This conference is taking place on traditional land of the Wurundjeri people. We offer respect to their Elders and families, past and present, and also acknowledge the traditional owners of the wider Kulin nation: the Boon Wurrung, Taungurung, Dja Dja Wurrung and Wathaurung.
WELCOME TO THE CONFERENCE

The conference organizers welcome you to a unique conversation that weaves together Indigenous and non-Indigenous voices from Australia, Oceania, East Asia and Native America. We all share the legacies of colonialism and are seeking together to reflect in an interdisciplinary way on unfinished theological business. Although some of our questions are old ones, there are also new concepts and approaches that we bring to these questions, both in order to understand each other’s stories better and in order to open ourselves to the possibilities of redemptive community in the life of God.

About four years ago, Joseph Duggan and David Joy conceived the idea that the Postcolonial Theology Network should sponsor a series of regional conferences, meeting outside the established Western centres and institutions that normally play host to international academic transactions. Two years ago we converged on Bangalore to meet with David Joy at the United Theological College, and we are delighted that some of the participants in the India conference are here in Melbourne to continue the conversation. We are also delighted to welcome to Whitley the host of the next conference in the series, Prof. Esther Mombo from Kenya.

Thank you to those who have travelled long distances to be with us, and special gratitude is due to all our sponsors, including the MCD University of Divinity, TEAR, Concilia, Australian Baptist Ministries, UnitingWorld and Whitley College.

Finally, I would like to thank our program committee for adding their wisdom to the preparations for this event: Jione Havea, Seforosa Carroll, Mark Yettica-Paulson and Maryann Talia Pau.

Dr Mark Brett

WELCOME TO WHITLEY COLLEGE

It is a great joy and privilege to welcome you to Whitley College.

We have looked forward so much to welcoming you to this conference and to our community. For many years we have been blessed and encouraged through relationships with sisters and brothers from many parts of the world. Our weaving is strengthened and enriched through these relationships. Our prayer and hope is that these days together will further enrich us all.

Rev Dr Frank Rees, Principal, Whitley College

Conference planning meeting: (from left to right) Mark Yettica-Paulson, Josias Dixon, Rev. Graham Paulson, Jerry Jangala, Iris Paulson, Miliwanga Sandy.
STORYWEAVING
COLONIAL CONTEXTS AND POSTCOLONIAL THEOLOGY
WHITLEY COLLEGE, MELBOURNE 23-25 JANUARY 2012

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Thank you to Maryann Talia Pau for allowing us to use this image of her artwork for the conference materials:

Maryann Talia Pau
‘Fā’anolomole, pe mafai ona tātou lalaga fā’atasì?’ (2009)

All other images are of the Whitley College grounds.
INTRODUCTORY SESSION
10:00 - 11.15am   (Whitley Chapel)
Welcome to Country, **Margaret Gardiner** (Wurundjeri)
Tribute to Pastor Doug Nicholls, **Gary Murray** (Murray River First Nations)
**Mark Yettica-Paulson** and **Maryann Talia Pau**, The Art of Weaving.

KEYNOTE LECTURE
11.30 - 12.30pm   (Whitley Chapel)

12:30 – 1:30   LUNCH

ABORIGINAL CHRISTIANITY
1:30 – 3:00pm   (Whitley Chapel)
**Graham Paulson** and **Jerry Jangala**,
Jesus is a Flying Emu: Weaving Warlpiri Theology.
Panel discussion including Steve Jampijinpa
Patrick and Miliwanga Sandy.

3:00 – 3:30   AFTERNOON TEA

HEALTH AND HEALING
3:30 – 5:00pm   (Whitley Chapel)
**Harley Eagle**, First Nations Peoples, Canada: Healing Fractured Souls.

MISSION THEOLOGY AND HISTORY
1:30 – 3:00pm   (Grigg Theatre)
**Steve Taylor**, This is my body? A post-colonial investigation of the elements used in indigenous Australian communion practices.
**Ian Clark**, 19th Century Travelling Evangelists, Coleporteurs, and Clergy in Victoria.

3:30 – 5:00pm   (Grigg Theatre)
**Fred Cahir**, Aboriginal outreach to their white brethren in nineteenth century Victoria.
**Kerrie Fisher**, **Fred Cahir** and **Ian Clark**,
John Green, Manager of Coranderrk Aboriginal station – but also a ngamadjidj?

6:00PM   DINNER

EVENING ‘WEAVING’
7:00 - 8.30pm   (Whitley Chapel)
**PROGRAM - TUESDAY 24 JANUARY 2012**

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<td>9:00 – 10:30am</td>
<td><strong>WELCOME AND HOSPITALITY</strong> (Whitley Chapel)</td>
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<td></td>
<td>Anne Elvey, Acknowledging Traditional Owners of the Land: A Theological Inquiry.</td>
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<td>Lyn McCredden, Technologies of difference: how could we enact the postcolonial sacred?</td>
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<td>10:30 – 11:00</td>
<td>MORNING TEA</td>
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<td>11:00 – 12:30</td>
<td><strong>POSTCOLONIAL ASIA</strong> (Whitley Chapel)</td>
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<td>Simi Malhotra, Postcolonializing Theology through Ahmadiyyas and Other Stories.</td>
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<td>Edmund Kee-Fook Chia, The Postcolonial Challenge of Identity and Theology in Asian Christianity.</td>
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<td>12:30 – 1:30</td>
<td>LUNCH</td>
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<td>1:30 – 3:00</td>
<td><strong>THEOLOGY AND RESISTANCE</strong> (Whitley Chapel)</td>
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<td>Gemma Tulud Cruz, Weaving Oppression and Resistance: Postcolonial Theology as Theology of Struggle.</td>
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<td>Jea Sophia Oh, Postcolonial Ecotheology and the Grand Canal Project in Korea.</td>
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<td>3:00 – 3:30</td>
<td>AFTERNOON TEA</td>
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<td><strong>GENDER &amp; MISSIONS IN THE PACIFIC</strong> (Whitley Chapel)</td>
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<td>Rebecca Monson, Women no save tok? The impact of missions and the colonial state on land tenure and authority in Solomon Islands.</td>
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<td>Latu Latai, Changing Covenants in Samoa? From brothers and sisters to husbands and wives?</td>
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<td><strong>THEOLOGY IN OCEANIA</strong> (Grigg Theatre)</td>
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<td>Upolu Luma Vaai, Vaa-tapa-lagi: De-heavening Trinitarian Theology in Oceania.</td>
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<td>Cliff Bird, Beyond Written Text: Towards an Ecological Hermeneutics in Oceania.</td>
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<td><strong>EVENING ‘WEAVING’</strong></td>
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<td>Jenny Plane-Te Paa, Race and Redemption in Theological Education.</td>
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<td>Esther Mombo responding.</td>
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**HYBRIDITIES** (Grigg Theatre)

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<td>Bill Ashcroft, Threshold Theology.</td>
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<td>Saugata Bhaduri, The Polycolonial Context of Bengal and Its Implications for Postcolonial Theology.</td>
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**CHRISTIAN MINORITIES** (Grigg Theatre)

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<td>3:30 – 5:00</td>
<td>Yusak B Setyawan, Reading the Bible through a Postcolonial Perspective in Indonesia.</td>
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<td>Dewi Hughes, Making theological sense of being Welsh: the significance of our story.</td>
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# PROGRAM - WEDNESDAY 25 JANUARY 2012

## SECULARITY
9:00 – 10:30  (Whitley Chapel)

**Graeme Davison**, The Making of Secularity in Australia.


### MORNING TEA
10:30 – 11:00

## PRACTICES OF RECONCILIATION
11:00 – 12:30  (Whitley Chapel)

**Chris Budden**, Reconciliation in Church and Society as ways of defending the Game.

**Judith Oleson**, Public Apology as a Postcolonial Theological Practice.

### LUNCH
12:30 – 1:30

## THE BIBLE THROUGH POSTCOLONIAL EYES
1:30 – 3:00  (Whitley Chapel)

**Makesi Neemia**, The Hebrew Bible and Postcolonial Samoan Hermeneutics.

**Keith Dyer**, The Empire of God and the Postcolonial Jesus.

### AFTERNOON TEA
3:00 – 3:30

## POSTCOLONIAL CONVERSATIONS
3:30 – 5:00  (Whitley Chapel)


**Talking Circles**, Feedback

### DINNER
6:00PM

## INDIGENOUS DIASPORAS
9:00 – 10:30  (Grigg Theatre)

**Jione Havea**, Natives, in transit.

**Seforosa Carroll**, Homemaking in the Diaspora.

## CHURCHES, DEVELOPMENT & DEMOCRACY
11:00 – 12:30  (Grigg Theatre)


**William Longgar** responding.

### COMPETING SOVEREIGNTIES
1:30 – 3:00  (Grigg Theatre)

**Peter Lewis**, Terra Nullius Amnesiacs.

**Mark Brett**, Law and Sovereignty in Australian Postcolonial Theology.

### MISSION AND RELIGION
3:30 – 5:00  (Grigg Theatre)

**Geoffrey Oddie**, Colonial Rule, Baptists and the coining of the Term ‘Hinduism’.

**Jacob Kavunkal**, Postcolonial Mission in the Context of Non-Christian Religions.

## EVENING WEAVING
7:00 - 8.30pm  (Whitley Chapel)

**Esther Mombo**, Postcolonial Conversations: India, Australia, Kenya.

**Mark Yettica-Paulson** and **Graham Paulson**, Closing Words, Opening Actions.
None of us (indigenes) have any idea what sovereignty actually is. Indeed it was the colonialists who invented the term, and only they and those whose minds have been thoroughly assimilated know how to use and manipulate this category of cognition effectively. If it means merely that we are free to decide for ourselves, then the question is, decide what? Are we free merely to decide how we will assimilate and on what terms? Are we free to decide how much of our languages we should struggle to hold onto as our children continue to be schooled in a colonial language? Perhaps we are free to determine how exactly we will appropriate the religion of our conqueror? Free to decide how to appropriate Israelite history unto ourselves and how to displace / erase / or at least subjugate our own ancient histories and wisdoms? Because, let’s face it, we cannot be christian without learning someone else’s history and internalizing it as our own. Even the languages of theology come from outside of ourselves now days. Yes, I can crank in some American Indian ideas into an Indian theology, but the basic categories come from Europe, from England, from America; from nineteenth and twentieth century continental theologians (and we all know which content that is).
Warlpiri society is shaped traditionally by a number of elements that are all connected – land, law, ceremony, language and kinship ‘skin’ groups. Together these give a sense of belonging. One example of interconnection is that Jerry Jangala’s family – or more precisely, the Jampijinpa and Jangala patricouple – is responsible for the Emu dreaming story/law that joins particular sites in Warlpiri country, while other skin groups embody some other links between particular people, animals, plants and country, all defined in traditional law and language and embodied in ceremony.

The ownership of knowledge by particular skin groups functions a little like copyright in mainstream Australian law: ‘one group cannot invade another’ (Ngurra-kurlu, Desert Knowledge CRC, 2008: 13). Accordingly, only the Jangala/Jampijinpa skin group call the Emu ancestor and ceremonies ‘father’ (wapirra), whereas other skin groups use different terms to express a respectful but more distant relationship to the Emu dreaming.

Having been initiated into the level of local law and knowledge, however, it is also possible for a senior person (rdinynypa) to learn some aspects of the law of surrounding tribes. Certain ceremonies are more public than others, so Warlpiri identities can be seen as layered and overlapping, balancing the integrity of local identities with the possibilities of connecting with others.

Since ceremony is necessary for people to feel part of something, Warlpiri people now also have Christian ceremonies, which are public (purlapas). In these ceremonies, Christian stories are re-enacted, embodying cosmic stories that extend beyond the boundaries of Warlpiri country. This is a kind of weaving together (janpirta) of different cultures and stories that hold together interconnecting layers of identity. But these bigger Christian stories must also take root in country, in the recesses of Warlpiri identities if they are to be deeply life-giving (Paulson, Pacifica, 2006: 310-322).

There is a Warlpiri embodiment of Christian life, on country, and in some ways it will be like other expressions of Christianity, but it is also different. This local knowledge cannot be overwhelmed by the powerful Euro-Australian culture without the yapa (Warlpiri) becoming disoriented and sick. The church does not belong to the kardiya (non-Warlpiri) or to the yapa. This is perhaps like the Jardwampa story in which the Wallaby and the Emu have shared obligations: they respect and care for each other. The Canaanite woman argued with the kardiya Jesus until he confessed that Jews and Canaanites were actually all part of God’s family and so her daughter could be healed (Matt 15: 22-28). The yapa are also part of God’s family, but we still have our own law, language, country and skin names, just as the Jewish people do.

Five elements of Warlpiri culture: http://youtu.be/iFZq7AduGrc
Emu dreaming: http://youtu.be/yDK1s5kc7nk
A number of thinkers have suggested that the Eucharist is a key resource for living both Christianly and humanly in a post-colonial world. William Cavanaugh argues that the colonial notions of global and local, universal and particular, are fundamentally disrupted in the Eucharist. This argument, that the eucharist is a key resource for a post-colonial world, stands in striking contrast to an example cited by Susan Dworkin in *The Viking in the Wheat Field: A Scientist's Struggle to Preserve the World's Harvest* (2009). She notes that when the Catholic church arrived (colonised) South and Central America, they brought the belief that in Christian practice, wheat flour rather than the (indigenous) corn flour must be used to bake communion wafers. In other words, to eat the body was to partake in processes of colonisation, rather than the Eucharist being a key resource in resisting globalisation.

What is intriguing is that Dworkin’s work arguably serves to deconstruct such claims. She describes how in order to provide such colonial bread, wheat needed to be imported. This wheat was grown around local churches. Over time, it self-seeded. Through natural processes of selection, the wheat that survived developed genes more uniquely adapted to local environments.

Then, in the late 20th century, scientists began to realise that such wheat might have potential in helping to safe-guard global food production. Dworkin documents how scientists began to search through isolated churches in Central America, seeking genetic material, specifically plants that had adapted and evolved. In other words, what was originally imported wheat was now highly prized indigenous wheat.

This raises a fascinating set of questions, not only around ecclesiology, eucharist and communion texts, but even more specifically around the very elements. What should constitute the very body of Christ? How might the choice of elements be complicit, or resistant, to processes of colonisation?

In the second half of the nineteenth century many evangelists, cole-porteurs, and other clergymen, travelled and ministered throughout Victoria, often visiting Aboriginal mission stations, and meeting Aboriginal peoples on pastoral stations and in country towns. Many of these travelers and clergymen published accounts of their experiences, such as Westwood (1865), Bickford (1890), Paton (1891), Doss (1893), Humes (1897), and Henderson (1911), and this paper will examine and assess their insights into Aboriginal societies at this time.
Aboriginal Australian and Indigenous Fijian communities have long histories and intricately developed understandings of health, wellness and wellbeing with equally developed systems of knowledge and healing. This paper will focus on how the Church has silenced and ignored Indigenous understandings of health and wellbeing in both the Australian and Fijian contexts. In both situations, it is clear that Western concepts of health and healing have tended to be divorced from the cultural and theological concepts of the Indigenous individual and the communities to which they belong. Christian churches, missionaries and organisations have consistently denied integral Indigenous concepts of good health, both subtly with the language used and explicitly with the systematic dismantling of Indigenous traditional cultures through colonial and post-colonial concepts of redemption and salvation. How language has been used to subjugate Indigenous understandings of healing and wellbeing will be central to our discussion.

The destruction of Indigenous communities allowed for and reinforced white dominance within Christian Churches. In the post-colonial context, Indigenous concepts are still largely misunderstood and ignored by Christian theologies. The challenge for Christianity, for theologians and for those sitting on the pews is to be open to a dialogue about the damage that this has caused – it is our inherited legacy. A maturity and sensitivity, along with a renewed generosity of spirit and a willingness to embrace ancient life-giving traditions and concepts is a challenge worthy of a conversation at least.

The process of taking Indigenous Children into Boarding Schools to educate using European concepts of education began in what is now Canada as early as 1620. The Christian Church was involved in this process from the start and by the 1820’s the Catholic, Protestant, Anglican and Methodist Churches were running residential schools to educate and indoctrinate indigenous children. By 1920 the Canadian government had partnered in these church run schools and made it mandatory that all Indigenous children between the ages of 7-15 attend. Parents who resisted this policy risked imprisonment. It is estimated that by 1996 when the last residential school closed that approximately 150,000 Indigenous children had attended. It is well documented that many, if not all, suffered varying forms and levels of abuse. Elevated numbers of children died.

In more recent years many of the churches involved have offered apologies and have paid compensation to survivors. This was the result of many survivors coming forward to tell their stories of being abused as well as demand that their perpetrators be brought to justice. The government of Canada has offered an official apology and compensation package to survivors as well as a National Truth and Reconciliation Commission (TRC) is currently in its second of a five year process.

It could be assumed that the Indigenous People of Canada would be able to end this dark chapter in Canadian and Church history and move on. However, in the words of Justice Murray Sinclair, chairperson of the TRC, when asked the question of why can’t the Indigenous people... “Just get over it, Residential schools were in the past, why don’t you move on?” he stated, “It is not over. We are still in the era of residential schools, because of their lingering effects.”

Lasting and lingering effects of the traumas suffered in residential schools include suicide, depression, addictions, difficulties in developing positive loving relationships and healthy communities, lack of parenting skills, weakening of culture and language, and lateral violence.

This presentation will provide context of this history and the role of theology, move to a focus on the effects of historical and current trauma framed in the concept of “fractured soul syndrome” and finally explore what steps might be taken to heal and move toward restoring Indigenous Cultural health and what role a postcolonial theology might play.
**MISSION HISTORY**  MONDAY 3:30 - 5:00PM (GRIGG THEATRE)

"THE BLACK THEN SAID TO THE WHITES THAT IF THEY DID NOT HEAR THE GOSPEL PREACHED THE GREAT BEING WHO LIVED ABOVE WOULD BE ANGRY’: AN EXAMINATION OF ABORIGINAL OUTREACH TO THEIR WHITE BRETHREN IN NINETEENTH CENTURY VICTORIA."

**Fred Cahir** (University of Ballarat)

Christian missions to the Aboriginal people of what is now known as Victoria was very much in the forefront of Colonial Government policy from the outset of colonisation. Governor Bourke envisaged in 1835 a concept of reserving land for ‘black villages’ for every township surveyed and appointing missionaries to live with and oversee the Aboriginal peoples. Colonial authorities, the missionaries themselves and most historians until recent times have assumed a perspective that has promoted the paradigm that missions to the Aboriginal people of Victoria were a ‘magnificent failure’. Of late historians have written many historical studies of specific missions to the Aboriginal peoples in Victoria and also biographical studies of Victorian Aboriginal converts and their evangelical efforts towards their Aboriginal kinsfolk.

This paper will examine the historical examples of Victorian Aboriginal people who took up the great commission of proclaiming God’s word to all peoples as also including their white brethren. Another interesting area that will be explored is the observations made by Victorian Aboriginal people of their white brethren’s lack of commitment to Christian teachings.

*JOHN GREEN, MANAGER OF CORANDERRK ABORIGINAL STATION AND GENERAL INSPECTOR – BUT ALSO A NGAMADJIDJ?*

**Kerrie Fisher, Fred Cahir** and **Ian Clark** (University of Ballarat)

John Green and his wife Mary Smith Benton Green arrived in Melbourne in 1857 where John Green began to work as a Presbyterian lay preacher and bush missionary to Europeans on the goldfields near Anderson’s Creek, Doncaster, and Lilydale. In 1860 he began to hold services for Aboriginal families at Yering station. In August 1861 he was appointed General Inspector by the Board for the Protection of Aborigines. After a short-lived Aboriginal station at Acheron, Green was appointed manager of the Coranderrk Aboriginal station at Healesville in late 1862. For a time he continued his role of General Inspector and travelled through central Victoria undertaking a census of the Aboriginal population and encouraging Aboriginal families to send their children to Coranderrk for schooling.

This paper will examine the complexity of Green’s relationship with Aboriginal peoples and suggest that by seeing him through the lens of the Aboriginal recognition that he was a ngamadjidj (a resuscitated deceased black man) it may be possible to explain why Aboriginal families were willing to surrender their children into his care at Coranderrk. Another interesting area that will be explored is the observation by some Aboriginal people that because Green knew and talked so much about the after life, it was proof that he was a ngamadjidj, and confirmation of their beliefs rather than a testimony to Christian theology.
One of the consequences of colonization for many Aboriginal and Torres Strait Islander people has been a profound loss of connection to land and cultural continuity. For many this has involved a permanent severance of the links to their traditional customs, leaving an unfilled longing and need for recreating and redefining the spiritual.

This presentation will frame the topic from two different perspectives. First, I will introduce some of my current PhD research on trauma, recovery and resilience in an urban Aboriginal and Torres Strait Islander community, and this will include a brief overview of some of the recent Indigenous research that attempts to understand the role of spirituality in contributing to the wellbeing of Indigenous peoples. This research is undertaken in the discipline of clinical psychology, in collaboration with the Victorian Aboriginal Health Service.

Secondly, I will reflect on my personal experiences as a middle-aged Aboriginal man coming to terms with spirituality from the perspective of one born into a loss of connection with a traditional Aboriginal spiritual praxis. This journey propelled me into a committed seven-year exploration of Buddhist meditation practice, followed by time living in a remote community in the Northern Territory, and finally the need to come full circle into my own contemporary engagement with Indigenous spirituality that is rooted in service.

The history of Australia’s colonisation is based on first contact experiences between its First Nation Peoples and those came from Europe. The newcomers: colonisers, convicts, settlers and explorers, also included a wide range of Christian missionaries. On many occasions, these missionaries significantly shaped the nature of that first contact experience. A common ingredient of those early experiences was that they were largely between two very different groups of men. Men led the Christian missionary effort and it was First Nations men whom they engaged, dominated and finally controlled. The legacy of that particular Christian and masculine encounter has rarely been explored or understood within Australia. What are some of the lessons of that experience? How did Aboriginal men’s cultural, social and spiritual world become shaped and influenced by those encounters? How has such encounters influenced the long-term health and spirituality of First Nations and other Australian men?
“ACKNOWLEDGING TRADITIONAL OWNERS OF THE LAND: A THEOLOGICAL INQUIRY.”
Anne Elvey (Monash University / MCD University of Divinity)

On 8 February 2011, the local member of the Legislative Assembly for Frankston, Geoff Shaw, gave his maiden speech in the Victorian Parliament among a number of others as part of an “Address in Reply” to the Governor’s Speech. In his speech, Shaw begins by thanking his family then continues:

*In taking my place in the Legislative Assembly it is appropriate for me to acknowledge the original owner of the land on which we stand -- God, the Creator, the God of Abraham, Isaac and Jacob, the God of the Bible.* (Hansard, “Address in Reply”, 8 Feb 2011)

It seems to me that this statement, buried in Hansard, is using biblical religion to efface the traditional or customary owners of the land who, for the electorate of Frankston, are the Bunurong / Boonwurrung people. Later in the year, the Victorian State Liberal government moved to downplay (some would say, discourage) the use of an acknowledgment of country at public events. This paper asks how we might understand the relationship between Abraham, Isaac and Jacob, their God and land: firstly, the lands that were their home country and secondly, the Aboriginal and Torres Strait Islander lands where the Bible arrived with the invaders. Then, I hope to open up the question of the ways in which the practice of acknowledging country at public events in Australia can be understood theologically, in this complex context of colonial presence and a biblical narrative saturated with relationship to other lands.

“TECHNOLOGIES OF DIFFERENCE: HOW COULD WE ENACT THE POSTCOLONIAL SACRED?”
Lyn McCredden (Deakin University)

In Adieu (1999) Jacques Derrida, in late prophetic mode, declares:

...absolute hospitality requires that I open up my home and that I give not only to the foreigner, but to the absolute, unknown, anonymous other, and that I give place to them, that I let them come, that I let them arrive, and take place in the place I offer them, without asking of them either reciprocity (entering into a pact) or even their names. (25)

This is a limit statement, an extreme technology for conducting relations between the insider and the outsider, between the powerful, and the (imagined) other. It recommends a supposedly ideal mode of relating, but it begs many questions. This paper will ask the following: how do or can we approach difference in sacred beliefs, values, and worldviews? Is it possible to find a (postcolonial) way of envisaging relations between difference that does not fall back on “hospitable” notions of ‘letting them’ come, ‘letting them’ arrive? How far do our own belief systems, and their cultural manifestations, fix us into patronizing or imperial positions? How far can we go in our own faith stance in order to encounter the difference of the other? We will follow Derrida in asking in what ways are such encounters “an interruption of the self” (Adieu, 51), and whether reciprocity is our goal.
The cartographic theorist Joe Bryan has suggested that in the wake of colonial conquest indigenous peoples are faced with the dilemma of “map or be mapped.” Maps, as Benedict Anderson and Edward Said have both argued, served both as tools of colonial expansion and as representations of colonial power. The maps produced and deployed by colonizing powers embodied a particular way of organizing space, one in which space is presented as homogeneous and capable of division into the Cartesian squares of the map grid, a way thus of organizing and dividing space congruent with the capitalist divisions of space promoted by colonial regimes and used by those regimes to support the dispossession of indigenous peoples. In response to colonial maps which erase indigenous presence from the projected landscape, many indigenous peoples have sought to create their own maps, asserting their historical presence on a landscape from which they have been uprooted by the legal, bureaucratic, and military mechanisms of colonial regimes. If they don’t create their own maps, insisting upon their presence, then indigenous peoples will be subject to the rule of colonial maps which erase them from view. However, the response by indigenous peoples of mapping their presence carries a hidden threat, Bryan warns, for by meeting colonizing powers on the field of cartographic battle, indigenous peoples risk accepting the cartographic metaphysics embedded in colonialist maps, and thus losing indigenous ways of conceptualizing and encountering place.

Drawing upon the Palestinian-Israeli conflict as a springboard for a broader consideration of the role of mapping in colonial praxis and in postcolonial action, I argue for a postcolonial cartography as part of a liturgical reconceptualization of space. Building on Matthew Sparke’s notion of “contrapuntal cartography” (a notion informed by Edward Said’s exposition of contrapuntal analysis), I analyze how Zionist mappings have erased Palestinian presence from the landscape and how Palestinian refugee cartographies—in the form of hand-drawn maps in memory books, wall maps, atlases, tour guides, and Google Earth mappings on Web sites like PalestineRemembered.com—have responded by vigorously reinserting Palestinian places onto the map. Are Zionist and Palestinian maps engaged in a zero-sum cartographic battle, as Meron Benvenisti frets, in which only one map can prove victorious? When Palestinian refugees map al-’awadah (return), need that imagined return simply mirror the Zionist form of return which portrays the land as an empty space onto which the Zionist project of the nation-state might unfold?

Through close examination of various projects of “return” to the destroyed Palestinian village of Kafr Bir’im in the northern Galilee (with particular attention to the autobiographical reflections of the Greek Catholic Archbishop for the Galilee, Elias Chacour), I argue for the possibility of a postcolonial cartography, for a form of mapping which upends what Israeli geographer Oren Yiftachel has called an ethnocratic construction of space. Palestinian refugee maps of Kafr Bir’im, along with recent efforts by the Israeli Jewish organization Zochrot to promote “return” to Kafr Bir’im point the possibility of conceptualizing the place of Kafr Bir’im as a heterogeneous, shared place. Building on concepts developed by political theorist Vincent Lloyd and Catholic theologian Jean-Yves Lacoste, I contend that these maps of return represent part of a theopolitical strategy that can properly be identified as liturgical. Lloyd defines liturgy as “a practice that does not aspire to match norms,” as “a means of refusing the hegemony of the visible, of refusing to be limited by the options that present themselves.” Maps of return shape liturgical acts of return, and by doing so subvert the hegemony of the ethnocratic regime that confines daily life in Palestine-Israel. Through such subversion return maps point to the new cartographic possibilities, ones in which Palestinian and Israeli Jewish places might interpenetrate one another as in a palimpsest, and thus point to a possible bi-national future of shared places.
Cartography has been, as Benedict Anderson has argued, one of the key tools in the promulgation of national imaginaries to underpin the age of the nation-state, which emerged as a particular form of polity initially at the margins of empire, out of the longings of colonial subjects for parity with their counterparts in the metropole – but quickly became the archetype for the legitimation of state power elsewhere. Cartographic practices at the margins of the nation-state system constitute a useful arena for re-examining the nation-state configuration. In his paper, Alain Epp Weaver examines Palestinian and Israeli practices of ‘counter mapping’ as post-colonial interruptions of the Israeli state’s narrative and cartographic erasure of Palestinian presence. Epp Weaver explores as well the memory performances (often entwined with acts of return) through which participants seek to reinscribe not only maps but the physical places they represent with traces of Palestinian presence. For Weaver these performances are liturgical (theo-political) interventions that may ultimately subvert the national discourse and the binary logic of the colonial map towards the establishment of bi-national spaces.

Tim Pilbrow responds with reflections on the interplay of erasure and re-inscription as Indigenous Australians seek to reclaim their presence on the Australian map and within the Australian polity through their pursuit of native title recognition in heavily settled south-eastern Australia, a project Pilbrow sees as steeped in colonial (albeit late colonial) logic. Yet Pilbrow sees this also as subverting in some ways the binary logic of colonial mapping. Undoing the erasure of Indigenous presence has indeed begun to reshape the Australian map and the Australian national imaginary. As a process, however, native title recognition in south-eastern Australia has been heavily dependent on written records from the colonial period and remains a state-authorised project that frames Indigenous presence and voice within a narrowly conceived ‘recognition space’. The parallels and divergences between the Palestinian-Israeli and Aboriginal-Australian situations set the scene for a productive dialogue.


**“CHRIST IN INDIA? POSTCOLONIALIZING THEOLOGY THROUGH AHMADIYYA’S AND OTHER STORIES.”**

*Simi Malhotra* (Jamia Millia Islamia, New Delhi)

What better way to attempt to postcolonize theology, that too in a conference that wishes to locate this agenda in ‘story weaving’, than in trying to reclaim Christianity as an Asian religion, albeit through what many may consider apocryphal tales?

As much as commonsense may presume Christianity as a Western import thrust upon hapless third-worlders by European colonizers fifteen century onwards, that the views of the Asian Christ were crystallized into an organized belief system through the efforts of Thomas the Apostle in Syria and Southern India by the same time that Paul began his efforts on European soil can hardly be disputed. However, while the advent of Christianity to the Malabar and Coromandel coasts of southern India in the 1st century CE is relatively well-documented, what concerns me in this paper is the equally antiquated presence of Christianity (and probably even Christ himself!) in the north-western parts of the sub-continent – Punjab and Kashmir – the part of India that I come from.

Apart from the historically verifiable detail of the Indo-Parthian King Gondophares, who ruled over this part of the sub-continent from his capital Taxila (in current Pakistani Punjab), being converted by St. Thomas around 40 AD, making him and his subjects some of the earliest Christians in history, there is sufficient study into the possibility that Jesus himself may have also visited this area. While one line of thought, prompted by the ‘lost years of Jesus’ phenomenon of the New Testament, and primarily strengthened by the 1887 discovery by Nicolas Notovitch of the Buddhist scripture “The Life of Issa” and several studies that followed, suggests that Jesus spent his ‘lost years’ between the age of 12 and 30 in several parts of Asia, including north-west India, the other line of thought, primarily believed in by the Ahmadiyya sect of Muslims, suggests that Jesus survived his crucifixion and spent his later years in north-western India, primarily Kashmir, where he died at a mature age and is buried in an extant tomb.

While the veracity of this, significant study to the effect notwithstanding, may be disputed and even be considered heretical by some, what interests me here is the Ahmadiyya sect itself – the only religious position that officially propounds the ‘Christ in Kashmir’ view – as a colonial construct of the post Anglo-Sikh War (1845-46 & 1848-49) Punjab. Mirza Ghulam Ahmad (1835-1908) from Qadiyan (in current Indian Punjab) founded the Ahmadiyya movement in 1889, as a sect within Islam, whose fundamental departure from the parent religion is its belief that Christ settled down in Kashmir post-crucifixion. This paper, while taking the postcolonial repatriation of Jesus as its primary objective, will also specifically look at how the Christ-in-Kashmir view originates at the specific conjuncture of the colonization of Punjab by the British, and the encounter of the always-already ‘Christian’ North-West India with a new and imported Western Christianity.

Thus, in bringing to the fore the apocryphal exploits of St. Thomas in north-west India, in discussing the different studies that hint at the possibility of Jesus having come to India, and in specifically focusing on the historical coordinates of the rise of the Ahmadiyya movement (now a major Islamic sect), looking at the colonial context of the rise of the post-crucifixion Christ-in-Kashmir theory, this paper proposes to offer a postcolonization of theology through a weaving of stories.

**“THE POSTCOLONIAL CHALLENGE OF IDENTITY AND THEOLOGY IN ASIAN CHRISTIANITY.”**

*Edmund Kee-Fook Chia* (Australian Catholic University)

Even as Christianity has been in Asia for more than five-hundred years it is only in the last fifty or so years that a distinctively Asian Christianity is coming into existence. This is in part due to the historical reality that the Christianity preached and planted in Asia was no more than a replica of that of the mother church in Europe. In particular, Christianity’s patronizing theological attitude towards the Asian cultures and religions, which helped fuel the great missionary movement that accompanied European colonialism, was sewn into the subconscious of Asian Christians until even as recent as the twentieth century.

The challenge of world events and the movement towards global consciousness called into question such attitudes. With the end of the Second World War and the Pacific War in Asia the colonial empires began crumbling worldwide. This resulted in the indigenous peoples of former colonies rising up not only against political oppression but also in search of their own indigenous identities. It is no coincidence that the expulsion of Western Christian missionaries alongside the imperial governors in many countries in Asia was followed by a revival in the Asian religions. Influenced by the mood and spirit of the times, the local Christians in Asia also began the quest for their own identities and in developing their own theologies.

This presentation will explore elements of this new Asian Christianity, with particular emphasis to how it resonates more with the increasing Asian consciousness. It will employ the method of doing theology advanced by the Federation of Asian Bishops’ Conferences especially the principle of what has come to be known as the “triple dialogue”. This is the dialogue of the Church with the cultures, religions and poor of Asia. It is in and through this dialogue that a specifically Asian Christianity and theology can be given birth to.
HYBRIDITY  TUESDAY  11:00 - 12:30  (GRIGG THEATRE)

‘THRESHOLD THEOLOGY.’
Bill Ashcroft  (University of New South Wales)

This paper examines the strategies of post-colonial theology under the general heading of ‘particularizing the universal’. But it goes further to conceive a ‘transcultural theology’. This term is often used to mean ‘cross-cultural’ or ‘inter-cultural’. But by transcultural I refer to the concept of transculturation coined in the 1940s by Cuban sociologist Fernando Ortiz (1978) in relation to Afro-Cuban culture, and incorporated into literary studies by Uruguayan critic Angel Rama (1982). Transculturation posits a contact zone in which both colonizer and colonized are transformed. The paper explores the extent to which transculturation can apply to theology, suggesting that the transcultural space is a threshold that opens up the possibility of a post-colonial, transcultural theology of liminality, a theology of the threshold. While a post-colonial theology re-reads the Bible and examines the scope and validity of cultural appropriations of Christianity, a threshold theology examines the mutually transformative space in which cultural particularizations of Christian experience, particularly those of the formerly colonized, can enrich the global church.

‘THE POLYColonial CONTEXT OF BENGAL AND ITS IMPLICATIONS FOR POSTColonIAL THEOLOGY.’
Saugata Bhaduri  (Jawaharlal Nehru University, New Delhi)

This paper will focus on the colonial context in Bengal from the 16th to the early 19th centuries, where missionary activities by various European powers, rather than repressing native articulation, actually gave birth to the modern Bengali language and literature and its rich print industry – with the first prose work in Bengali, the first printed book in Bengali, the first grammar and dictionary of Bengali, the first press and periodical in Bengali, and consequently the shaping of the standard literary and colloquial registers of contemporary Bengali, all being results of diverse colonial ‘theological’ projects. In its exploration of this very fruitful era of colonial exchange through the apparatus of religion, the study will traverse activities of pre-British and extra-British European colonies in Bengal – the Portuguese (1500-1632), the Dutch (1625-1825), the Danish (1698-1857), and the French (1673-1949) – and stop where the British colonial era and its own missionary enterprises begin (around the 1830s, though they were in Bengal by the 1650s).

The objectives of this paper are however more than a mere documentation of how colonial transactions around religious lines contributed to the rise of modern Bengali language. It intends to instead theorize on the nature of colonial encounters themselves, and from this historical foray draw valuable lessons towards understanding the current ‘postcolonial’ situation.

Two major problems beset most current enquiries into erstwhile colonialism. First, more often than not, the colonizer/colonized duo is seen as an irreconcilable binary, with each being the very ‘other’ of the other, promoting a very hostile and rather manichean model of coloniality. However, this paper would show that there were very fruitful and often hospitable, rather than hostile, hybridizing transactions between the colonizer and the colonized, and even decolonizing possibilities arose as a result of these interactions. The second problem that one sees in theorizations on colonialism is that, furthermore, the colonial encounter is often seen as rather monologic, with the history of a particular colonized nation being primarily ascribed to a single master colonizing nation, e.g. England for South Asia, and especially Bengal. This is obviously factually wrong, and as my paper would show there were usually more than one colonial power at work, the second objective of my paper being precisely to build a case for this phenomenon – what I have called elsewhere ‘polycolonialism’. More importantly, if the objective of doing history is to appropriate its lessons to understand the present, attempts to view erstwhile coloniality in strict mono-master and dualistic terms prove useless in theorizing contemporary neo-imperialism or globalization, wherein one encounters a continuously implicated hybridization in a multinational world order. The more important point that this paper wishes to raise is to generate a model of viewing imperialism from a collaborative multinational perspective, which would prove beneficial in theorizing our contemporary states of multinational capitalism, globalization and new-imperialism better. The third and final objective of the paper is thus to rid theorization on imperialism of much of its jingoistic insularities, and prepare it more aptly to take on the cosmopolitics of the current multinational, multicultural, hybridized, globalized world.
"WEAVING OPPRESSION AND RESISTANCE: POSTCOLONIAL THEOLOGY AS THEOLOGY OF STRUGGLE."
Gemma Tulud Cruz  (Australian Catholic University)

History is often described and presented as the story between the “winners” and “losers.” With much of earlier-known history books largely written by, or from, the perspective of the “winners”, stories and reflections on colonization have traditionally and inevitably centered on the colonizers. Struggles for freedom and independence by the colonized, coupled with postmodern and postcolonial thinking then put the spotlight on the experience and perspective of those traditionally presented as the “losers,” in this case the colonized.

Using the Filipino context and experience of colonialism this paper problematizes first, the binary way with which colonial experience, in general, and the experience of the colonized, in particular, has traditionally been depicted and reflected upon. Secondly, the paper will problematize the tendency to over-emphasize armed resistance/revolution in narratives and reflections on colonized peoples’ resistance. The paper will do this by exploring the bifurcations between oppression and liberation in the lives of Filipinos in colonial times, using anthropologist James Scott’s concept of “weapons of the weak” or “hidden transcripts,” and the Filipino contextual theology known as theology of struggle.

The paper will begin with a brief history of the colonial experience of the Philippines. This will be followed by a sketch of the forms of colonial oppression experienced by Filipinos, particularly in Spanish colonial times. In this section emphasis will be given on the encomienda system, a type of colonial feudalism where the Spanish settler is given large tracts of native land together with free laborers, and extirpacion de idolatria or uprooting of idolatry, which had disastrous effects on Filipino indigenous religions. The paper will then move on to a discussion of lesser-known resistance strategies by Filipinos to combat their oppression focusing on, among others, the use of counter-narratives or stories as well as popular religious practices, including faith healing. This section will be followed by postcolonial theological reflections arising from the Filipino experience, using the idea of “struggle” as an epistemological framework.

"LET THE RIVER FLOW: POSTCOLONIAL ECOTHEOLOGY AND THE GRAND CANAL PROJECT IN KOREA."
JeA Sophia Oh  (Kean University, New Jersey)

The Grand Canal Project in Korea can be an example of human’s colonization over nonhuman nature. Thus, this study has three major foci: 1) clarifying “the subalternity of nature” by analyzing and elaborating Spivak’s notion of subaltern; 2) discovering the relationality of “economy and ecology” by observing the dangerous liaison of ecology and economy behind the Grand Canal Project; and 3) suggesting “eco-dharma” or “eco-ethics” as the human responsibility to the ecological crisis for our symbiotic planet through a comparative study of postcolonialism and ecotheology. Humans should view our planet as an ecotopia, and thus practice our vocation and responsibility toward nonhuman forms of nature in everyday life.
"VA-A-TAPA-LAGI: DE-HEAVENING TRINITARIAN THEOLOGY IN OCEANIA."
Upolu Luma Vaai (Piula Theological College, Samoa)

The Trinity has been received in Oceania in colonial speculative terms that make it a philosophical and esoteric doctrine, unrelated to Christian life. In Samoa for example, the Western colonial term peresona (persona) is still employed to name the three Persons of the Trinity. Peresona is a foreign term that is locked up in itself with limited connection to the ordinary people. To say Atua Tolu-Tasi-Paia is to claim that God is 'holy-three-one.' For many Samoans, this is only an exposition of God's 'inner life.' What this refers to is the self-relatedness of the Father, Son and Holy Spirit in God-self.

This presentation argues that theology and Christian spirituality are inextricably related. The Trinity must speak to the lives of the people. If the Trinity is one of the central doctrines of faith for the Christian church, then it must function to shape and influence the corporate identity of the people and directs Christian spirituality in Oceania. This presentation argues that this purpose can only become possible through a 'living reception' of the Trinity. The purpose of this presentation is to take seriously the active role of the Oceanic person and his/her contextual thinking processes in the reception of the Trinity. Therefore this paper is more of a construction than deconstruction.

In this presentation, I will take Samoa as the main context of discussion. In Samoa, a living reception can be found in the process of faafaletui. Faafaletui is the dialogical process of sharing stories, myths, legends or narrative from the past. While it is a Samoan traditional method of dialogue and oral retelling of stories, what is involved is more of a reconstructing of the past in the light of the present. It is about receiving past traditions in new creative ways. Faafaletui involves an active imagining and a meaning-creating activity on the part of the receiver. The receiver is creative and productive in the sense of being required to participate in constructing the meaning of a past tradition so that that tradition becomes a 'living tradition.' In other words, the present receiver is a 'co-producer' of a past story, myth, legend, or tradition. A tradition or story dies to the extent that it is not received in the present. In the process of faafaletui, the past and the present meet each other through a creative dialogue. As a receiver, whether it be an Oceanic person or the whole Oceanic community, he/she is the intermediary between the past and present, between the tradition and its effect.

"BEYOND WRITTEN TEXT: TOWARDS AN ECOLOGICAL HERMENEUTICS IN OCEANIA."
Cliff Bird (Pacific Theological College, Fiji)

Following the hermeneutical tradition introduced by Christian missionaries to the various islands of Oceania, the practice of hermeneutics has been based on written texts, primarily on the Christian biblical texts. This heavy dependence upon and common use of the written text (of the Christian Scriptures) pose significant challenges for relevant hermeneutical explorations in Oceania in the context of climate change as experienced within the diverse local contexts. The result is that the anthropocentric worldview of the biblical texts continues to be preached and taught and advanced by all churches in the region. Furthermore, biblical texts that contain environmental aspects or motifs are only occasionally used in preaching and are interpreted from an anthropocentric perspective.

The position taken in this paper is that such hermeneutical tradition fails to recognise the notion of interconnectedness, which many Oceanic theologians have argued is integral to the worldview of many societies in the region. This paper moves a step further to suggest that ecological hermeneutics in Oceania must transcend the traditional horizons of hermeneutics and take seriously the “unwritten texts” of the landscape and seascape and air/atmosphere.

Such move beyond the written texts (of the Bible) begins on a contextualisation of a trajectory of Ricoeur’s inclusion of “non-textual” sources of meaningful human activity and its narrativity. The paper makes a connection with Schreiter's use of “culture texts” – communal celebrations, rites of passage, healing rituals, etc. – together with contextual theologies and ecotheologies in Oceania, in order to develop an approach to hermeneutics that is relevant to the problem of climate change and its impacts on the island nations of the region.
In the last decade there has been a resurgence of interest in land tenure reform across the southwest Pacific, particularly in Melanesia. Land in most of these countries is said to be held according to “custom”. However as this paper will show, land in Solomon Islands is better understood as characterised by multiple, overlapping arenas, norms and institutions emanating from kastom, Christianity and the state.

While significant academic attention has been devoted to the impact of the state on land tenure, very little attention has been paid to the impact of missions, churches, or Christianity. Furthermore, compared to other geographic regions, the gendered aspects of land tenure have received only very little attention in the South Pacific. The latter is somewhat surprising, since the marginalisation of women from access to the commercial benefits associated with commercial developments such as logging and mining is widely recognised.

This paper therefore attempts to examine the impacts of missionisation on the ways in which Solomon Islanders compete to establish rights to land, and the implications of this for women. I focus on central Marovo Lagoon, which is famed not only for its biodiversity and beauty, but for the social and environmental impacts of logging. I suggest that firstly, missionisation and colonisation worked to alter the discursive and material opportunities for the negotiation and construction of property and authority. Secondly, I suggest that the concentration of control over logging revenues in the hands of a small number of male leaders and entrepreneurs, and the exclusion of most women, needs to be understood as emerging from a history in which individual Christians and the churches played a crucial role.

"Changing Covenants: from brothers and sisters to husbands and wives in Samoa?"
Latu Latai (Australian National University)

In this paper I will explore how in the process of Christian conversion in Samoa by the London Missionary Society, the indigenous sacred covenant between brother and sister was transposed onto the relation between the pastor, his wife and the congregation. This will entail a consideration of how far Victorian models of gender and domesticity were promoted by foreign missionaries and how far Samoan people accepted, resisted and transformed these models. It is situated in relation to previous accounts of foreign missionary influences in diverse Oceanic contexts, for example, Gailey in Tonga and Linnekin in Hawaii, and the limits of what might be called the ‘domestication’ thesis. In Samoa women had assumed powerful roles as tamasa ‘the sacred child’, and as indigenous priests mediating with the gods. What effect did Christian conversion have on this sacred power of women?
CHRISTIAN MINORITIES  TUESDAY  3:30 - 5:00PM  (GRIGG THEATRE)

"READING THE BIBLE THROUGH A POSTCOLONIAL PERSPECTIVE, DRAWING UPON INDONESIAN CHRISTIANITY’S ENCOUNTER WITH STATE IDEOLOGY."

Yusak B Setyawan (Satya Wacana Christian University, Indonesia)

The Bible, as an inherent part of Christianity, arrived in Indonesia hand in hand with Portuguese and Dutch colonisation. In accordance with the perception of most Indonesian people, the Bible too is regarded the “imported book,” a book of the West. On the other side, until recently Indonesian Christians through their biblical scholars have been inclined to interpret the Bible relying on Western methodologies that emphasize on the neutrality of the interpreter.

Postcolonial studies warns interpreters to be fully aware of the reality that the Bible is a part of colonization and that the interpreter may be one who experiences colonization and lives in a country once was colonized by the West. As such, context and perspective of the interpreter are significantly taken into account.

In the postcolonial context of Indonesia, I propose an Indonesian Christian’s experience in dealing with the state ideology of the _Pancasila_ to be a crucial perspective in interpreting the biblical texts. On one level, we suspect that the biblical texts contain political/ideological discourses of the early Christian communities resisting a dominant ideology. At another level, we examine whether the biblical texts reveal the effort of a minority religious group to maintain its existence among the wider society.

Interpreting the Bible in a way that is illuminated by postcolonial perspectives, and drawing upon Indonesian Christianity’s encounter with the state ideology, suggests that minority religious groups share some things in common in dealing with a dominant ideology. They are most likely to adopt the dominant ideology to support social harmony, to affirm communal identity but also to critically engage with it.

MAKING THEOLOGICAL SENSE OF BEING WELSH: THE SIGNIFICANCE OF OUR STORY.

Dewi Hughes

In a conference with ‘story weaving’ in its title I think it would be very appropriate to tell a story about the Welsh. It’s a long story stretching back some 1400 years. I realize that it is impossible to do justice to such a long story in the short time available to me. But my purpose in trying to tell our story at all is not simply to share information with those that may not have heard the story before but to illustrate the importance of a people’s story in their struggle for survival. I believe that much of the story has historical veracity, but I know that those who do not see themselves in the story might very well view it differently.

The story is somewhat different to most of the stories that will be told at the conference in that the Welsh people/nation had been impacted by Christianity before their land was colonized by pagan Anglo-Saxons. Interestingly the thorough Christianization of the Welsh, by Welsh and other Celtic missionaries, happened as we were being colonized. So, while for many that have experienced colonization Christianity can be seen as partly responsible for their oppression, in the case of the Welsh, Christianity has undoubtedly contributed significantly to our survival. The paper ends with some theological reflections on arhethe story.
"RACE AND REDEMPTION IN THEOLOGICAL EDUCATION."

Jenny Plane-Te Paa  (St John’s Theological College, Auckland)

Try doing a Google search on the words Indigenous Peoples and Theological Education! Apart from the Church in Canada, which has publicly decreed there appears most definitely to be a ‘disconnect’ between these two precious spheres of human being and doing, you will find very little else.

All post colonial indigenous peoples live today with varying degrees of suffering and success into the twin legacies of unsolicited church and nation state imposition.

Over the past three decades one of the most politicized sites of struggle for indigenous rights and recognition has been that of secular education. Aotearoa New Zealand Maori educators have been at the forefront of advocating for and then establishing indigenous educational institutions beginning from pre-school through to university level. These stand-alone institutions have experienced varying degrees of success as the inevitable tensions between integration and separation arise.

I have worked at St John’s College for the past twenty years. The College was mandated in 1992, by the General Synod of the Anglican Church, to radically transform itself into a site of Treaty based partnership relationships, a site where mutuality and interdependence between indigenous Maori Anglicans and non-indigenous Pakeha and all ‘others’, would be embedded into the structural realities of the College.

It hasn’t worked and from my perspective it was never intended to work! Deeply systemically rooted attitudes and behaviours require more than an ideologically enthused flurry of anti-racist angel dust to be transformed – yes, even among Christians!

My paper, largely narrative style, will explore the latent and blatant expressions of race politics within St John’s College and the wider Anglican Church in New Zealand and it will seek to identify how these have intersected and ultimately inhibited the realization of what could have been an outstanding pioneering model for redeeming the inherent whiteness of all post-colonial theological education.

RESPONDING

Esther Mombo  (St Paul’s University, Nairobi, Kenya)
WEDNESDAY 9.00 - 10.30AM

SECULARITY WEDNESDAY  9.00 - 10.30AM (WHITLEY CHAPEL)

*THE MAKING OF SECULARITY IN AUSTRALIA*

Graeme Davison  (Monash University)

Since the late nineteenth century, Australia has often been characterised as a uniquely secular society. On the eve of Federation, progressive intellectuals like W.B. Stephens and Charles Pearson expected that the new nation would quickly shed Christian orthodoxy, along with other relics of colonialism. Prompted by two circumstances—a reading of Charles Taylor's penetrating historical/philosophical study, A Secular Age, and an invitation to write a chapter on Australian religion in the twentieth century for the forthcoming Cambridge History of Australia – I will offer some evidence and reflections on the complex and often ambiguous process of secularisation in Australia since 1901. Three dimensions of secularity, first outlined by the sociologist David Martin – the public position of religion, especially its recognition or otherwise by the state; the practice of religion, as observable in its outward forms, such as church affiliation, membership and attendance; and religious belief, denoted by personal faith in a god, an afterlife and the precepts of the Bible – will be considered. Although the direction of change has generally been away from Christian orthodoxy, it has been by no means uniform across the period or along all dimensions. Nor, despite the assumptions of many secularists, then and now, has it been a ‘natural’ or inevitable process, a painless shedding of ‘outworn’ beliefs in the face of scientific truth. Secularisation, I will argue, following Taylor, is a dialectical historical process shaped by specific events and social formations, in particular such crises of legitimisation as war, ethnic pluralisation, sexual liberation and the assertion of indigenous rights.

*BEYOND RELIGION: THE BAD NEWS, OTHER NEWS, AND THE GOOD NEWS.*

Frank Rees  (Whitley College / MCD University of Divinity)

Many studies have documented the decline of religious belief and church attendance in ‘secular’ societies such as Australia. Tom Frame offers a detailed study of unbelief in Australia and identifies some concerns about the possible intolerance of religion in the future. By contrast, Harvey Cox sees a positive opportunity in the emergence of ‘an age of the Spirit’ and diverse forms of Christian expression around the world. These movements enable us to understand the nature of faith beyond the historic forms of institutional religion. Cox’s work provides a specific instance of Charles Taylor’s third sense of ‘secularity’, understood in terms of what it may be rather than what it is not. The challenge for Christian theology is, then, to explore the meaning of the Good News and the character of Christian community. Beyond ‘religion’, there is a choice between the bad news and the Good News.

INDIGENOUS DIASPORAS WEDNESDAY  9.00 - 10.30AM  (GRIGG THEATRE)

*NATIVES, IN TRANSIT.*

Jione Havea  (United Theological College, Charles Sturt University)

This presentation intersects two popular affirmations by native peoples in/of Oceania (Pasifika, Moana, South Seas): (1) our ancestors were voyagers whose places of origin are mythic and (2) we are natives of the islands. We natives are not indigenous to our home islands. How might this troubling awareness influence the way we (natives and non-natives) think of home, cultures, gods, others, and so forth, in Australia?

I enter this multi-plying reflection from a personal point of departure: as one of the FOBs (fresh-off-the-boat) who is FBI (full-blooded-islander) trying to imagine Island hermeneutics in Australia, a land that is home to political and environmental refugees also. Being in transit requires engagement with indigenous peoples and cultures, and with other boat peoples (colonialists, missionaries, traders, convicts, blackbirders, refugees, and more).

*HOMEMAKING IN THE DIASPORA: REIMAGINING HOME IN MULTICULTURAL / MULTIRELIGIOUS AUSTRALIA.*

Seforosa Carroll  (United Theological College, Charles Sturt University)

Australia is a country of many strangers. Its cultural and religious landscape has been a direct result of migration, particularly since the abolition of the White Australia policy by the Whitlam Labour government in 1973. It is now “home” for people of many cultures and religions. But how Australia has welcomed and enabled people to feel at home has been dependant on Australia’s early understanding of “strangers” and difference. How “strangers” or migrants have been able to feel at home in Australia is partly dependant on an understanding of the embodied knowledge they bring of the spaces and places previously inhabited. How has the notion of home affected inter-religious encounters – particularly when home is always elsewhere? How can the notion of and understanding of home be re-imagined to further interfaith dialogue and lead to collaborative interfaith action? This paper is an introductory exploration of the notion of home and belonging as people of different cultures and faiths encounter one another in another space - in this instance Australia.
In this paper I will draw on work on transitional justice by Maori Supreme Court Judge Joe Williams and, in particular, the way transitional justice relies on maintaining the existing game and status quo. Using these insights I will explore two events – the apology of Kevin Rudd to the Stolen Generation, and the new Preamble to the Constitution of the Uniting Church in Australia – to consider the way that even seemingly healing and well-intentioned acts of reconciliation can be shaped by the need to maintain the game and, thus, the usual power relationships forged in colonial society.

This paper will explore the processes of public apology as a post-colonial theological practice. It will examine the intersection of public theology with post-colonial theory, and the relationship of faith community engagement with broader community activism. The criteria for public apology as a social movement rather than a one time event will be developed, as well as the role of ritual in restorative actions. The paper will raise questions around significance, meaning and beneficiaries of public apology when initiated and orchestrated by dominant culture/descendants of colonizers. Opportunities and/or limitations for historical conciliation and reconciliation will be considered, particularly through the voices of descendants of colonized or enslaved peoples.

Three stories will be woven throughout the paper. The first is citizens that organized a grass roots effort over a ten year period to facilitate a public apology for a community-wide lynching of three black men in a northern US city in 1920. The second is the public apology by the Episcopal Church for their complicity with the sin of slavery at their 2008 convention. The third is the Anglican Church’s role in the larger “Sorry Day” movement in the Diocese of Melbourne. Can public theology and post-colonial theory intersect to inspire social movements? What are the risks and responsibilities of this post-colonial theological praxis?

Just how the Church can, or should seek to ensure that governments act justly has, since the Reformation, been a matter of frequent and sometimes violent debate. Some traditions have argued that Church and State should be totally separate, others that there should be an intimate relationship between the Church (or at least the ‘established’ church) and the State. This paper examines the governance of Papua New Guinea and seeks to identify potential ways of assisting in overcoming its problems. Specifically it seeks to develop a rationale for faith-based, and especially Christian, initiatives to assist in national development.

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**THE BIBLE THROUGH POSTCOLONIAL EYES WEDNESDAY 1:30 - 3:00PM (WHITLEY CHAPEL)**

**“THE HEBREW BIBLE AND POSTCOLONIAL SAMOAN HERMENEUTICS.”**

**Makesi Neemia** (Malua Theological College and MCD University of Divinity)

This paper will briefly introduce priestly perspectives on land in the Hebrew Bible, focussing on the writings of P and the Holiness School that have been identified in recent biblical scholarship. We will consider the inter-relationships between ancestral land claims, the naming of God and the “ecumenical” Abraham in P, along with hypotheses concerning the priestly accommodations to, and contesting of, Persian imperial sovereignty. I will also draw analogies with Samoan conflicts over land tenure, examined from a postcolonial point of view. Overall, the priestly accommodation of ancestral religion and traditional land claims may serve as a hermeneutical model, it will be suggested, whereby the Christian God may been seen as a protector of ancestral, customary rights in land.

**THE EMPIRE OF GOD AND THE POSTCOLONIAL JESUS.”**

**Keith Dyer** (Whitley College / MCD University of Divinity)

Just how postcolonial are our synoptic gospels and their good news of Jesus Christ? Does the ‘Kingdom’ language of Jesus in Mark’s Gospel mimic the hegemonic rule of the Roman Empire, even as it opposes it? This paper explores these questions with a particular focus on, and interaction with, the work on Mark by Tat-siong Benny Liew, Stephen Samuel and David Joy. I suggest that Mark’s story of Jesus is not trapped within a world framed by the oppressive power of Rome, the Herodian dynasty or the Judean religious oligarchy, but that the language and deeds of liberation transcend and transform the bipolar oppositions and political hybridities of the day. The language of kingdom, empire and hegemony in Mark suggests an audacious and creative disregard for the foundation myths of ruling powers, and leaves open the question of what kind of Messiah/King this Jesus might be. In the midst of various forms of empire (of conquest, ideology, commerce and ‘trust’), Mark’s view of Jesus from the ‘crowd/subalterns’ following ‘on the way’ continues to challenge us and our own location in those empires and in that ongoing story of faith.

**COMPETING SOVEREIGNTIES WEDNESDAY 1:30 - 3:00PM (GRIGG THEATRE)**

**“TERRA NULLIUS AMNESIACS: A THEOLOGICAL ANALYSIS OF THE PERSISTENCE OF COLONISATION IN THE AUSTRALIAN CONTEXT AND THE BLOCKS TO REAL RECONCILIATION.”**

**Peter Lewis** (Victorian Aboriginal Child Care Agency)

The paper explores the dynamics of colonisation as it continues to oppress Aboriginal and Torres Strait Islander peoples. In particular it looks at how dominant culture ‘amnesia’ concerning the nation’s roots in what could be termed a ‘terra nullius’ epistemology is manifested through government policy and public perception to the detriment of attempts to establish a just foundation for Indigenous and non-indigenous peoples in Australia. It is my contention that modern forms of domination can be successfully analysed through the lens of a hybrid of liberation, radical discipleship, contextual and covenantal theologies in a postcolonial, post-Christendom framework. The paper contends that the persistence of colonisation can be understood in line with the Biblical tradition in its Christological critique of Empire. Key notions to be explored are how to engender solidarity in the general non-indigenous community and defines solidarity as: support for Indigenous self-determination, witnessing and advocacy of Indigenous rights and voice and redefining non-indigenous self-understanding according to the marginalised perspective of the Indigenous ‘other’. The paper will provide a focus on three key contextual issues; explore concerning constitutional recognition, the Northern Territory Emergency Intervention and the ongoing call for treaties.

**LAW AND SOVEREIGNTY IN AUSTRALIAN POSTCOLONIAL THEOLOGY.”**

**Mark Brett** (Whitley College / MCD University of Divinity)

A number of legal historians have provided critiques of the so-called ‘doctrine of discovery’ that historically undercut Indigenous sovereignties – initially on theological grounds in South America (where Spanish and Portuguese kings were presumed by papal decree to be the legitimate mediators of divine sovereignty on earth), and subsequently on secular grounds in the British colonies, notably in some legal judgments handed down by the Supreme Court of the United States in the 1820s and ‘30s. While some theologians have provided critiques of the secularizing political processes that endowed European nation states with sovereignty, there has been less theological attention devoted to the colonial impositions of British sovereignty. This paper suggests that there are theological and legal grounds for a sharing of sovereignties in postcolonial Australia.
“ANABAPTISM AND POSTCOLONIALISM: A CONVERSATION.”
Valentina Satvedi, Harley Eagle and Alain Epp Weaver (Mennonite Central Committee)

If Constantinian Christianity can fruitfully be understood as the religion of the colonial metropole, then Anabaptist theology, at least as developed over the course of the last half-century by theologians such as John Howard Yoder and Stanley Hauerwas, could be presented as a subaltern theological approach which upends the purported hegemony of imperial theology, offering instead an exilic witness which resonates with the concerns of postcolonial theology. At the same time, however, Anabaptist-Mennonite communities in Canada and the United States too often fail to reflect on and name the ways in which they have benefited from colonial conquests and have, in the course of building up settlements and “colonies,” replicated colonial forms of theologizing.

The presenters on this panel will reflect on the intersections of Anabaptism and postcolonialism, drawing in the process from learnings from a September 2010 conference in Elizabethtown, Pennsylvania on “Anabaptism and Postcolonialism.” Questions the panel will address include: What does it mean to be ‘Anabaptist’ in a postcolonial context? How does the legacy of colonialism impact our churches, our readings of scripture, and our relationships with communities around the world? How can we begin to envision postcolonial theologies that move us to decolonize the body of Christ and dismantle the structures of violence and oppression that persist in our relationships and churches? How do we understand the concepts and experiences of displacement/exile/return, so key to the lived realities not only of Mennonite communities but also of indigenous communities uprooted by colonial regimes, in Anabaptist and postcolonial terms?

FEEDBACK AND DISCUSSION FROM INDIGENOUS TALKING CIRCLES

“MISSION AND RELIGION” WEDNESDAY 3:30 -- 5:00PM (GRIGG THEATRE)

“COLONIAL RULE, BAPTISTS AND THE COINING OF THE TERM ‘HINDUISM’”
Geoffrey Oddie (University of Sydney)

This paper explores the way in which the term ‘Hinduism’ [or ‘Hindooism’] was first introduced into English and Indian discourse by British administrators and missionaries (principally the Serampore Baptists) in the late eighteenth and early nineteenth centuries. Based on the European notion of ‘religion’ as, amongst other things, an objective system with its own ‘creed’, hierarchy and rules, ‘the Hindu system’ or ‘Hinduism’ was seen increasingly as the one overarching, integrated and brahmanical form of organization which could be compared with religious systems in other parts of the world. The idea of Hinduism as one among a number of world religions not only helped lay the foundation for modern comparative studies of religion, but also had a profound effect on the way in which Hindus themselves began to perceive and utilize their own deep-seated and often complex religious ideas and traditions. Many individual religious and political leaders from Rammohan Roy to Gandhi and others assumed they had every right to define what they believed was genuine ‘Hinduism,’ and to use the term to attract and mobilize followers in their assault on aspects of British rule, missionaries and other opponents. Nowadays, in the world of post-colonial India, the term ‘Hinduism’ appears to be here to stay. Its usage is no longer confined to the world of elites, but is in the mind of many ordinary Indian citizens as they continue to fill in census forms, look at television, or read, or listen to political or religious debates.

“MISSION INTER-RELIGIONES AS OPPOSED TO AD GENTES: POSTCOLONIAL MISSION THEOLOGY IN THE CONTEXT OF NON-CHRISTIAN RELIGIONS.”
Jacob Kavunkal SVD (Yarra Theological Union / MCD University of Divinity)

A hallmark of colonial missionary era was the euphoria associated with the geographical reaching out to non-Christians, to save them by proclamation and conversion to the ecclesial community of the respective missionary. While some churches emphasized the implanting of ecclesial structures among non-Christians, others thought that evangelism should focus simply on the confession of Jesus Christ as the only Saviour, but there was no discord regarding the target group whose only role was to receive the gospel. This ideology underwent a sea-change in postcolonial mission theology that began with the mission of God in the life of creation, acknowledging universal participation in the divine, where no one is a mere onlooker. The paper will point out that in this framework mission cannot be restricted to conversion of non-Christians (Mission Ad Gentes) but must be seen more as a collaboration and dialogue with religions to bring about God’s Reign. Inter-religious dialogue is of supreme importance for postcolonial mission.
USEFUL INFORMATION

MEALS
All meals, including morning and afternoon tea, will be held in the dining room. Feel free to take food and sit outside in the courtyard if you wish. Small kitchenettes and tea/coffee making facilities are available on both sides of the College.

EMERGENCIES
The emergency services number (Police, Ambulance and Fire Brigade) is 000 (triple zero). The College’s address is: Whitley College, 271 Royal Parade Parkville Vic 3052 (corner of Leonard Street)

In the event of an emergency, please contact the ADMINISTRATION OFFICE (Tel 9340 8100). If after hours please call 9340 8056. A staff member will be on duty to assist you.

TRANSPORT
TRAMS A tram line runs past the College north from the city up Royal Parade and into Brunswick, for those venturing out to restaurants. You can catch tram number 19 from the city anywhere along Elizabeth Street (which becomes Royal Parade). Whitley College is located adjacent to Stop No. 15. Metcard tickets for trams can be pre-purchased at most milk bars/corner stores displaying the “Metcard” symbol, or via a ticketing machine on the tram, however, these are coin only machines. A 2 hour ticket costs $3.80.

TRAINS The Upfield train line has a station at Royal Park, which is located just north of the Zoological Gardens, within a 15-20 minute walk from Whitley College. Tickets for trains can be pre-purchased at most milk bars/corner stores displaying the “Metcard” symbol, or at stations via ticketing machines. Train and tram tickets are interchangeable.

WALKING It is perfectly safe to walk in Parkville during the day and at night. Women may feel more comfortable walking with a companion around Brunswick at night. It is a 40 minute walk into the city centre. A city map will be included within your conference pack.

TAXI Melbourne’s major taxi companies include (all phone numbers listed are within Australia only):
• 13 CABS - 13 22 27
• Arrow - 13 22 11
• Embassy Taxis - 13 17 55
• Silver Top Taxis - 13 10 08 – highly recommended.

LOCAL ATTRACTIONS
A list of Melbourne attractions, local cafés and restaurants is available from the ADMINISTRATION OFFICE.
Whitley College is located at 271 Royal Parade, Parkville, on the corner of Royal Parade and Leonard Street.