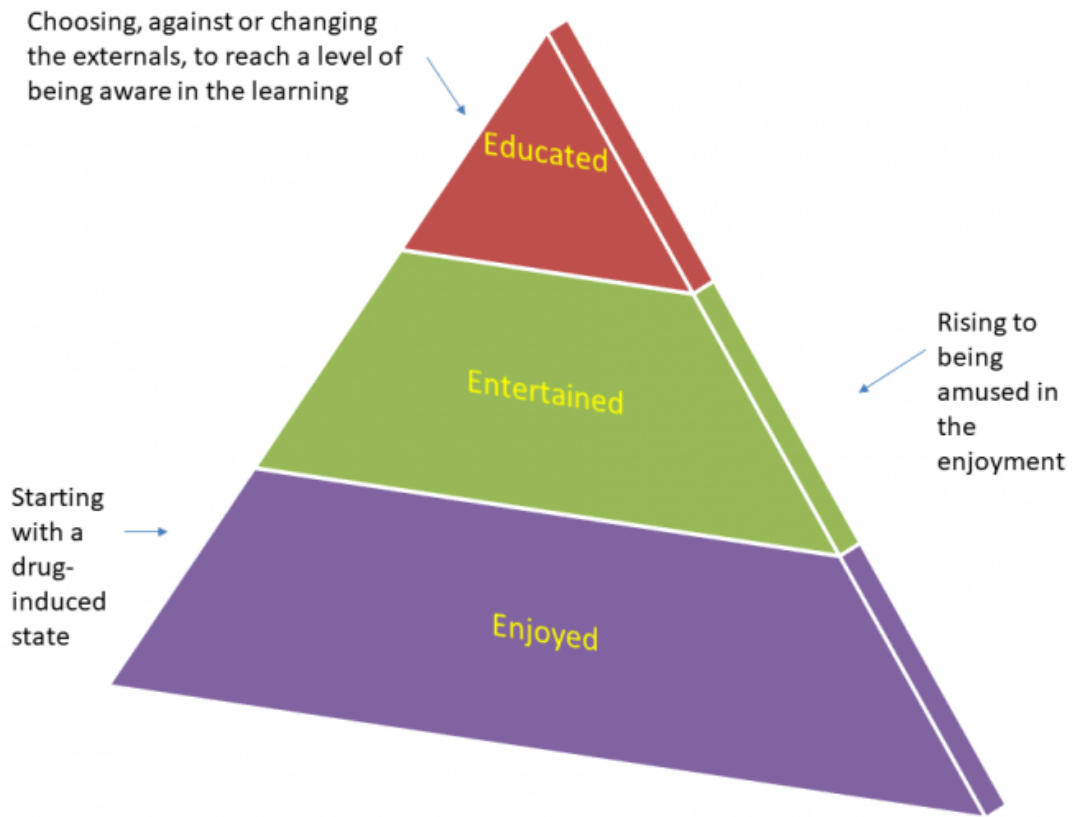
**18. Unitarian-Universal Conceptual Circle Model (Perspectivism Thesis)**



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### 19. Buch's Pyramid of Social Personal Development Thesis

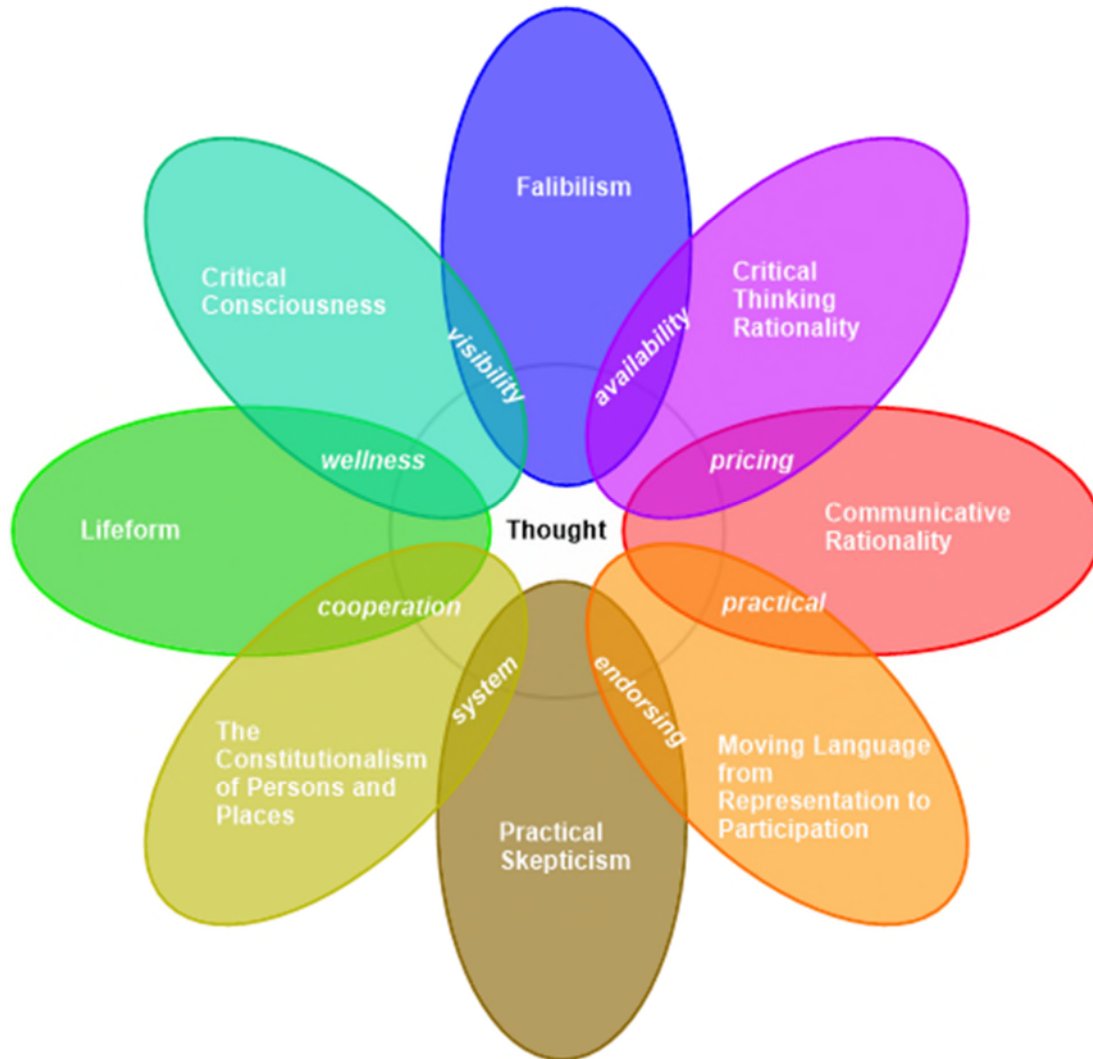


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**20. Jürgen Habermas's Communication and the Evolution of Society (1979) Theses**

**Habermas' Post-Metaphysical Philosophy**

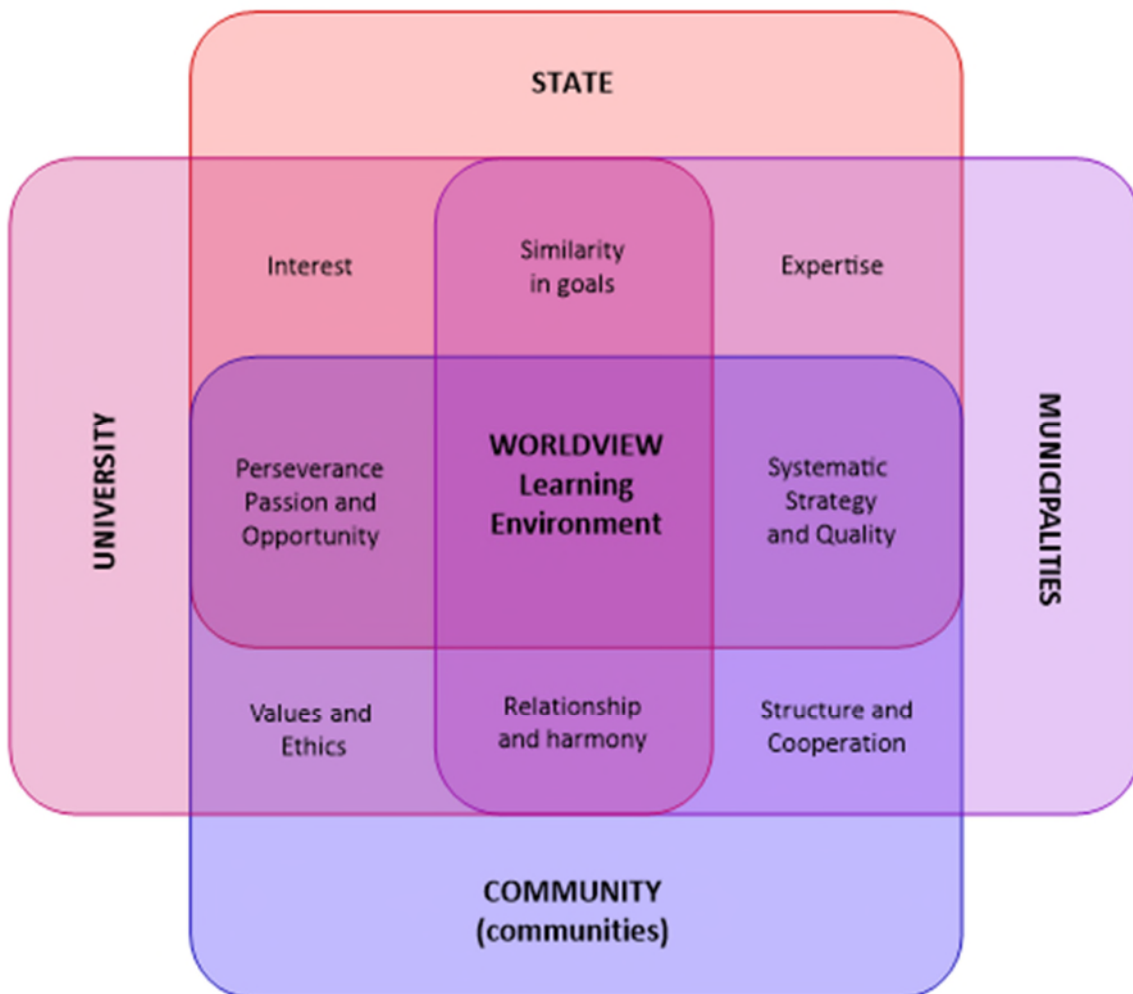


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## 21. Matrix of Council, State, University, Community Thesis

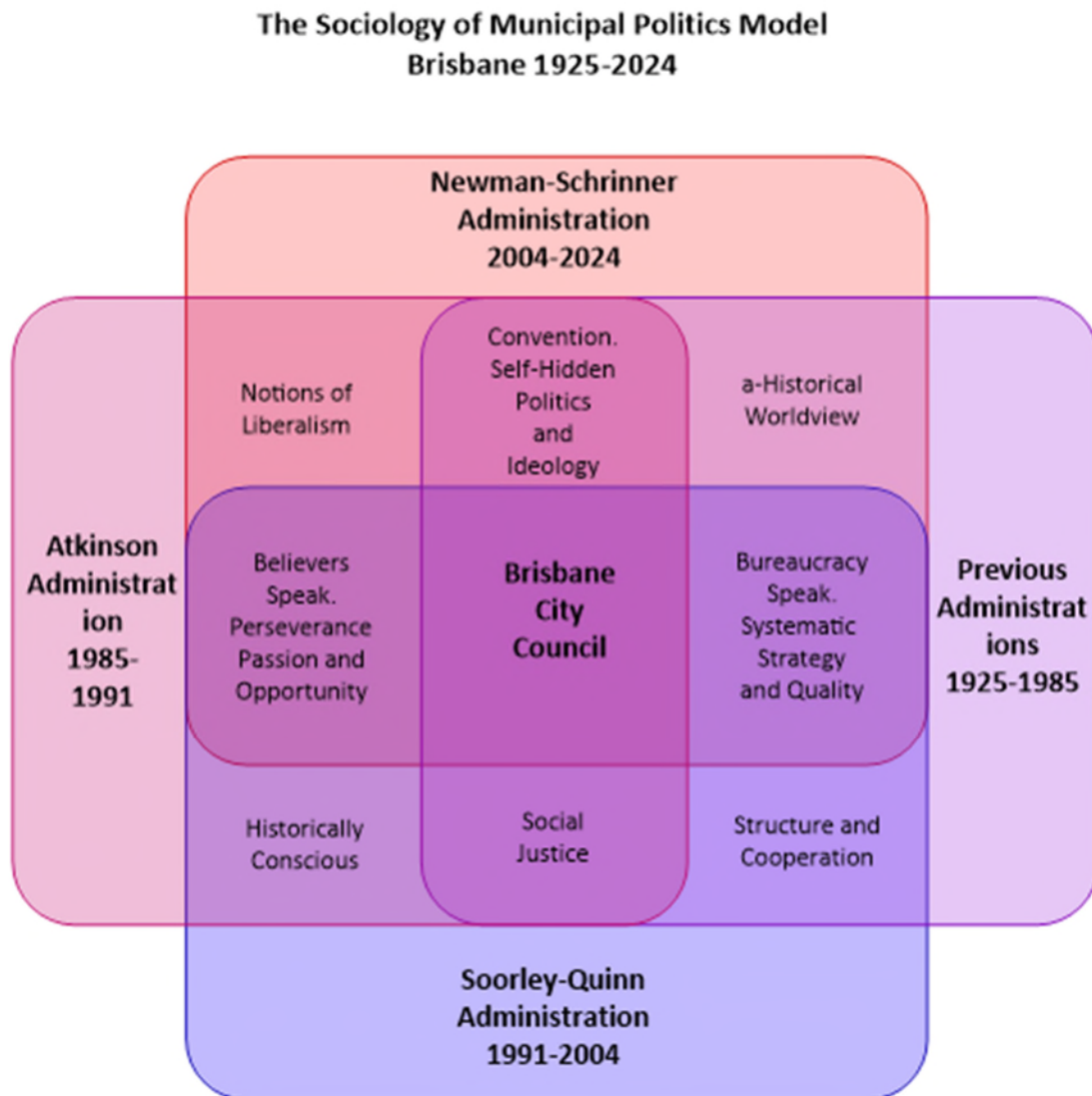
### Matrix of Council, State, University, Community



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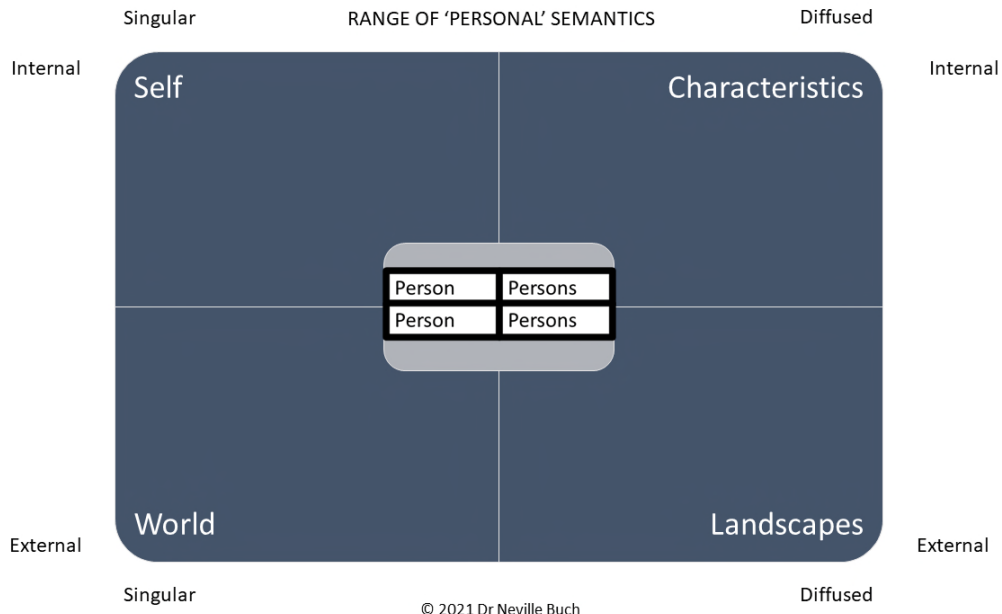
## 22. The Sociology of Municipal Politics Model Brisbane 2025-2024 (Thesis)



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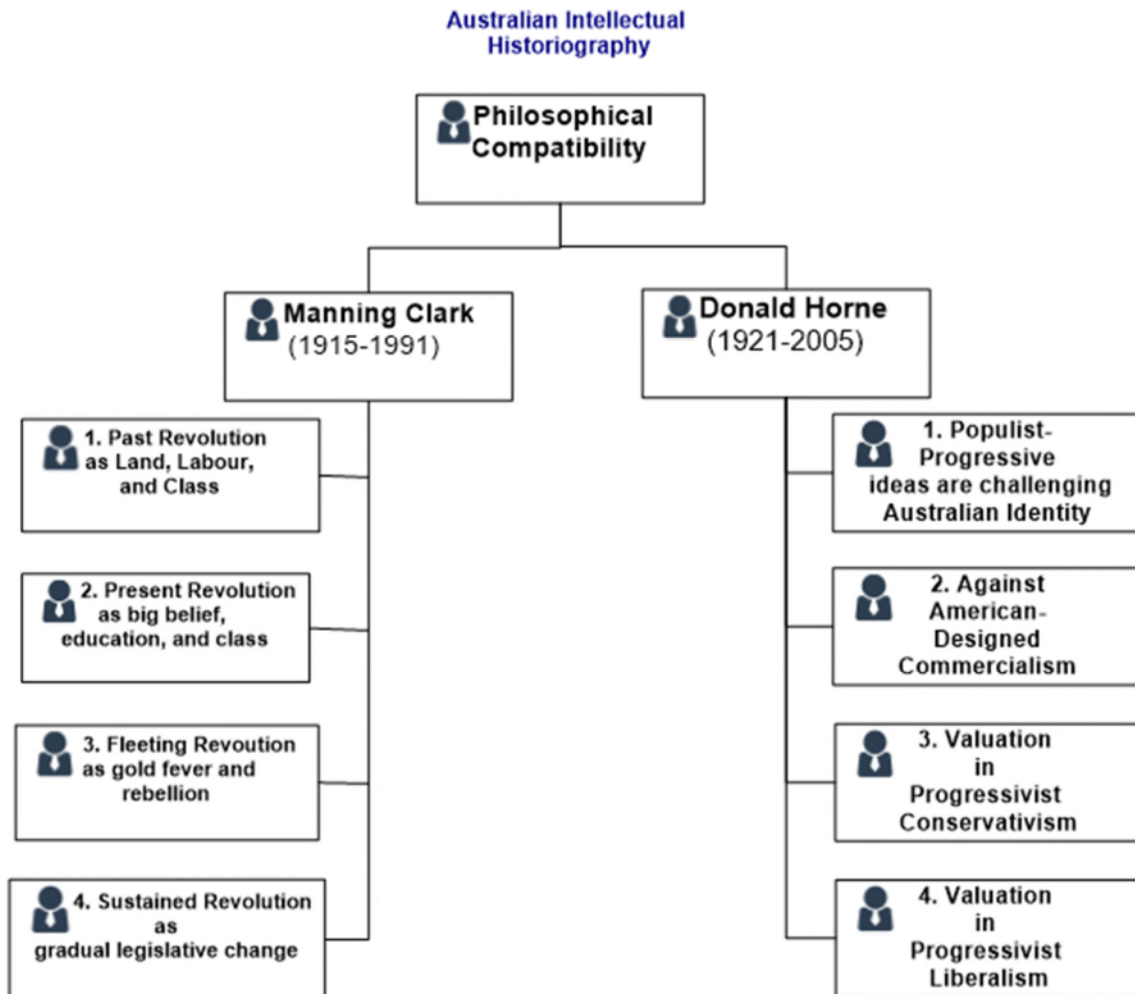
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### 23. Urban Sociology and Philosophic Thinking Thesis



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## 24. Neville's Organisation of Clark's Short History Theses



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## ENDNOTES

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<sup>1</sup> The assessment is based on wide and deep knowledge of the academic knowledges, instead of the ill-thought-out publication-ranking claims that do not work (fact and evidence from my work as higher education policy researcher (University of Melbourne).

<sup>2</sup> The assessment is based on wide and deep knowledge of the academic knowledges, instead of the ill-thought-out publication-ranking claims that do not work (fact and evidence from my work as higher education policy researcher (University of Melbourne).

<sup>3</sup> The assessment is based on wide and deep knowledge of the academic knowledges, instead of the ill-thought-out publication-ranking claims that do not work (fact and evidence from my work as higher education policy researcher (University of Melbourne).

<sup>4</sup> The assessment is based on wide and deep knowledge of the academic knowledges, instead of the ill-thought-out publication-ranking claims that do not work (fact and evidence from my work as higher education policy researcher (University of Melbourne).

<sup>5</sup> Quotations on pages 503-4, and 505.

<sup>6</sup> "Lienisch recognizes that the NCR is a social movement complex intellectual and moral claims at its core. Intellectual historians appreciate his refusal to subordinate beliefs and values other reliable but overplayed markers of social identity. This approach raises a formidable theoretical challenge, however, in assuming tease out a coherent worldview from the several, often somewhat ambivalent opinions, theologies, and historical various personalities normally identified with the movement. To complicate things further, Lienisch rightly included not only politicized preachers (Pat Robertson and Jerry Falwell), preachy politicians (Jesse Helms), celebrity evangelicals (Anita Bryant and in-house movement intellectual (Francis Schaeffer) – but also the dozens of lesser-known (to outsiders) but influential ideologues such David Chilton, George Grant, John Eidsmore, and Rousas John Rushdoony."

<sup>7</sup> References are pages 14-18.

<sup>8</sup> "With the help of the Calvinist preacher and apologist Francis Schaeffer, Falwell gets his world-fleeing fundamentalists to imagine a greater role in God's grand economy as world transformers. The immediate object of their reforming witness is America it." Pages 124-5.

<sup>9</sup> "Schaeffer concluded that 'we must stand against the loss of humanness in all its forms.' He saw abortion as murder of innocents, and his book popularized that interpretation among conservative Protestant." Page 613.

<sup>10</sup> "Jerry Falwell was greatly influenced by the eventual embrace of McIntire style civil disobedience by Francis Schaeffer—who, of course, was McIntire's old student and protege, the first pastor ordained in the Bible Presbyterian Church and the ACCC's chief European representative in the late 1940s and the early 1950." Page 394.

<sup>11</sup> Some in the literature put Schaeffer in the premillennial camp, such as Worthen, Molly, 2014, *Apostles of Reason*, 304-5n32. But that it hard to comprehend when premillennialism is essentially the escaping worldly affairs at the Return of Christ. It would be proper to describe Schaefferan apologetics postmillennial since as Perlstein (2006) stated, "that Jesus would never come back until iniquity was conquered on earth," a clearly postmillennial position.

<sup>12</sup> Neville Buch. *Economic Rationalism and University Course Pricing 1989-2020*, Australian Policy and History, Published August 3, 2020, <https://aph.org.au/2020/08/economic-rationalism-and-university-course-pricing-1989-2020/>

<sup>13</sup> Neville Buch. *Research Note: Anglo-American Major Belief-Doubt Systems*, Dr Neville Buch ABN 86703686642, <https://drnevillebuch.com/research-note-anglo-american-major-belief-doubt-systems/>

<sup>14</sup> *The Times Higher Education* commercial magazine called, "The New Learning Partnerships," [https://store.chronicle.com/products/the-new-learning-partnerships?utm\\_campaign=che-st-rpt-](https://store.chronicle.com/products/the-new-learning-partnerships?utm_campaign=che-st-rpt-)



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<sup>15</sup> Michael Macklin. *When Schools are Gone: A Projection of the Thought of Ivan Illich*, St. Lucia:  
University of Queensland Press, 1976.

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