Australian Association for the Study of Religion

AABS
Australasian Association of Buddhist Studies

Conference 2012: Multiple Religious Modernities

At the local and global level, religion is changed through social processes, but religion also impacts on societies at the structural and grass roots level. As modernity and (de)secularisation are multilateral processes, the conference explores the multiple types of (de)secularisation, pluralism and voluntarism of religious life

Local Organising Committee – University of Western Sydney
Julia Howell
Alphia Possamai-Inesedy
Adam Possamai
Judith Snodgrass
Irena Veljanova

Programme Committee
Carole Cusack, University of Sydney
Jamila Hussein, University of Technology, Sydney.
Jay Johnston, University of Sydney and
University of New South Wales
Paul Oslington, Australian Catholic University.
Adam Possamai, University of Western Sydney
Malcolm Voyce, Macquarie University

The event is hosted by the Religion and Society Research Centre,
the School of Social Sciences and
Psychology and the School of Humanities and Communication Arts.

From the AASR President –

A warm welcome to all AASR members and other attendees and paper presenters to our 2012 conference. We are delighted this year to join with the AABS in offering a joint conference. The interaction of our two societies, allowing for a fruitful intersection of scholarly interest, should make for an enriching experience.

I look forward to attending individual papers – and I will have a difficult time selecting from the rich smorgasbord on offer – as well as the discussions and conversations we will engage in over the course of our few days together. It will be good to meet up with friends and colleagues and to establish new contacts. The interpersonal interaction and collegial networking is ever a major part of conferencing and nothing can substitute for it! I oppose the idea suggested by a New Zealand scholar (not one of us…) that we can save money by way of holding virtual conferences only!!

Our annual conference would not be complete without our AGM – to which everyone is invited! If you are not a member of AASR, don't worry – come along and we will sign you up! Seriously, we do need to expand our membership base and with it the range of activities and networks of the AASR. In the contest of present-day academia, with all its demands on our time and energies, it is vital that academic associations such as ours do not succumb; rather we need collegial networking and support more than ever, and our Association is the platform to expand and develop these relationships.

On behalf of the AASR I congratulate Adam Possamai and the conference arrangements team for all the hard work that has gone into the preparations for this conference. I wish everyone an enjoyable, stimulating and enriching conference.

Professor Douglas Pratt, PhD DTheol
President, Australian Association for the Study of Religion (AASR)

From the AABS President –

It is my great pleasure to welcome you, on behalf of the Executive Committee of the Australasian Association of Buddhist Studies, to the 2012 joint conference of AABS and the AASR here at the Parramatta campus of the University of Western Sydney. The event is something of a return. Our first annual conference was held in conjunction with the AASR at the University of Sydney in 2005, and the AABS was formally inaugurated at that event. The Parramatta campus was the venue for the first Buddhist studies seminar series which brought together scholars from the various Sydney institutions, a conjunction that lead to the formation of the AABS. UWS was also site of the AABS conference in 2007.

As at previous conferences, the 2012 meeting aims to provide a forum where scholars from the Australasian region across all disciplines have the opportunity to share their research with others working in the field, to present their ideas for discussion and development. Since AABS aims to foster and promote academic studies of Buddhism, we are particularly pleased to see the strong contribution of post graduate papers. The program as a whole testifies to the strength and diversity of current studies of Buddhism in the region.

We would like to extend our thanks to Adam Possamai for inviting AABS to participate in this event, and to Adam and Alan Nixon for taking on the hard task of organizing the event. It is a very interesting program; we hope that you will find it stimulating.

Associate Professor Judith Snodgrass, PhD
President, Australian Association of Buddhist Studies (AABS)
School of Humanities and Communication Arts,
University of Western Sydney

From the Religion and Society Research Centre and The School of Social Sciences and Psychology, University of Western Sydney -

It is my pleasure to welcome you all to this very exiting conference at the University of Western Sydney. We have slightly less than 100 papers and 5 concurrent sessions, and many papers to choose from. Like all of you, I am looking forward to listen to as many people as possible and be part of many stimulating intellectual debates.

I would like to thank the Religion and Society Research Centre, the School of Social Sciences and Psychology and the School of Humanities and Communication Arts for having provided their support for this conference. I am also grateful for the generous help and time provided by the members of the conference local committee and the conference programme committee. And my very special thanks goes to Alan Nixon who did a wonderful job in helping make this conference happen.

I wish everyone to have a great and stimulating time at the conference.

Associate Professor Adam Possamai, PhD
Co-Director, Religion and Society Research Centre
School of Social Sciences and Psychology
University of Western Sydney

PROGRAM

Friday – Session 1

16:00 – 18:45	**Conference Registration**
13:00 – 16:30	**AASR Women's Caucus** Meeting 13:00-13:15 Foyer Building EA – G (in front of Security Office) 13:15 – 16:30 T.B.A. at 13:15.
16:30 – 17:45	**Meeting of the 2012 AASR Executive Committee** EA – G.36 **AABS Executive Committee** EA – G.38
17:45	**Evening Drinks and canapés** Foyer Building EA –G
18:45	**Opening Session**
18:45 – 19:15	**Welcome** EA – G.19 Opening of Conference Prof. Deborah Stevenson, Associate Pro Vice-Chancellor (Research) Introduction to the Conference: Adam Possamai AASR President: Douglas Pratt AABS President: Judith Snodgrass MC: Adam Possamai
19:15 – 20:15	**Presidential Address** EA – G.19 **Douglas Pratt** The Persistence and Problem of Religion: Modernity, Continuity and Diversity Chair: Majella Franzman

Saturday - Opening

8:30 – 9:00	Coffee and Tea Foyer Building EA – G

Saturday – Session 2

	STREAM A **EA – G.19** **AASR**	**STREAM B** **EA – G.36** **AASR**	**STREAM C** **EA – G.38** **AASR**	**STREAM D** **E.A.- 1.31** **AASR & AABS**	**STREAM E** **E.A.- 1.33** **AABS**
9:00-10:15	Paganism And Shamanism	Pluralism, Conversion and Missionaries	Christianity and Modernity in the World	Gender and Religion	Buddhism in Australia
Chair	*Zoe Alderton*	*Adam Possamai*	*Irena Veljanova*	*Majella Franzman*	*Cristina Rocha*
9:00	Angela Coco Working on Pagan time: changing consciousness through a Pagan worldview	Ian Forest-Jones Why Do Christians Become Bikers?: Identifying & Researching Religious Advocates	Andrew P. Lynch Vatican II fifty years on: The Catholic Church and modernity in the early twenty-first century	Farjana Mahbuba Are Muslim women really 'silent' and 'invisible'? An analysis in the context of Bangladesh	Peter Friedlander Insight Meditation in Australia
9:25	Michelle White Modern Paganism: A case study of pluralism and decentralization	Steve Bevis Joining the Dots: Post-Mission Aboriginal Churches and the Re-evaluation of Culture and Identity	Miroljub Jevtic The Eastern Orthodox Church And Modern Religious Processes In The World	Toni Tidswell The Hadith as Narrative Coda: The case of Zulaykha and Yusuf.	Toby Mendelson and Ruth Fitzpatrick Free to Choose-Tibetan Buddhism in the West: A neo-liberal Therapy?
9:50	Dominique Beth Wilson Shaman, Sage, Priest, Prophet and Magi: Exploring the Architecture of the Religious Wise Man	Jack Tsonis Pluralism, World Religions, and the Politics of Recognition: Probing Beneath the Contemporary Sentiment of Religious Equality.		Dee Michell Cracks in the Pavement: Religion Inspired Challenges to the Social Structure	Anna Halaffof Women and Buddhism in Australia
10:15-10:45	Morning Tea – Foyer Building EA – G				

Saturday – Session 3

10:45-11:45	**Charles Strong Lecture** E.A.- G.19 Carole Cusack Fictional Religions and Religious Fictions: Narratives of Secularisation and Sacralisation at Play in Multiple Modernities
11:45-12:30	Lunch Foyer Building EA – G

Saturday – Session 4

	STREAM A EA – G.19 AASR	STREAM B EA – G.36 AASR	STREAM C EA – G.38 AASR	STREAM D E.A.- 1.31 AASR & AABS	STREAM E E.A.- 1.33 AABS
12:30-13:45	Religion in Public Education: How Law, Policy and Practice helps or hinders multiple religious modernities	Popular Culture and Religion	Shari'a and Multiple Modernities	Exegis and Social Context in Religion	Experiences and Perspectives in Buddhism
Chair	*Anna Halaffof*	*Alex Norman*	*Malcolm Voyce*	*Douglas Pratt*	*Wendi Adamek*
12:30	Anna Halaffof "It will take a court case": Reviewing Special Religious Instruction in Victoria's Government Schools	Marandir Armson Unfinished Business: An Analysis of Themes of Occult Resurrection as Depicted in Superhero Comic Books.	Ashleigh Barbe-Winter Multicultural Accommodation in Official Legal Structures: Islamic family separation and the Australian legal system	Vimala Sarma The Chariot Allegory for Personhood in Two Indic Traditions	Glenys Eddy Stromberg's Impression Point: Its Applicability to the Understanding the Socialization and Commitment Experiences of Tibetan Buddhist Practitioners
12:55	Cathy Byrne Stacking against the Secular in God's Country: Parents' Perceptions of RI Discrimination in Queensland.	Lauren Bernauer Percy Jackson and the Re-Enchanted Modernity	Ghema Krayem and Salim Farrar What is 'accommodation' of Shariah? Does one size fit all or will the 'shoe' never fit? An ontological inquiry across Common Law jurisdictions	Leyla Rasouli Narimani Early Seeds of Modernity in Iran after Arab Invasion	Rana Purushottam Kumar Singh Buddhist Psychology and Mind Sciences: A Dialogue Between East and West
13:20	Helen Bradstock "We just want kids in our school to have good Christian values." Religion in New Zealand's Primary Schools: Rights and Responsibilities.	John McGuire Representations of Islam and Muslim Peoples in American Superhero Comics: 2001-2007	Adam Possamai Legal Pluralism and the Rejection of Shari'a in Australia: Post-Secularism within a new multi-faith pragmatic modernity or within a new Australian conservative modernity?	Ryan Pickard Reading 'Scripture 'without Community; From Cynicism to Sincerity	
13:45-14:00	**Afternoon Tea** Foyer Building EA – G				

Saturday – Session 5

	STREAM A EA – G.19 AASR	STREAM B EA – G.36 AASR	STREAM C EA – G.38 AASR & AABS	STREAM D E.A.- 1.31 AASR & AABS	STREAM E E.A.- 1.33 AABS
14:00-15:15	Transnational Catholicism in the Modern World	Religion and Travel	Exegesis in Islam and Buddhism	Media, Consumerism, and Religion	Buddhism and Epistemology
Chair	*Julie Thorpe*	*Gary Bouma*	*Jan Ali*	*Julia Howell*	*Peter Friedlander*
14:00	Vesna Drapac Thérèse of Lisieux's Mission in Peace and War	Alex Norman Spiritual Tourism and the Multiple Modernities Thesis: Unpicking Rising Interest in India, Bali, and Myanmar	Ryan Pickard Losing Credibility; The Case of Barnabas' 'Gospel' and Other Popular Apologetic Sources in Muslim-Christian Dialogue	Zoe Alderton As Luddites Yearn in the Fields of Our Lord: Modern and Anti-Modern Christian Discourse	Wendi L. Adamek (At Least) Two Fields of the Practice of Phenomenology
14:25	Julie Thorpe German Catholics Embrace a French sister	Pheroza Daruwalla Pilgrimage Transformation and Restoration of Self: One Zoroastrian Woman's Ongoing Journey	Malcolm Voyce The Interpretation of the Vinaya: The Rules of Buddhist Monks and Moral Cultivation	Bunty Avieson Building a Buddhist media	John Jorgensen Hara Tanzan and "Buddhist neuroscience"
14:50	Donald McNeill A spatial ontology of Roman Catholicism	Cristina Rocha From Sleepy Village to Global Village: The John of God Pilgrimage in Abadiânia		Renee D. Lockwood Pushing the Boundaries: The Problematics of Religion within Late Western Modernity	Martin Kovan On The First Buddhist Precept: an onto-epistemic critique of intentional killing as a political and punitive causal operator

Saturday – Session 6

15:15 - 16:15	**Plenary Session** E.A.- G.19 *Gary Bouma* *Managing Religious Diversity* Chair: Alphia Possamai-Inesedy
16:15 18:30	**AASR Annual General Meeting** EA – G.36 **AABS Annual General Meeting** EA – G.36
19:00	**Conference Dinner**

Sunday - Opening

8:30-9:00	**Coffee and Tea** Foyer Building EA – G

Sunday – Session 7

	STREAM A **EA – G.19** **AASR**	**STREAM B** **EA – G.36** **AASR**	**STREAM C** **EA – G.38** **AASR**	**STREAM D** **E.A.- 1.31** **AASR & AABS**	**STREAM E** **E.A.- 1.33** **AABS**
9:00-10:40	Church-Related Social Services Organisations and the Future of Australian Religious Life	Authority and Intellectuals in Islam	Health and Religion	Food, Animals and Religion	Buddhist Monks, Nuns and Monasteries
Chair	*Paul Oslington*	*Milad Milani*	*Cristina Rocha*	*Toni Tidswell*	*Wendi Adamek*
9:00	Doug Hynd 'Religious', 'faith-based' and/or 'church-related'? Issues in Describing and Classifying an Emerging Social Services Sector in the United States, the United Kingdom and Australia	Jan A. Ali Centralised Religious Authority within Islam: Is there such an Institution?	Irena Veljanova Spiritual Healing and Belief in God's Foreknowledge as an Embodied Health Capital: The Case of Macedonians in Australia	M. Ponnu Durai Religious Ritual of Animal Sacrifice in the Shrine of Madurai Pandi Muniswarar and the Question of its religiosity: An Art Historical Interpretation	Chris Clark How the sixth Buddhist council was presented to the public
9:25	Steve Bevis Embracing Multiplicities and Enhancing Modernity: The Partnership of the Mt Druitt Indigenous Church and Bridges Inc, a Secular NGO, and the Attempt to Build Social Capacity and Renegotiate Aboriginal Identity in Western Sydney	David Drennan Regulating the Decentralisation of Religion: Muslim Scholars and Religious Authority in a Global World	Emily Burns "All the cells in our body are singing to each other": Childbirth and the spiritual dimension of the home versus hospital debate.	Majella Franzmann Food and Boundaries: Influences on the Construction of Manichaeism as a (sometimes) Exclusive Religion	Shi Faxun Active Passivity: Contemporary Taiwanese Bhikkhunis in Search of Liberation

9:50	Ray Cleary Reinventing Faith Based Agencies	Julia Day Howell Modern, Authentic and Local: the Contestation of True Islam in Popular Literature on Indonesia's Founding Saints, the Wali Songo	Mahmut Mutman Islamic Biopolitics	James Stewart Cow Protection and Buddhism in Sri Lanka	Ruth Gamble The Gendered, Geo-Political Geography of Natural Disasters in the Tibetan Buddhist World
10:15	Paul Oslington Estimating the Costs and Benefits of Faith-based organisations	Joshua M. Roose Contesting the Future: Muslim Men as Political Actors in the Context of Australian Multiculturalism	Alphia Possamai-Inesedy Religion and the Democratization of Science: A Case Study of Prenatal and Reproductive Genetic Technologies Policy	Glenys Eddy Tradition and Change at Vajrayana Institute: Traditional and Western Modernist Aspects of Religious Activity at a Local FPMT Centre	
10:40-11:00	**Morning Tea** Foyer Building EA – G				

Sunday – Session 8

11:00-11:50	**Penny Magee Lecture** EA – G.19 **Sylvie Shaw** Religion, Resilience and Climate Change: The Role of Religion in Uncertain Environmental Times. Chair: Angela Coco
11:50-12:30	**Lunch** 2013 AASR Executive Meeting – EA – G.36

Sunday – Session 9

	STREAM A EA – G.19 AASR	STREAM B EA – G.36 AASR	STREAM C EA – G.38 AASR	STREAM D E.A.- 1.31 AABS	STREAM E E.A.- 1.33 AABS
12:30-14:10	Multiple Religious Modernities	Pluralism, Voluntarism, Secularism, and Religion	Youth, Family and Religious Orientation	Buddhism and Exegesis	*Buddhism: social, political, and ecological engagement*
Chair	*Jan Ali*	*Gary Bouma*	*Pheroza Daruwalla*	*Mark Allon*	*Judith Snodgrass*
12:30	Milad Milani The Question of Multiple Modernities in Islam: Examining Methodology and Approach to Islamic Studies	Josip Matesis Rookwood Necropolis: Microcosm of Secularism and Pluralism in Australian Death	Nadeem Khokhar How Young Australians Conceptualise Their Beliefs and Themselves: Patterns of Identity Construction and its Relation to Belief Development in Emerging Australian Adults.	Rod Bucknell The Four Truths in Three Turns: Variation in accounts of the Buddha's first teaching and its possible significance.	Arvind Kumar Singh Buddhist Social Ethics: A Way to Counter Social Evils.
12:55	George Ioannides Multiple Modernities/Multiple Sexualities: Theory and Method in the Study of Islam, Sexuality, and Queer Theory.	Alan Nixon Atheist Perceptions of the "New Atheism"	Jeffrey Pfeifer, Theolyn Naidoo & Natasha Katopodis Child Custody & Cults: Assessing the Role of Religious Orientation and Perceptions of Parental Fitness	Tamara Ditrich and Royce Wiles Exegesis of the Terms Ajjhattaṃ and Bahiddhā in the Satipahāna-sutta	Niluka Gunawardena & Fiona Kumari Campbell Sensing Disability in Buddhism: Reading Lord Buddha Against the Grain
13:20		Biswa Mitra Chakma Voluntarism or Religious Life which is Changed through Social Process		Aruna K. Gamagei Improvisation & Theravada Confraternity: a study of the moot quotations in the Pali Commentaries.	
13:45-14:05	**Afternoon Tea** Foyer Building EA – G				

Sunday – Session 10

	STREAM A EA – G.19 AASR	STREAM B EA – G.36 AASR	STREAM C E.A.- G.38 AASR	STREAM E E.A.- 1.33 AABS
14:05– 14:55	Religion and the Law	Islam and South Asia	Responses of local Christian churches and church attenders to social and cultural change	Buddhism, Studies and Australian Universities
Chair	*T.B.A.*	*Joshua Roose*	*Sylvie Shaw*	*Peter Friedlander*
14:05	Jeffrey Pfeifer, Justin Trounson & Kylie Nathan Juror Decision-Making and Battered Spouse Syndrome Evidence: Examining the Impact of Cross-Religious Relationships	Mohammad Salehin Religion in Development: From Legitimacy to Crisis of Islamic Identity in Development Practice in Bangladesh	Ruth Powell Yesterday, today and tomorrow: key trends in Australian Christian church life	Mark Allon Buddhist Studies in Australian Universities
14:30	Greg Walsh Anti-Discrimination Legislation and Religious Liberty	Awais Piracha Hyper Religiosity: An Exploration of Pakistan's evolving Islamic Discourse	Miriam Pepper Humans, nature and God: The diversity of ecotheological understandings among Australian churchgoers	Judith Snodgrass Studies of Buddhism in Australian Universities

Sunday – Session 11

	STREAM A EA – G.19 AASR	STREAM B EA – G.36 AASR	STREAM C E.A.- G.38 AASR	STREAM E E.A.- 1.33 AABS
15:00-15:50	Religion, Theology and the ARC	Religious School and Education	Text and Context in Buddhism	Buddhism in Contemporary Asia
Chair	*Adam Possamai*	*Awais Piracha*	*Ruth Fitzpatrick*	*Glenys Eddy*
15:00	Paul Oslington Religion, Theology and the ARC	Ven Ratna priya sharamon An Exploration of the Epistemology of Religious Experience as a Basis for Religious Education	Ian McCrabb Gandhāran Reliquary Inscriptions: Relic Identification and Instantiation	Sally Bamford Side by Side: the Buddha and the Nats of Myanmar
15:25		Remy Low Fulfilling their God-given Talents: Neo-Calvinist 'parent-controlled' schooling and the neo-liberal "public purpose of education"	Barbara Nelson Anutpatikadharmakṣānti and its relationship to the kṣāntipāramīta	Hakan Sandgren Local Traditions vs. Government Directives: A Study of the Tsechu Festivals in Bhutan.
15:50	**Close of Conference**			

Addresses, Panels and Papers
Friday – Session 1

Presidential Address

The Persistence and Problem of Religion: Modernity, Continuity and Diversity

Time: 19:15
Room: EA – G.19
Chair: Majella Franzmann

Douglas Pratt

AASR President

Some fifty years ago scholars claimed the end of religion was nigh. Modernity and Post-modernity presumed the eclipse of religion. Yet religion persists, in diverse forms and expressions, and not without some considerable problems. Why is religion so persistent? And what are we to make of contemporary problematic issues, such as extremism and terrorism, often associated with religion? What might the Taliban in Afghanistan, Anders Breivik in Norway, and the Christchurch Cathedral in New Zealand, have in common, for instance?

Contending with diversity, or plurality as such, and meaning simply the value-neutral fact or state of affairs, is the arguably the chief underlying issue of the problem of exclusivist extremism. Today, religious exclusivism expresses a value-laden ideological position taken in response to the fact of diversity by taking the modernist project to an extreme: only one authority, one way, one truth. All else excluded.

Previously, in the context of Western European society for example, problems of diversity and extremism were resolved largely by way of the post-Enlightenment process of secularisation: the rise of secularity and its accompanying secularism. But whereas secularity allows for co-existing diversity, including religious, secularism presents now as a problem to the extent it seeks to exclude religion and the religious voice *per se*. So today we may speak of secular fundamentalism in that regard. Secularism fails to deal adequately with the modern context of religious diversity.

In this lecture I will outline a model for understanding the nature of the persistence of religion, and I will discuss, in the light of this model, the contemporary problem of exclusivism and extremism which arguably arise from the lack of an adequate conceptual mechanism for coping with religious diversity.

Saturday – Session 2
Stream: A

Room: EA – G.19
Time: 9:00-10:15
Chair: Zoe Alderton

Paganism and Shamanism

Working on Pagan time: changing consciousness through a Pagan worldview

Time: 9:00

Angela Coco

Southern Cross University

Paganism is recognised as a counter-cultural movement in the west. Scholarship cites the prioritising of feminine sacred imagery and the prominence of female leadership, a change in values to more relational motivations, and the re-emphasis on the role of materiality in religious meaning and experience. In short, the devalued aspects of Cartesian dualisms are being asserted as equally important to a balanced humanity as the traditionally valued principles have been. However, an enduring question for sociologists is whether new western religions like Paganism are likely to assume their role in fostering social cohesion as it is thought traditional monotheistic religions have done in the past. Paganism has been labelled with terms emerging from the dominant definitional paradigms as being 'too diffuse' (Bruce 2002), 'low impact' (Turner 2011) and 'invented' (Cusack 2010) and apparently unlikely to muster political activism in a manner necessary to influence social values more broadly. This paper asks if overt activism is the only means of impacting on the social fabric. It suggests that, in anchoring their ritual landscape in cyclical notions of time, a considerable departure from the linear, supposed historical incidents on which monotheistic religions are based, contemporary Pagans are contributing to a social consciousness in which the relations between personal welfare and the social good will change in directions that may be subversive to modernity and its dis/contents.
Angela Coco is senior lecturer at Southern Cross University. Her interdisciplinary work examines issues of identity, community, power and gender in various contexts. She explores information and communication technologies and changing forms of

spirituality and religiousness in relation to Catholic and Pagan religions, and in refugee experience.

Modern Paganism: A case study of pluralism and decentralization

Time: 9:25

Michelle White

Studies on the development of Modern Witchcraft and Wicca, a new religion within the emerging tradition of Modern Paganism have discussed at length the inherent pluralism and decentralization within the movement. This pluralism of belief manifests itself in a multiplicity of theological positions; polytheism, dualism, pantheism, trinitarian-ism, monotheism & utilitarianism. In practice decentralization and pluralism manifest in the scope of Pagan Witches approaches to practice; ranging from reconstructionism to eclecticism

This presentation will examine how theological pluralism plays out in ritual practice through an examination of invocation. What is invocation, how does a personal attitude toward Divinity which is inherently pluralistic and decentralized play out in practice?

Through examining written sources in combination with interviews, surveys & reflections on participant observation in pagan ritual I seek to examine the variety of pagan practice and offer other scholars tools to guide them in the field without lapsing into subjectivism. While the act of invocation is shown in written sources as the participant acting as a medium who manifests the Divine presence within the ritual space participant observation in the field leads me to suggest that we should not take for this approach for granted. This presentation will demonstrate that within Pagan practice we have a continuum of that ranges from invocation to evocation.

Shaman, Sage, Priest, Prophet and Magi: Exploring the Architecture of the Religious Wise Man

Time: 9:50

Dominique Beth Wilson

University Of Sydney ; University Of New South Wales

Little attention has been given to archetype of the wise old man, both by Jung and by contemporary scholars indebted to his methodology, especially when compared to other common Jungian archetypes such as the 'hero', the 'mother' and the 'trickster'. As such, the wise man can be viewed as a neglected or overlooked archetype, an archetypal figure whose image is so familiar or recognisable that his purpose and representations have not currently received the depth of analysis and explanation that has been given to other archetypal images. This paper identifies the wise man as an important figure within the contexts of culture and religion. It explores not the just the archetype, but the architecture of the wise man, in order to define the necessary structural elements and identifiers that separate the religious wise man from other male archetypal figures. It will classify the core components of the religious wise man, teasing out some of the identifiers and key features that constitute a wise man, showing how these features may be combined in different ways to present the different types of wise man figures found within the sphere of religion – the shaman; sage; priest; prophet and magus. This paper will examine the various roles and functions of the religious wise man, mapping out the ways in which this image, or construct, is presented.

Stream: B

Room: EA – G.36
Time: 9:00-10:15
Chair: Adam Possamai

Pluralism, Conversion and Missionaries

Why Do Christians Become Bikers?: Identifying & Researching Religious Advocates

Time: 9:00

Ian Forest-Jones

PhD Candidate at the University of Western Sydney

Doreen Anderson-Facile was the first researcher to identify and investigate the phenomenon of Christian bikers in her 2007 dissertation, *Duelling Identities: The Christian Biker*. She concluded that the traditional concepts of identity, commitment, and salience did not fully explain how or why some motorcyclists held in tension the allegedly competing identities of "Christian" and "biker".

Building on this apparent shortcoming, this paper will argue that Sociologists of Religion should research Christian bikers as a unique phenomenon of Religious Advocates within the culture of Lifestyle Bikers.

There is a spectrum of motorcyclists apparent in Australian society, from those who simply ride for practical reasons to those who immerse themselves in the culture of motorcycling, and these continue through to those who adopt the fringe lifestyle of the One-Percenters. Not surprisingly, some motorcyclists are Christians or become Christians for various reasons (identified well by Anderson-Facile).

Arguably, the culture of at the far right of the spectrum of motorcyclists is incompatible with Christian faith. Yet, those Christians who are found near to the far-right are there as Religious Advocates. If not, such leave behind being a biker or being a Christian.
As Religious Advocates, these "Christian bikers" adopt some aspects of the "biker" identity and reject others so as to maintain their "Christian" identity, holding these in tension intentionally for the purposes of their aims and activities. Therefore, the "Christian" identifier trumps the "biker" identity.

This paper then will build on Anderson-Facile's ethnographic work by describing the role of Christian bikers as Religious Advocates and identifying their impact on Australian society.

Joining the Dots: Post-Mission Aboriginal Churches and the Re-evaluation of Culture and Identity

Time: 9:25

Steve Bevis

University of Sydney

The end of church missions and the diminished role of mission agencies working among Aboriginal peoples since the 1970s has steadily created opportunities for Aboriginal Christians to formalise their own institutions and church life. Early attempts to create institutions arguably imported Western Christian structures and older mission prejudices into this new project. This may be unsurprising on one level as many of these early leaders were themselves products of the missions. However, a shift can be detected as a second generation of Aboriginal Christian leaders have emerged that are seeking to overturn the 'mission mindset' and embrace what they see as true Aboriginal self-determination in the religious sphere. Whereas the earlier leadership hesitated to overturn missionary prescriptions about culture and social justice, these current evangelical leaders seek to re-evaluate traditional culture and incorporate it into a new hybrid identity. Attempts have also been made to establish a new praxis that seeks justice from the mainstream Australian church, and that internally mobilises Aboriginal Christians for community development, social entrepreneurial activities and political advocacy. Case studies of two Aboriginal churches and two peak bodies will be presented and analysed as examples of this recent reworking of Aboriginal Christian identity in the context of multiple religious modernities.

Pluralism, World Religions, and the Politics of Recognition: Probing Beneath the Contemporary Sentiment of Religious Equality

Time: 9:50

Jack Tsonis

Pluralism, meaning here the belief that no religious tradition is superior to any other (Hick, 1989), is one of the defining ideas of contemporary religious thought. Not only does it underlie the whole enterprise of religious studies as a discipline (McCutcheon, 1997), but it is increasingly the dominant mood in wider public thinking about religious diversity in the modern world. However, this paper seeks to bring to light a major problem in the pluralist theory of religions, the recognition of which, I will argue, has significant implications for the academic study of religion, and consequently for the broader issue of multiculturalism.

After a brief outline of the pluralist theory, I begin the paper by noting the core critique of the contemporary "world religions" paradigm, i.e. the way in which it has consistently valorized the so-called "great traditions" as the most authentic form of human religiosity (Masuzawa, 2005). I then examine how scholars of religion have now recognized this problem and begun to call for the greater inclusion of indigenous (formerly "primitive") traditions into the western discourse on religion (Cox, 2007; Olupona, 2004).

I then show, however, that the pluralist theory itself has not been revised in light of this critique, meaning that it still valorizes the great traditions in the way it did when first conceived in the 1980s. This, I will argue, is totally inconsistent with the egalitarian ethos of pluralism, as well as the contemporary advocacy of indigenous traditions, and needs urgently to be addressed. I will further argue that once this great-tradition-centrism is removed, the pluralist theory necessarily undergoes a fundamental revision that has quite serious implications for the way in which the religious equality of humanity is conceptualized (I will draw on Bellah, 2011). Although it will not be possible to go beyond this, I will close by suggesting that this critique, in turn, has potential implications for the negotiation of cultural diversity in wider civic life.

Given the prevalence of the pluralist mood across all levels of society, this paper seeks to prompt AASR members to reflect on some of the fundamental issues at stake in conceptualizing and defending contemporary religious diversity.

Stream: C

Room: EA – G.38
Time: 9:00-10:15
Chair: Irena Veljanova

Christianity and modernity in the World

Vatican II fifty years on: The Catholic Church and modernity in the early twenty-first century

Time: 9:00

Andrew P. Lynch

University of Sydney

In October 2012 the Catholic Church will begin celebrations marking the fiftieth anniversary since the beginning of Vatican II (1962-1965). This was a council of reform which instigated a period of closer relations between the Church and the institutions of modernity, relations which had been strained since the French and Industrial Revolutions. For many decades the outcomes of the council have given the Church a respected voice in global issues such as poverty in the developing world, the abuses of power in communist countries, and arms control.

Now, during the fiftieth anniversary of Vatican II, the Church is again beset by a number of challenges. These include criticisms of the Church's position on social issues such as gay marriage and contraception. Inside the Church, calls for the ordination of women to the priesthood and the freedom for priests to marry have added to these tensions. As the Church charts the waters of late-modernity, some of its interactions with modern society look to be tense and uncertain.

This paper will examine how the Church is engaging with modern social change and contributing to de-secularisation processes, through a commitment to *aggiornamento* (updating and renewal) which was at the heart of Vatican II. As this paper will discuss, recent research shows that Vatican II and the principles which it promoted continue to provide the surest way for the Church to engage with the social changes that are occurring in late modernity.

The Eastern Orthodox Church And Modern Religious Processes In The World

Time: 9:25

Miroljub Jevtic

University of Belgrade

The majority of the Christian world today is affected by weakening adherence to principles of religious practice. The reverse is the case in the countries of predominantly Orthodox tradition. After the collapse of communism, all types of human freedom were revived, including the religious one. The consequence is the revival of the Orthodox Christianity. It is reflected on the effect of the Orthodox church on the society. Today, the most respected institutions in Russia and Serbia are Russian and Serbian Orthodox Church. As such, local Orthodox Churches have become an important element in their countries and in this way an important element in the total Christian population. Considering the decline of Western Christianity, the revival of Orthodox Church has raised hopes that the Western Christianity can be revived. Important Christian denominations, therefore, show great interest in including the Orthodox in the general Christian project. It is particularly evident in the Roman Catholic Church foreign policy. The Roman Catholic Church is attempting to restore relations with Orthodox churches. In this sense, the most important churches are the Russian and the Serbian Church. The Russian one, because of its force and problems in Ukraine, the Serbian Church because of a heavy burden of the Second World War, when mass persecution of Serbs was conduced in the Independent State of Croatia, a Hitler's satellite state. This satellite state was described as Roman Catholic.

For all these reasons, establishing relations with these two churches is a great challenge for Vatican. In religious processes in which Vatican participates, considerable import-ance is given to relations with these two churches.

Stream: D

Room: E.A.- 1.31
Time: 9:00-10:15
Chair: Majella Franzmann

Gender and Religion

Are Muslim Women Really 'Silent' and 'Invisible'? An Analysis in the Context of Bangladesh

Farjana Mahbuba

Time: 9:00
PhD candidate at the University of Western Sydney

Women have mostly been perceived as the invisible and the silent part of the Bangladeshi society. At the grassroots level, there is a common perception to regard them as bent in nature and as needed to be kept under constraint and cautious guidance. In the context of Bangladesh, this paper will examine the 'invisibility' of women in the history and the making of the country. In this regard, this paper will argue that the social perception of women to be the obedient and the invisible one is greatly influenced by the folk

religious understanding; and despite the widespread stereotypical understanding of women's nature, women's strong hidden presence had shaped the formation of the country. This article thus intends to explore the 'invisible presence' of women in the history and the making of Bangladesh. In this respect, the author's PhD fieldwork data will be analysed which was acquired on November 2010 to June 2011. 24 interviews and a survey consisting of 451 participants were carried out in this fieldwork.

The Hadith as Narrative Coda: The case of Zulaykha and Yusuf

Time: 9:25

Toni Tidswell

Curtin University

This paper is part of a larger project that investigates the interrelationship of the Qur'an, Hadith and later traditions, in particular the way in which the latter are used in interpretive and commentary work on the characters in the Qur'an, and how this relates specifically to the female characters in the Qur'an. It investigates the apparent attitude of interpreters that the Hadith especially, as well as some later traditions, provides further explanation, or further information, to enhance the sacred text of the Qur'an. In my early work I looked at the Hadith almost as an opponent of the Qur'an in the way it sometimes provides an apparent alternative negative view of a character than what is presented in the Qur'an, and the way in which this impacts on contemporary Muslim women within Muslim communities that give the Hadith great authority. In this paper I develop a new strand of my project by suggesting how the presentation of a character in the Hadith might enhance, develop, or add another potentially positive point of view about that character in the Qur'an. The character of Zulaykha in Sura Yusuf (12) is used as an examplar.

Cracks in the Pavement: Religion Inspired Challenges to the Social Structure

Time: 9:50

Dee Michell

University of Adelaide

According to the *New York Times Magazine* in 2008, Louise Hay not only owns a publishing empire, but she has "changed the spiritual landscape of America and several of its Western empires." Whether she aspired to fame and fortune at the age of 15 when she left home pregnant and a high school dropout I don't know, but I've lost count of the number of women I've met in South Australia since the 1990s who have been influenced by her in some way, usually through purchasing a copy of her book, *You Can Heal Your Life*. Dramatic comments like "Louise Hay saved my neck" and "I owe my life to Louise Hay" are not unusual, but I've yet to meet anyone who knows about Hay's spiritual lineage which extends back through the Church of Religious Science (begun by Ernest Holmes in 1927) to the Church of Christ, Scientist which Mary Baker Eddy founded in Boston in 1879.

In this paper, which marks the beginning of a larger project exploring the impact of Louise Hay on South Australian women, I trace this lineage and explore what Eddy and Hay have in common, theologically and personally. I also take up anthropologist Arjun Appadurai's idea about developing and strengthening the 'capacity to aspire' amongst poor communities and use it as a framework to suggest one possible explanation for the immense popularity of Louise Hay from the late 20th century. In doing so I argue that the American religious traditions of Christian Science and New Thought, from which Hay emerged, opened up cracks in the social structure which Hay and her followers have subsequently been watering with religious inspired positive thinking and visualisations.

Stream: E

Room: E.A.- 1.33
Time: 9:00-10:15
Chair: Cristina Rocha

Buddhism in Australia

Despite Buddhism being Australia's second largest religion, until recently it has received relatively little scholarly attention. This panel reflects an increasing academic interest in Buddhism in Australia and its emerging status as a sub-field of contemporary global Buddhist studies. These papers examine central issues within the study of Buddhism and modernities including: the contribution of women; social engagement; and the practice of meditation. In addition, the influence of neo-liberalism on contemporary Buddhism will also be explored.

Insight Meditation in Australia

Time: 9:00

Peter Friedlander

LaTrobe University

This paper looks at the development of Buddhist Insight meditation traditions in Australia. Insight meditation is a distinctive Buddhist meditation tradition which has developed in popularity amongst lay Buddhists in Asia and the West since the early twentieth century. The focus of this paper is not on the Vipassana movement founded by S. N. Goenka, but rather on the broader development of Insight meditation traditions. The research includes a study of relevant literature on the development of Insight meditation traditions, field research carried out at a

range of meditation retreats over the last twenty five years, and interviews with meditation teachers and practitioners. The fundamental question posed is should the development of Insight meditation traditions in Australia be seen as a separate phenomena from the global rise of interest in Insight meditation during the last two decades or more? In order to examine this issue I compare meditation retreats, and the profile of participants and meditation teachers, in Australia, India, Singapore and the UK since the mid nineteen eighties. On the basis of the research, I argue that whilst developments in Australia are shaped by global movements they have developed a distinctive identity due to the multicultural nature of Australian society.

Free to Choose- Tibetan Buddhism in the West, A neo-liberal Therapy?

Time: 9:25

Toby Mendelson

University of Melbourne

Ruth Fitzpatrick

University of Western Sydney

To what extent do approaches to Tibetan Buddhism in contemporary Australia reflect and produce tensions with the structural and discursive paradigm of neo-liberalism? One the side of reflection, we will analyse the increasing emphasis placed on the psychological happiness of the individual as the locus for the legitimacy (both scientific and cultural) and popularity of Tibetan Buddhist practice. We will then pose the question: does this emphasis on individual happiness represent more an expression of liberal and neo-liberal moral thinking, rather than orthodox Tibetan Buddhist soteriology? On the side of tensions, we will respond to the proposition that Tibetan Buddhism provides a manifest *escape from* and *resistance to* the forms of competitive individualism facilitated by and endorsed by neo-liberal discourses, policies and structures.

Women and Buddhism in Australia

Time: 9:50

Anna Halafoff

Deakin University
Centre for Citizenship and Globalisation

Women have played a prominent role in Buddhism in Australia since the turn of the 20th century. Female converts to Buddhism, or women with a strong interest in Buddhism, have brought and propagated Buddhist ideas into Australia, established and held leadership roles in Buddhist organizations, and become prominent Buddhist teachers and scholars who have taught both in and beyond the country's borders. These women include Emma Harding Britten and Elise Pickett, Marie Byles, Natasha Jackson, Elizabeth Bell, Chi Kwang Sunim, Robina Courtin, and Judith Snodgrass. This paper investigates the prominence of women in Buddhism in Australia, and the influence they have had in diverse fields, including scholarship and social change, within and beyond Australia's diverse Buddhist traditions.

Saturday – Session 3
Charles Strong Lecture

Fictional Religions and Religious Fictions: Narratives of Secularisation and Sacralisation at Play in Multiple Modernities

Carole M. Cusack

University of Sydney

Robert Bellah's magisterial (2011) Religion in Human Evolution analysed the emergence of religion in broadly social constructionist terms, focusing on certain crucial elements, including Alfred Schutz's notion that humans always inhabit 'multiple realities' (p. 3), Emile Durkheim's 'collective effervescence' and the 'sacred' (p. 18), Jerome Bruner's emphasis on the 'self as storyteller' (p. 34), and the complex relationship that play has to all of these factors. Play is an example of the multiple reality that humans straddle, a close relative of ritual and thus the sacred and collective effervescence, and an example of human sociability and imagination in which people participate in a fictional narrative for non-utilitarian reasons. Johan Huizinga emphasized that play is voluntary, creative, altruistic, tends to foster secrecy, is temporary, repetitive, and takes place in 'special' places (1971[1949]: 26-45). These characteristics inevitably call to mind religion. Bellah and Huizinga were concerned to locate the origins of religion in the human past. This lecture investigates the role of self-conscious fictions in inspiring a slew of new religions from the 1950s to the present; both religions based on fictions (like the Church of All Worlds) and fictions that employ the conventions of religious texts (chiefly science fiction and fantasy). It is argued that these religions are not compromised by their lack of 'revealed truth', but rather their narrative creativity and invitation to 'serious play' make them peculiarly suited to the diffuse selves and communities based on elective affinity that are fundamental to the modern secular plurality that undergirds twenty-first century Western society.

Saturday – Session 4
Stream: A

Room: E.A.- G.19

Time: 12:30-13:45
Chair: Anna Halafoff

Religion in Public Education: How Law, Policy and Practice helps or hinders multiple religious modernities

Religion in public education is under the spotlight of public scrutiny at the inter-national and national, level. This panel will present Australian and New Zealand case studies examining the disparity between law, policy and practice regarding religious instruction, opt-out procedures and alter-natives.

Two panellists, Cathy Byrne and Anna Halafoff, who co-convene the Religions and Ethics Education Network of Australia (REENA) will also present an update on recent discussions with the Australian Curriculum Assessment and Reporting Authority (ACARA).

"It will take a court case": Reviewing Special Religious Instruction in Victoria's Government Schools

Time: 12:30

Dr. Anna Halafoff

Deakin University
Centre for Citizenship and Globalisation

While the role of religion in Australian schools has been vigorously debated since the 1870s, it has recently generated considerable controversy, particularly in the state of Victoria. Christian volunteers currently teach 96% of students enrolled in Special Religious Instruction (SRI) classes in Victoria's Government schools. Faith communities, including Buddhists, Jews, Hindus, Baha'is and Greek Orthodox also provide SRI taught by accredited volunteer 'teachers'. Concerns have been raised that the exclusive nature of these programs, coupled with an emphasis on instruction into a particular religious tradition, is problematic in an increasingly secular, multifaith society such as Victoria. While the 2006 Victorian Education and Training Reform Act finally allowed the teaching of General Religious Education (GRE) in Government schools, GRE programs are yet to be developed and implemented. This paper examines the clash between scholars, religious community leaders, educators and parents, who are calling for a review of SRI programs and for the introduction of General Religions and Ethics Education (GREE) in Victoria's schools, and their opponents who wish to preserve the Christian bias inherent in the current system.

Stacking against the secular in God's Country: parents' perceptions of RI discrimination in Queensland

Time: 12:55

Cathy Byrne

Macquarie University
Religion and Public Policy

Australian state education agencies are struggling with the secular principle. In New South Wales, debate over the term was avoided during a Parliamentary Enquiry into a 'secular' ethics alternative to Religious Instruction. In Victoria, an anti-discrimination case has heard of that state's inability to defend the principle in its state school system. Queensland's removal of the secular clause from its 1910 education statute, its historical association with American-style missionaries, and the religious sensibilities of high-profile political figures, make Queensland's public education system an especially difficult one for the secular principle. This paper examines the secular struggle in God's own country through a close examination of one parent's Anti Discrimination Commission of Queensland complaint. It also explores how this complaint reflects evidence from other Queensland families which illustrate the inability of state agencies to clearly articulate a secular position regarding religion in state schools.

"We just want kids in our school to have good Christian values."- Religion in New Zealand's Primary Schools: Rights and Responsibilities

Time: 13:20

Helen Bradstock

PhD candidate at the University of Otago

Forty two percent of children in state schools attend 'Bible in Schools' classes in New Zealand. The teaching is confessional in nature and exclusively Christian. Parents may opt their children out, but in practice most – including many from different religious backgrounds – do not.

This situation goes largely unquestioned in educational circles and a conversation about a more inclusive and equitable system of teaching about religion has not yet begun in the academy.

In interviews undertaken in a qualitative study of 6 state schools in two regions of contrasting religious diversity, teachers and principals often conveyed that they had neither the right nor the responsibility to teach about religion in any depth within the curriculum. Many interviewees however, even in culturally diverse communities, supported the explicit

aim of the Bible in Schools programme to impart Christian values to the nation's children.

This paper examines the question of rights and responsibility for teaching about religion in secular and increasingly multi-religious state schools in New Zealand, in the light of interview data and international practice.

Stream: B

Room: E.A.- G.36
Time: 12:30-13:45
Chair: Alex Norman

Popular Culture and Religion

Unfinished Business: An Analysis of Themes of Occult Resurrection as Depicted in Superhero Comic Books

Time: 12:30

Morandir Armson

University of Sydney

The theme of science fiction-based regeneration is a common feature in superhero comic books. Indeed, pseudo-scientific reconstruction, cloning, the existence of characters in parallel universes, who can be introduced as a *deus ex machina* to replace their dead selves or supposedly 'dead' characters returning in triumph, revealing the fact that they had not, in fact been killed, but were merely in hiding, while their clone, robot double or hitherto unknown twin had suffered in their place, are a predictably common feature of superhero comic books.

The notion that superheroes represent modern myths is not new, nor is the concept of superheroes as a form of Jungian archetypes or an example of Campbell's Hero's Journey. What is often overlooked is the deeply esoteric and occult themes which underlie many superhero narratives. One such occult or supernatural trope, found in many of these comic book narratives is that of resurrection.

This paper will examine themes of occult resurrection in superhero comic books. This examination will focus on three particular super heroes; Ibis the Invincible, the Crow and John Constantine, the central character of the Hellblazer comic book series.

Percy Jackson and the Re-Enchanted Modernity

Time: 12:55

Lauren Bernauer

PhD candidate at the University of Sydney

In the recent decades there have been numerous enchanted alternate reality fictions that have been quite successful, with the *Harry Potter* franchise being one of the main examples. Others include *Twilight*, *Supernatural*, *Buffy the Vampire Slayer*, and *True Blood*. The enormous outpouring of emotion at the culmination of the *Harry Potter* movies shows how deeply affected the fan community was by this series. In this paper, I will elucidate the way in which these fantasy texts represent our modern world. Each presents a familiar reality, but includes a hidden, supernatural, and enchanted dimension within it. I will examine the concept of the re-enchanted modernity where Greek monsters, vampires, zombies, and Lovecraftian horrors exists, albeit hidden from the majority of the world. This theme may be observed in Rick Riordan's young adult novel series *Percy Jackson and the Olympians*, the successful television series *Supernatura* and the new Massively Multiplayer Online Game *The Secret World*. These popular culture media will be discussed in regards to how they present their hidden world and also how their fan communities engage with these hidden enchanted worlds.

Representations of Islam and Muslim peoples in American Superhero Comics: 2001-2007

Time: 13:20

John McGuire

PhD Candidate at the University of Western Sydney

Jack G. Shaheen's work, "Guilty: Hollywood's verdict on Arabs after 9/11" (2008) shows that for the American Movie Industry, the terms Muslim and Arab are synonymous , ignoring both the other ethnicities that make up the Muslim peoples of the world and the religious diversity of Arab peoples. Shaheen's work shows that for the most part, the American Movie Industry represents Arab peoples in the ongoing negative stereotypes of villains and terrorists; however he also observed a growing number of movies that presented a more rounded and comprehensive view of Islam and Muslim peoples. This paper will apply Shaheen's analysis of the American Movie Industry to a medium that shares its visual storytelling style, the American Comic Book Industry.

The American Comic Book Industry is dominated by the genre of Superheroes and the Industry is commercially dominated by two publishers, DC Comics (owned by Time Warner) and Marvel Comics (owned by Disney). DC comics have had ongoing Muslim and Arab characters, often in the role of villains such as Batman's adversary Ra's al Ghul, and the nemesis of Captain Marvel, Black Adam. Marvel Comics historically have had less ongoing Muslim and

Arab characters. During the time frame of this study, Marvel explored Islam and Muslim peoples in the story lines of Captain America and introduced new Muslim Superheros such as the X-man Dust, a young Sunni woman and Josiah al hajj Saddiq, an American Super Solider and Muslim revert. This paper will show, that like the Movie Industry, The American Comic Book Industry is capable of reproducing negative stereotype of Islam, but also is able to present sympathetic and rounded representations of Muslim peoples that reject the stereotype of villains and terrorists.

Stream: C

Room: E.A.- G.38
Time: 12:30-13:45
Chair: Malcolm Voyce

Shari'a and Multiple Modernities

Multicultural Accommodation in Official Legal Structures: Islamic family separation and the Australian legal system

Time: 12:30

Ashleigh Barbe-Winter

PhD Candidate at the University of Western Sydney

This project will research the interaction between Australian civil legal bodies and the religious law of the Muslim Australian community. There will be an historical focus in this research, as the data will be published decisions of the Administrative Appeals Tribunal, the Federal Magistrates Court, and the Federal Court of Australia. These three bodies make decisions on family law matters, and this project will be limited to matters of marriage, divorce, de facto relationships, and custody/guardianship. Decisions will be analysed qualitatively using Clarke's (2007) situational analysis (SA) method, which gives importance to the situation under which the text is produced, asking what are the various conditions that combine to make the situation, and "how do these conditions... make themselves felt as consequential?". The SA method is a postmodern conception of Grounded Theory, and as such can be applied in co-operation with the critical discourse analysis framework. More specifically, this research will analyse the themes uncovered through SA, under an historical-discourse approach. Decisions will be approached as informative documents about the communication and meta-communication of religious and cultural differences between two parts of the Australian community, and the historical context of these decisions will be derived from government policy and legislative documents. Though historical, it is anticipated that this research will contribute to current scholarship concerning legal pluralism and civil-religious interactions in Australia.

What is 'accommodation' of Shariah? Does one size fit all or will the 'shoe' never fit? An ontological inquiry across Common Law jurisdictions

Time: 12:55

Ghena Krayem and Salim Farrar

University of Sydney

For some time now, the question of the accommodation or recognition of shariah in multicultural states such as Australia has resulted in highly polarised and often quite sensational debates. The mere mention of the word shariah conjures up images of abuse and oppression, images hardly compatible with liberal democratic states. In particular the question of accommodation is often interpreted to mean the development of a parallel legal system for Muslims and therefore an affront to the idea that the official law should apply equally to all citizens. This paper will seek to explore this question of accommodation and what this actually means to the Muslim community, ie what do they seek when at various times they have asked for greater accommodation of shariah. Furthermore, this paper will also consider how the state and the wider public have come to understand this question of greater accommodation. It will be argued that sometimes what the community seeks and what the public thinks it is seeking are two very different things, yet this reality is often ignored by the highly charged debates that have taken place. It will also be argued that this mismatch is often more prevalent around some issues than others as can be demonstrated by a comparison of debates around the two areas of family law and banking and finance. This paper will further explore this mismatch in expectations and understanding by comparing recent debates that have taken place in Canada, UK and Australia.

Legal Pluralism and the Rejection of Shari'a in Australia: Post-Secularism within a new multi-faith pragmatic modernity or within a new Australian conservative modernity?

Time: 13:20

Adam Possamai

University of Western Sydney
Religion and Society Research Centre

In some western countries with Muslim minorities, there has been debate in the last few years about the role of Sharia in the context of domestic family law. The aim of this paper is to do three things: first, to

show the extent to which matrimonial settlements by Muslims in divorce cases in western countries reflect a variety of personal practices and strategies towards Sharia and family law; second, to examine the values of selected western legal systems and how law as a 'form of practice' excludes Muslim values; and third, to situate this debate within the multiple modernity thesis and argue that, to move the matter further, we should work towards a new multi-faith pragmatic modern project.

Stream: D

Room: E.A.- 1.31
Time: 12:30-13:45
Chair: Douglas Pratt

Exegis and Social Context in Religion

The Chariot Allegory for Personhood in Two Indic Traditions

Time: 12:30

Vimala Sarma

University of Sydney

The chariot is used as a trope for the person in both the early Brāhmaṇical text - Kathopaniṣad (KaU), the final part of the Vedic corpus - and the 1st century Buddhist text, the Milinda Pañha. ṭhka Upaniṣad (KaU) is located within the Vedic corpus in the Kāṭhaka school of the Black Yajurveda, and is a "middle" Upaniṣad. The Milinda Pañha (MP) is a text describing debates between a king called Milinda (identified as the Bactrian-Greek King Menander), and a Buddhist monk, Nāgasena. Questions and answers are devised to clarify and explain important issues of dogma, and to resolve apparent contradictions in early Buddhism. The text itself is thought to have been written, during the first century of the Common Era, making it a later text than KaU.
The two traditions come to starkly opposing conclusions about the concept of person-hood using the same chariot allegory. In the Brāhmaṇical text the idea of the permanent self or the *ātman* is invoked as the rider of the chariot, but in the early Buddhist text the chariot is broken down to its component parts and thus has no permanent self. No other concept is more fundamental in distinguishing between the two traditions, than the competing doctrines relating to the self. This difference goes to the very heart of both traditions – one tradition believing in the reality of an immutable self *(ātmavāda)* and denying the reality of diversity, while the other tradition denies the ultimate reality of *ātman (anātmavāda),* and the permanence of the world. This paper discusses common philosophical influences permeating both traditions in the early period and examines the chariot allegory in both traditions.

Early seeds of modernity in Iran after Arab invasion

Time: 12:55

Leyla Rasouli Narimani

University of Sydney

Arab invasion to Iran (in 7th century) and its aftermaths led to some very important changes in Iranian history. Among all the radical changes this invasion made to Iranian history and culture, it led to one of the most flourished eras in Iranian history, which mostly referred to as the "golden age of Islam".

The relatively liberal and pluralistic milieu of Iranian community after Arab invasion resulted in a great deal of modern ideas in the immediate post-Islamic Iran, which can be named with some reservations "early modernity". The evidence of this trend of ideas could be find in the literary and scholarly works of the period such as Beyhaghi, Biruni, Razi, Nezam olmolk, Nezami, Khayyam, etc.

Iranian intellectuals who had been exposed to variety of religions such as Buddhism, Christianity and Manichaeism under Zoroastrian Sasanians, under the relatively open society of Abbasids had the chance to express themselves. Through this time first seeds of secularism, which is believed to be a modern idea, flourished in Iran.

To explain this, we will start from the religious diversity in Iranian society of late Sasanian era and the ways this pluralism encountered with the new religion of Arab invaders. Then we will discuss some examples of early modern ideas from Iranian literature and history.

The main argument of the paper is that we should trace back the modern ideas, in the tolerance and moral relativity, which Iranian community accepted as the only way to live in a pluralistic society. This tolerance which came from the colourful religious texture of Iranian society in late Sasanian era, made Iranian community capable of adopting new ideas and growing remarkably in post-Islamic era.

The issue of how and why the trend of early modernity in Iran has been broken and why this untimely seeds of modern ideas vanished after Mongol invasion to Iran, can be the subject of another research.

Reading 'Scripture 'without Community; From Cynicism to Sincerity

Time: 13:20

Ryan Pickard
University of Sydney

How can a religious text remain as 'Scripture' when both it and its community of origin are no longer trusted? This paper explores how religious texts are taken up by contemporary readers defined as 'truth-seekers' who have either broken away from the faith community that has 'preserved' the text, or else have never entered it. Ideas about 'ownership' of religious texts and the challenges of orthodoxy (its ideological and social pressures) will be addressed through focus groups and other ethnographic research. It is hoped the paper will be able to articulate some of the ways the texts might be said to have continued sacred status and soteriological significance despite being decontextualised and (re)contextualised in a secular spirituality.

Stream: E

Room: E.A.- 1.33
Time: 12:30-13:45
Chair: Wendi Adamek

Experiences and Perspectives in Buddhism

Stromberg's *Impression Point:* Its Applicability to the Understanding the Socialization and Commitment Experiences of Tibetan Buddhist Practitioners

Time: 12:30

Glenys Eddy
University of Sydney

This paper evaluates the congruence between Stromberg's impression point and a phenomenon described by practitioners of Gelugpa Tibetan Buddhism at Vajrayana Institute, an FPMT centre in Sydney's Inner West. In interviews conducted between 2003 and 2005, respondents described a gradual process of comprehension and acceptance of the Buddhist worldview which in most cases led to their commitment to Buddhism. Some experienced two or three instances of intense identification with a concept, symbol or teaching which bore a resemblance to Stromberg's *impression point*, 'a symbolic phenomenon in which a new understanding of self, a new understanding of a symbol system, and a feeling of commitment are all generated at once'. He further describes it as a single symbolic mechanism which is at once a symbol and a process, triggered by some correspondence between the symbol system and a detail of the subject's experience, where the person sees their own experience captured by the symbol. Stromberg's conception was based on interview data from respondents from the Immanuel Church in Sweden, who were raised as Christians, and experienced an intensification of their commitment to Christianity. In this, they reported 'a new understanding of the significance of some previously familiar symbol system'. Conversely, my interview respondents, raised as Christians, were exploring Tibetan Buddhism out of an interest in meditation or as part of their *seekerhood* journey. Whilst Stromberg likens the experience of this phenomenon to notions of religious conversion such as 'Paul's conversion on the road to Damascus', typically associated with the *passive conversion paradigm* (nicknamed the 'Pauline paradigm'), his view of religious cultures and their participants accounts for the way in which they may understand key symbols and elements in varying ways.

Buddhist Psychology and Mind Sciences: A Dialogue Between East and West

Time: 12:55

Rana Purushottam Kumar Singh
Nava Nalanda Mahavihara

The proposed paper will discuss two aspects of studies – The Psychological standpoint of mind and its functions and Buddhist explanation of mind and mental activities, because mind, according to Buddhist Psychology is a dynamic continuum which extends to an innumerable numbers of berths. This has been hailed as the core of our existence. In fact all psychological experiences such as pain and pleasure, sorrow and happiness, good and evil, life and death, are the consequences of our own thoughts and their resultant actions and are not attributable to external agencies.

An individual's reasons belief, desire and purpose are motivations of moral or immoral actions, all these elements are individual based and thus intrinsic to man. These factors determine the type and course of action, one wants to perform. Moreover, man has a certain degree of control over these factors; he is free to train or culture his mind and interpret a particular situation in such a way that his existing belief or desire changes radically. In this sense he has control over these elements and freedom in exercising choice about action. An important point in exercising our freedom is the correct understanding of the nature of action its ethical consequences and social implications, thus right cognition of things is a necessary condition for the realization of values.

The 20th century scientific achievements support the Buddhist view of mental states. Modern psychology also says that suffering arises from desires and intentions expressed through emotional habit patterns. In psychological terms it is called "Conscious" conflicts. Deficits, complexes are defined

through impulsive actions, addictions, cravings and demands. The arguments laid down by psychodynamic theories are quite similar to Buddhist Psychological view points.
The paper will try to establish a dialogue between the east and the west.

Saturday – Session 5
Stream: A

Room: E.A.- G.19
Time: 14:00-15:15
Chair: Julie Thorpe

Transnational Catholicism in the Modern World

This panel will explore two global religious phenomena in the Catholic Church in the 20th century: the devotional cult of a French saint, Thérèse of Lisieux, dubbed the 'greatest saint of modern times', and the role of the Vatican and the city of Rome in contemporary Catholicism since the papacy of John Paul II. The panel explores the material transfers and exchanges that occurred across and between national, territorial and spatial boundaries of the Church throughout the 20th century through letter writing, prayers, relics and the construction of places of public worship.
The first two papers will focus on devotion to St Thérèse in France and Germany during and after the Second World War, showing how French and German Catholics sought heavenly help in matters of spiritual, emotional and physical needs at times of political, social and economic crisis. The third paper will focus on the meaning of the papacy and the Vatican in a decentralized religious world. Together the papers seek to explore the transnational movements of the Church's life and mission both at a grass-roots level of popular religious devotion centred around a provincial French town, and at a governance level of the Church's historical and spiritual capital in Rome.

Thérèse of Lisieux's mission in peace and war

Time: 14:00

Vesna Drapac

University of Adelaide

Thérèse of Lisieux (1873-1897) was canonised in 1925 and two years later Pius XI named her principal patroness of the Missions, equal to Francis Xavier. Even though she had never travelled to mission countries - in fact she had only ever left France on one occasion, when she visited Italy in 1887 - Thérèse was devoted to the work of the missionaries. During the Second World War, she became unofficial patroness of the Mission de France (1941) and the Mission de Paris (1943), whose headquarters were in Lisieux, and secondary patroness of France equal to Joan of Arc in 1944. Such was Thérèse's extraordinary popularity in the twentieth century that wherever Catholics lived and worshipped, all manner of works and devotions emerged under her heavenly protection. The paper will explore the links between the practice of Catholicism in a French provincial town and the multiple expressions of the Church's mission in a secular age and in the age of total war.

German Catholics embrace a French sister

Time: 14:25

Julie Thorpe

University of Western Sydney
Institute for Culture and Society

This paper focuses on German devotion to St Thérèse during the years of the Nazi dictatorship and the immediate postwar years of reconstruction and division of the two German republics. A selection of letters from this period reveals the spreading fame of the French saint in Germany at the height of Franco-German hostilities between the world wars. Yet it was precisely this state of belligerence that had brought German soldiers into contact with St Thérèse in the first place, as POWs in both the first and second world wars, and to whose intercession many later attributed their conversion and entry into the priesthood in several cases. A second pattern we see in Germany was the veneration of St Thérèse amongst German Protestants leading, in a few cases, to their conversion to Catholicism. Finally I will discuss the correspondence surrounding a German biography of the saint, first published in 1944, by Ida Görres, an Austrian-born writer living in Germany. The reception of Görres' book in Germany demonstrates one of the developments in an international devotional movement. As more voices joined in prayer to the beloved French saint across linguistic, confessional and national borders, it was inevitable that some would seek to fashion an image of Thérèse after their own hearts and, in doing so, contribute to her expanding spiritual mission outside her country of birth.

A spatial ontology of Roman Catholicism

Time: 14:50

Donald McNeill

University of Western Sydney
Institute for Culture and Society

Roman Catholicism has a claim to be one of the most significant movements in contemporary global society. Yet how it comes into being as a spatial phenomenon

has rarely been studied. This paper aims to sketch out a spatial ontology of Roman Catholicism. It addresses a suggestion that this religious movement was the 'original globalizer', and works through what this means for the contemporary Papacy and global Catholicism. The paper begins with an introductory framework for analyzing these claims. The following three sections seek to illustrate this through three key spatial areas of action that the Church operates within. First, I outline a number of ways in which the Church can be understood materially, and the processes of translation that have occurred during this process. Second, I discuss the role of the city of Rome and the Vatican as a territorial basis for Roman Catholicism, and how this has involved a delicate negotiation of the governance and construction of secular and sacred space. Third, I consider the embodied performance of the contemporary Papacy, both in life and death, paying particular attention to John Paul II. The paper concludes by suggesting that the concepts of territoriality, materiality, and embodied performance are key elements in understanding what makes Roman Catholicism such a powerful social force.

Stream: B

Room: E.A.- G.36
Time: 14:00-15:15
Chair: Gary Bouma

Religion and Travel

Spiritual Tourism and the Multiple Modernities Thesis: Unpicking Rising Interest in India, Bali, and Myanmar

Time: 14:00

Alex Norman
University of Sydney

Since the 1960s India and Bali have been sites of attraction for Western tourists interested in Eastern religious practices and beliefs. Myanmar also has recently seen rising interest in what has variously been called spiritual tourism, religious tourism, or wellbeing tourism. Utilising the spiritual tourism model, with its nominative emphasis on individuated, eclectic religious practice, all three countries offer numerous opportunities to observe the ways tourists (often Western) engage with religion. In each case, evidence demonstrates that part of the attraction for tourists is the draw of something distinctly non-Western but still 'modern', offering enough of the safety and familiarity of modernity to make the destination appealing. Whether the presentation of these three religio-cultural destinations is 'staged' for Western tourists or not (to use MacCannell's idea), the marketing of 'self' to 'other' in this regard is modern, though in each case with unique attributes. Spiritual tourists in these countries act as pathfinders for scholars interested in the multiple modernities thesis. This paper will use Eisenstadt's notion of multiple modernities model to argue that the emergence of spiritual tourism as social phenomena in each country is a marker of 'a modernity'.

Pilgrimage Transformation and Restoration of Self: One Zoroastrian Woman's Ongoing Journey

Time: 14:25

Pheroza Daruwalla
University of Western Sydney

This paper examines the desire to reconnect with self, religious identity and ethnic identity as a Zoroastrian through undertaking pilgrimage. The paper commences with a brief description of Zoroastrianism, the Zoroastrian diaspora, the phenomenon of pilgrimage, and the concept of self identity. The paper then focuses on pilgrimage, which in this instance investigates not only the actual travel but also the internal allegorical journey, which involved enrolling for a second PhD to create a space in which these themes could be fruitfully explored. This allegorical journey is found to be (to some extent) more transformative than the actual, physical travel. The paper interrogates both forms of 'pilgrimage' through the lens of Jafari's (1987) tourist model, and the six components (Corporation, Emancipation, Animation, Repatriation, Incorporation and Omission) are identified in both the actual and the metaphorical journeys. Other theoretical frameworks, such as the work of Graham Dann (1977) on anomie, ego–enhancement and fantasy; Plog (1974); and Cohen's (1972) five-level tourist typology (and issues of push and pull factors) are applied to make sense of both processes. The paper examines with brutal honesty the factors that impel a seemingly sane middle aged woman to pursue transformation and restoration of self identity through spiritual and religious journeying. The role of diaspora and the need to re-connect are also themes that are explored as part of the narrative.

From Sleepy Village to Global Village: The John of God Pilgrimage in Abadiânia

Time: 14:50

Cristina Rocha
University of Western Sydney

The little town of Abadiânia, in central Brazil, has seen an enormous influx of foreign pilgrims in the past ten years. As John of God, the local medium-healer, became famous overseas through internet sites, tour guides, books and DVDs about him, the sleepy and

poor town has struggled to cater for new tastes and needs. Most of the literature on globalisation analyses how, in their articulation to each other, global cities acquire distinct characteristics as spaces of intersecting transnational flows which make them more like each other than they are like the nation-states that contain them (Saskia 1991; Hannerz 1996). I argue that global cities are not the only places profoundly transformed by globalisation, but smaller towns may also participate in this process and become centres of international flows. In this paper, I show that the economic hot housing of Abadiânia is a consequence of it being drawn into a global network of sites of pilgrimage. As a consequence, it resembles more of a global village than a little town in central Brazil.

Stream: C

Room: E.A.- G.38
Time: 14:00-15:15
Chair: Jan Ali

Exegesis in Islam and Buddhism

Losing Credibility; The Case of Barnabas' 'Gospel' and Other Popular Apologetic Sources in Muslim-Christian Dialogue

Time: 14:00

Ryan Pickard

University of Sydney

It has been demanded time and time again by Muslim public figures that Christian interlocutors be transparent when debating or defending their faith. This paper identifies an opportunity for these same Muslim apologists to take the initiative in clearing the platform of redundant and dishonest assertions and appeals. The Gospel of Barnabas has been a favourite 'historical source of support' for Islamic theology for many decades. Not only has it been distributed to prospective converts in informal encounters with Muslims and referred to as authoritative by apologists such as Naik Zakir and the late Ahmed Deedat but, disturbingly, it has been taken up and used in the works of more academic 'scholars' such as Louay Fatoohi and Fethullah Gülen. This paper will argue that appeal to this text is redundant and in the long term will be non-conducive to the project of inter-religious dialogue. The reliability of the chosen text will be evaluated by both historical and intratextual analysis. The implications of its evaluation will be related to appeal to other alleged 'useful' sources in religious debate and dialogue.

The Interpretation of the Vinaya: The Rules of Buddhist Monks and Moral Cultivation

Time: 14:25

Malcolm Voyce

Macquarie University

There are in existence several recensions of the disciplinary code of monks and nuns, which have survived inPāli , Tibetan and Chinese. The Vinaya is composed of several sections. The basic collection of texts is found in the Pātimokkha. In the version this consists of an inventory of 227 offences (for monks) which had to be recited every fortnight.

Before his death, Buddha gave clear indications, which gave monks and nuns the ability to workout on their own issue on Dharma interpretation. As the Buddha said: 'the doctrine (dharma) and the discipline (Vinaya) Ananda which I have taught and enjoined upon you is to be your teacher'.

The interpretative methods have been well outline in Buddhist teachings. As regards the Theravada canon, reference is usually made to the Kalama Sutta (emphasizing actual experience) and the Mahāpadeśa (Discourse on Four Great Authorities) in which rules were accorded for testing textual authenticity. For a text to be considered the word of the Buddha it must be based on the Buddha himself, of a formally acknowledged community, of one of several particular elders; it should further be in harmony with the doctrinal texts (the disciplinary collections).

The Vinaya had its own method of interpretation. In Buddhist context, we must distinguish several issues. Firstly, 'the difference between Buddhist *interpretations* and Buddhist *rules for interpretations*, the later being those directives whereby the former, representing the actual content of the teaching, may be established' (Kapstein 2001:317). Secondly, interpretation, in the sense I prefer to use it, involves the question of how a text mediates new visions through new forms of experiences. This approach leads to an examination of how the text may shape subject that examines it.

Implicit in this view is the notion that the Vinaya had an instructional role with its own form of analysis and the Vinaya should be interpreted in conjunction with the Dharma.
How Should Dharma Language be Understood? The Dharma of the Buddha says Lusthaus was expressed in a 'psycho-linguistic form' involving a proliferation of 'cognitive-conative projections' onto experience (Lusthaus 2002:55). More simply, the Buddhist approach he argues that language is self-referential: language does not refer to things, but only to other words.

These questions raise the issue of 'what is dominant in such texts: language or vision?' Their relationship, is extremely complex, and cannot be easily generalized as either oppositional or hierarchical.

I suggest as regards Vinaya interpretation we must not conflate a negative conception of conventional language with a devaluation of the power of language. If the power of language is such that it generates the illusion of *samsara* (suffering), then it can also create alternative visions. These visions that have the potential to liberate rather than obfuscate.

I conclude by firstly, outlying an approach which seeks to move away from the idea of morality and rules as matter of rules and principles to examine lived experience. I perceive that this approach is a form of ethical engagement with texts and an examination how conduct is shaped through a degree of ethical self-freedom (Ali and Pandian 2010:1-18). Secondly, I show in this type of approach how users of texts 'were formed more than informed' (Hadot 1995: 64, 119). This could take the form of an examination of how practices shape and force subjects to recognise their sexuality, reveal the dynamics of how power operated and the way truth was constructed.

Stream: D

Room: E.A.- 1.31
Time: 14:00-15:15
Chair: Julia Howell

Media, Consumerism and Religion

As Luddites Yearn in the Fields of Our Lord: Modern and Anti-Modern Christian Discourse

Time: 14:00

Zoe Alderton

University of Sydney

Blogging is perceived as a tool for the proliferation of modern identities and subcultures. Nevertheless, this contemporary medium is sometimes employed for specifically anti-modern agendas, and as a means of expressing a yearning for pre-industrial communities and values. In this paper I will explore the way in which young Christians use modern blogging technology to confirm their faith between each other and propagate a traditionalist agenda. The online community I have chosen to study is a collective of female American Protestants and Pentecostals who are relatively geographically disparate. These young women are well acquainted with current information technology, and in many cases run successful online businesses. Despite this, they heed patriarchal systems of authority and reject modernity in favour of traditional, often rural, lifestyles. These bloggers look to pre-industrialised society with a nostalgic gaze, eschewing supposedly problematic elements of modernity such as feminism. Their writings focus on the anticipation of marriage, the joys of domestic duties, the value of handmade goods, and the importance of a Christ-centred household. I will pay particular attention to the personal blogs of the Botkin family and the Brookshire family, their thriving publication companies and texts, and the young women who are avid consumers of their products and philosophies. In this paper, I seek to examine whether these bloggers are digital natives for whom the anti-modern message has surpassed the thoroughly-modern medium.

Building a Buddhist media

Time: 14:25

Bunty Avieson

Macquarie University

In the past decade the Himalayan kingdom of Bhutan has moved from a predominantly oral culture to a thoroughly modern, digital media landscape with multiple newspapers, radio stations, television channels, mobile phones and the internet. The media matrix that is developing in Bhutan is a reflection of our times – this digital and information age - as well as a reflection of the history, traditions, cultural experience and values specific to the Bhutanese.

Reading Bhutan through medium theorists such as Innis, McLuhan and Meyrowitz, such a culture may benefit from remaining more inclined towards that abstract boundless space of speech and social networking, rather than moving into the linear, rational world of the printed word.

Bhutanese scholars reject such technological determinism as symptomatic of a western view that communication is about control and the sender. Communication in a Buddhist context, they argue, is more concerned with the receiver and understanding.

The media landscape is still in its infancy and Bhutan is in the enviable position of choosing how they would like their public space to develop and they are using the framework of Gross National Happiness, a Bhutanese measurement system based on Buddhist principles. This society, the last bastion of Mahayana Buddhism, is only just emerging from the feudal age but is facing the challenges of the modern interconnected world in an intellectually and spiritually robust way.

Pushing the Boundaries: The Problematics of Religion within Late Western Modernity

Time: 14:50

Renee D. Lockwood

PhD candidate at the University of Sydney

The enormous cultural shifts within late Western modernity have seen significant alterations to the ways in which religion and spirituality are produced, consumed, studied and presented. Despite extensive commentary on the impacts of post-modernity, consumerism and the Internet on culture and religion within the academy, outdated and hegemonic ideas of "religion" persist, presenting problems for researchers of modern spiritualities. Many of those aspects seen as fundamental to the definition of religion, including notions of community, belonging, ritual, and the sacred, must be re-considered in light of new epistemologies borne by the momentum of the twenty-first century. The democratising effects of both consumerism and cyber-culture have seen the ubiquitous rejection of explicit forms of authority and tradition. This, combined with the negative press and obloquy directed towards many new religious movements, has resulted in the very term 'religion' assuming an air of contamination undesirable to many producers and consumers of spirituality and spiritual products. In this context, the professed religious status of a group, movement or individual is no longer sufficient to justify attention or rejection from researchers. Corporate religions, productivity spiritualities and 'hyper-real' religions are examples of contemporary modes of spirituality that demand both attention from Religious Studies as well as a re-thinking of the semantics of 'religion'. These problematics are illustrated through the issues the author has encountered when conducting a case study of Landmark Education; a group widely considered to have religious dimensions, yet predominantly ignored by the academy. It is here argued that with the impact of myriad economic, technologic and cultural forces upon the vast and dynamic landscapes of Western spirituality, it is vital to keep pushing the boundaries of 'religion'.

Stream: E

Room: E.A.- 1.33
Time: 14:00-15:15
Chair: Peter Friedlander

Buddhism and Epistemology

(At Least) Two Fields of the Practice of Phenomenology

Time: 14:00

Wendi L. Adamek

University of Sydney

Francesco Varela, suggesting a new approach to the science of mind that he calls “neurophenomenology,” has inspired Michel Bitbol to make a number of provocative arguments and proposals regarding the practice of neuropsychology. In some respects Bitbol’s proposals appear to reflect Buddhist claims about the mind, yet there are also significant differences. While he suggests meditation as a means by which experience may be “systematically trained and educated,” this begs the question -- trained and educated for what purpose? In this paper I explore key intersections and disjunctions between Bitbol’s arguments and Buddhist perspectives drawn from early Chinese phenomenology. Comparative studies in philosophy of mind generally draw on Tibetan epistemology, but here I engage East Asian *tath!gatagarba* and Yog!c!ra exegesis in a dialogue with the work of this innovative theorist.

Hara Tanzan and “Buddhist neuroscience”

Time: 14:25

John Jorgensen

Australian National University

The Soto Zen monk Hara Tanzan (1819-1892) published and lectured on the *Mahayana Awakening of Faith* (Daijō kishinron) from 1864. He was influential for he was the first person to lecture at a university (the precursor to Tokyo University) on Buddhism in Japan. He did so under the heading of Indian philosophy from 1879. Not only did he deny that Buddhism was a religion, he also asserted it was scientific, if not superior to science. He said that Buddhism had to be vindicated by science if it was to survive in the modern world.

From his personal experiences of being cured of illnesses by meditation and his incarceration in Japan’s first mental asylum as a punishment, plus his reading of Buddhist sources that maintained illness originated in ignorance, he came to the conclusion that the Buddhist theories in the *Awakening of Faith* could be proven by Western studies of the nervous system. Above all, he was challenged by a leading Rangaku (Dutch learning) physician to locate the mind and consciousnesses spoken of by Buddhism, and finding he had no answers, he investigated the latest Western medical theories and tried to test the Buddhist theories through these means. This led to a synthesis that he taught at the university.

This article will outline some of his “Buddhist neuroscience,” in particular his equations of parts of

the brain and spinal nerve with various *vijñāna* (consciousnesses).

On The First Buddhist Precept: an onto-epistemic critique of intentional killing as a political and punitive causal operator

Time: 14:50

Martin Kovan

PhD. candidate at Melbourne University

The first Buddhist Precept (*pāṇātipātā*) proscribes all acts of intentional killing, and is frequently understood by appeal to the moral goodness ultimately grounded in the ethical testimony of the Buddha's enlightenment (and its subsequent corroboration through Buddhist history). This paper suggests that beyond reading the First Precept in purely ethical terms it can be ultimately justified as grounded in the ontology of emptiness. From this view, acts of killing are instantiations of a properly onto-epistemic ignorance (rather than intrinsic moral failure) that, deconstructed by an associated ontological argument, demonstrates the internal incoherence ofall and every possible conception of the assumed causal function/s of killing—assumptions implicit in state-sanctioned war, capital punishment and the moral-philosophical defence of just war. This two-fold critique generates theoretical implications for the understanding of Buddhist ethics as *saṃvṛtisatya*(conventional truth-reality) in its a causal dialectical relation with *paramārthasatya* (ultimate truth-reality). Antri is a part of Java History as well as Indonesian and South East Asia History.

Saturday – Session 6

Plenary Session - Grammars of Religious Diversity and Multiple Modernities

Managing Religious Diversity

Time: 15:15-16:15
Chair: Alphia Possamai-Inesedy

Gary Bouma

Monash University

Religious diversity has been increasing in Australia particularly since 1947. Latest census figures show a continuation of this trend. While Australia has gone a long way to welcome religious diversities the unanticipated consequences of genuine diversity, differences that will not go away and resist papering over, for social policy and democratic governance are beginning to emerge as the different ways of being religious (and not) are heard in debates at all levels of society. Decisions once avoidable now require attention, but shared and agreed frameworks for deciding whether at personal, familial or societal levels have not emerged. Rather the realities of being multicultural and multi-faith are being felt as former common grounds, or agreed bases for decision making are revealed to be far from unbiased, even-handed or fair.

Sunday – Session 7
Stream: A

Room: E.A.- G.19
Time: 9:00-10:40
Chair: Paul Oslington

Church-Related Social Services Organisations and the Future of Australian Religious Life

Church-related not-for-profit organisations deliver a large and growing proportion of social services in Australia, often through contracting arrangements with governments. The scale and the innovative nature of the contracting arrangements have attracted international attention. Significant economic, managerial, and theological issues have arisen for both governments and the organisations delivering the services, especially about sustainability of the arrangements. At the same time churches attendance has been declining, especially in some of the churches most involved in social services. Why is this so? Does it represent a shift in the centre of gravity of religious life from congregations to social service organisations? How is the religious identity and mission of these organisations being maintained? What distinguishes them in the end from organisations with no connection to churches? What is the future of these arrangements?

'Religious', 'faith-based' and/or 'church-related'? Issues in describing and classifying an emerging social services sector in the United States, the United Kingdom and Australia

Time: 9:00

Doug Hynd, PhD Student

Australian Catholic University

The terms 'faith-based' and 'religious' agencies' are being used freely, and often interchangeably, to describe a specific category of social service organisations in current debates about welfare policy in the United States (US), United Kingdom (UK) and, to a lesser extent, in Australia, on the assumption that the terms are inter-changeable and unproblematic.

Greater clarity is needed, however, about the terminology used to classify and characterise these agencies. Governments need to understand the

character of the agencies that they are engaging with, in developing policy where it is to be delivered by such agencies, in understanding the governance implications of the agencies' character for purposes of ensuring effective accountability, and in guiding program and evaluation.

Against this background, this paper will survey the US, UK and Australian literature on 'faith-based' and 'religious' agencies and the debates about how they are best characterised and classified. The analysis will be set against the background of a related debate about the classification of 'religious' agencies in the field of international aid and development and will provide the basis for more appropriately characterising and classifying "faith-based" agencies in an Australian context. Greater clarity concerning terminology will also assist the agencies themselves with respect to their understanding of their own character, identity, mission and governance.

Embracing Multiplicities and Enhancing Modernity: The Partnership of the Mt Druitt Indigenous Church and Bridges Inc, a Secular NGO, and the Attempt to Build Social Capacity and Renegotiate Aboriginal Identity in Western Sydney

Time: 9:25

Steve Bevis

University of Sydney

Strategies for accommodating difference and the promotion of discourses for nurturing tolerance and plurality are often the socio-political face of societies dealing with the conundrum of multiple modernities. Religion, in turn, is usually perceived to be a problem to be sidestepped en route to a livable multiplicity. In Western Sydney, however, two organizations, the first, an Aboriginal church, and the second, a secular drug and alcohol agency with a focus on community development and networking, are discerning new ways of embracing multiplicity and difference through an unusual partnership. In the attempt they are arguably reshaping the practice of living with multiple religious modernities. Questions of identity, social inclusion and organizational capacity building are entwined as secular development workers and Aboriginal Christians build a working partnership in Western Sydney. The case study presents a secular agency that is supporting the attempt of Aboriginal Christians to both undertake the retrieval of culture and story while also confronting socio-economic disadvantage. Secular resources and knowledge are thus being placed in the service of a local Indigenous reassessment of living with multiple religious modernities. In the process, the secular agency reassesses its own strategies and commitments in the light of learning acquired through this cutting edge partnership.

Reinventing Faith Based Agencies

Time: 9:50

Ray Cleary (Presented by Paul Oslington)

Melbourne College of Divinity

Estimating the Costs and Benefits of Faith-Based Organisations

Time: 10:15

Paul Oslington

Australian Catholic University

Although it is a pretty poor framework for individual or national life, utilitarianism implemented through the economic calculation of costs and benefits dominates Australian public policy discussion. This paper suggests how the tools of economics might be used to demonstrate the value of the religious dimension of social service organisations. Such a calculation provides a basis for government funding of the maintenance of the religious mission and identity of these organisations, which currently provide the majority of social services in Australia under various grant and contracting arrangements. Funding of innovation, staff development and religious based advocacy are also considered.

Stream: B

Room: E.A.- G.36
Time: 9:00-10:40
Chair: Milad Milani

Authority and Intellectuals in Islam

Centralised Religious Authority within Islam: Is there such an Institution?

Time: 9:00

Jan A. Ali

University of Western Sydney

Since the events of September 11, 2001, "who speaks for Islam" has become an important bone of contention. A plethora of extremist Islamists, multiple revivalist movements, a variety of state actors, Muslim activists, the *ulama* (Islamic scholars), and numerous self-appointed Muslim leaders have emerged simultaneously proclaiming to speak on behalf of Islam. The question of who speaks for Islam, however, is not new and dates back to the classical Islamic age from the time of the death of Prophet Muhammad in 632 CE to the collapse of the Abbasid Empire in 1258. Traditionally, the *ulama* and the *fuquha* (scholars of

Islamic jurisprudence), were the custodians of Islamic faith and the leading religious authorities. However, even in the classical age, no single locus of religious authority existed in the entire Muslim world. This, apparently, was in sharp contrast to the reality of Western Christendom where religious authority was centred on the institution of Papacy at least until the period of Reformation in the 16th century. The decentralization of religious authority in Islam materialised from the absence of institutionalised clergy. The result being that Islam has been left without a temporal authority resembling the Papacy in the Western civilization.

Without a centralised religious authority and experiencing the complex impact of modernity on everyday living, a vast majority of Muslims have remained religiously observant. Many Muslims, despite this and the globalisation of the world, continue pursuing life influenced by religion.

This paper is an attempt to explore how Muslims, in the absence of an institutionalised and hierarchically organised clergy, manage and practice Islam. If there is an absence of centralized authority in Islam then what are the sociological ramifications of it.

Dr Jan A. Ali is a Sociologist of Religion (Islam). He lectures in Islamic Studies in the School of Humanities and Languages and simultaneously holds a title as the Community and Research Analyst in the Centre for the Study of Contemporary Muslim Societies. His main sociological focus is the study of existential Islam. In recent years Jan has been invited by a number of organizations in Sydney and Adelaide to deliver Public Lectures on Islamic Revivalism, *Shar'iah*, and Terrorism. Jan has published a number of book chapters and refereed journal articles on different aspects of Islam. He is also the author of *Islamic Revivalism Encounter's the Modern World*: *A Study of the Tablīgh Jamā'at* (forthcoming, New Dawn Press).

Regulating the Decentralisation of Religion: Muslim Scholars and Religious Authority in a Global World

Time: 9:25

David Drennan | PhD Candidate

University of Sydney

Since the onset of colonialism in the Muslim world, the place of religious scholars (*ulama*) and jurisconsults (*muftis*) in Muslim societies has changed dramatically. No longer being the sole locus of religious learning and knowledge, increased literacy rates, the mass production of books, the ease of publishing and proliferation of the media have contributed a dramatic shift in their fortunes, alongside socio-political change.

Numerous social science-based studies in recent years have focused on the decentralised religious experience of Muslims in both Muslim majority and Muslim minority settings, but little attention thus far has been paid to the literature which continues to be produced by Islamic religious scholars. This paper, therefore, attempts to address this gap through focusing on the written works produced by *muftis* and their juristic opinions (*fatwas*) on points of religious law. It is my contention that, through paying close attention to and analysing the discourse(s) found in contemporary *fatwa* literature alongside parallel genres of writing produced by *muftis*, we can further understand how Muslim religious scholars are adapting their role to their newfound position in the modern, globalised world.

This paper discusses the intellectual production of three prominent contemporary Muslim scholars and *muftis*, Yusuf al-Qaradawi, Abdallah bin Bayyah and the current Grand Mufti of Egypt, Ali Gomaa. It also analyses *The Amman Message* and its claim of an Islamic legal consensus (*ijma'*) regarding its positions. It also analyses the *fatwas* of these three religious scholars accompanying it as part of a concerted response to Islamic extremism and violence through discussing the issue of excommunication (*takfīr*). Excommunication is a common tool with which Muslim extremist groups explain and in some cases justify both violent opposition to various governments, and the killing of Muslim civilians.

Modern, Authentic and Local: the Contestation of True Islam in Popular Literature on Indonesia's Founding Saints, the Wali Songo

Time: 9:50

Julia Day Howell

University of Western Sydney

Modernist Islamic revival movements of the early twentieth century and many of their later offshoots have sought to adapt Islamic practice to the modern world while at the same time restoring the authenticity of Islam's teachings. These dual goals put in jeopardy many aspects of local Islamic cultures around the world. In Indonesia in the early twenty-first century Islamic revival much local custom (dress, greetings, etc.) has given way to Arabic practices deemed more Islamicly 'authentic'. So also have Sufi-inspired forms of piety embedded in local cultures yielded to puritanical scripturalisms.
This paper explores an attempt at rhetorical inversion of Islamist scripturalism in Indonesia by Achmad Chodjim, a lay author of high-end popular books on how to be a good Muslim. His oeuvre, all produced since the turn of the century, includes three books on

the Nine Saints (Wali Songo), legendary figures credited with first bringing Islam to Java. My focus will be on two of those books explicating the Sufi teachings of *wali* Seh Siti Jenar, famously sentenced to death for heresy. By revalorising this purportedly misunderstood saint, Chodjim seeks to build an alternative vision of Islam that not only is more true to the real meaning of Islam than the global Islamist movements whose 'authenticity' rhetoric he deflates, but more true to the local cultural genius.

Contesting the Future: Muslim Men as Political Actors in the Context of Australian Multiculturalism

Time: 10:15

Joshua M. Roose

University of Western Sydney

In the period 2001-2011, Australian Muslims have inhabited an often hostile social climate characterised by extreme levels of scrutiny, public surveillance and pressure. The question of Muslim identity in Australia has clearly become a central pivot around which debate has focussed for both the place of Islam in Australia and the adequacy of the official state policy of multiculturalism.

This paper draws upon extensive fieldwork with Australian-born Muslim men in Melbourne, Australia. These men, including Muslim hip-hop group *The Brothahood* and public intellectual *Waleed Aly* have become successful political actors displaying highly creative and empowered 'project identities' to challenge both racism and hard-line textualist Muslims, shaping the future of Australian Islam and multiculturalism. The paper also draws upon over 4000 pages of listening surveillance device and phone intercept transcripts involving Australia's first convicted terrorist group, the *Benbrika Jama'ah*. This group displayed a disempowered 'neo-resistance identity' seeking to commit an act of destructive violence against the State and were completely unsuccessful as political actors, reinforcing the hegemony of those they were seeking to challenge. A Bourdieuian analytical frame is employed to reveal how key social influences interact as either enabling or disabling influences, shaping the development of constructive 'project identities' and 'neo-resistance identities'. Enabling social influences and interactions include *Tasuwuuf* and traditional Islam, high levels of education, professional employment, exposure and familiarity with Western cultures, the multicultural State and an upward social trajectory whilst disabling influences include low levels of education, unemployment, welfare dependence, unskilled work, criminal activity, the hegemonic State and a downward social trajectory.

These findings have important implications for understanding the development of both Islam and multiculturalism in both the Australian and wider Western contexts, revealing the intertwined yet contested nature of both, the benefits to Australia of a critical and robust political Islam and the centrality of hope and recognition to shaping constructive political engagement by Australian born Muslims.

Stream: C

Room: E.A.- G.38
Time: 9:00-10:40
Chair: Cristina Rocha

Health and Religion

Religion and the Democratization of Science: A Case Study of Prenatal and Reproductive Genetic Technologies Policy

Time: 12:30

Alphia Possamai-Inesedy

University of Western Sydney

Recent technological developments have made available a wide range of prenatal genetic technologies, a number of which are now available earlier in pregnancy. The existence of these options raises the spectre of possibilities, choices and indeed anxieties for pregnant women who must navigate their way through these possibilities. These issues of 'choice', while raising practical problems for pregnant women, might also be seen as part of a broader sweep of social changes which beg the questions of what is steering individual choice and how might it be understood theoretically. Ulrich Beck's (1992) analyses of individualisation in a risk society provide a particularly apt theoretical tool through which to examine contemporary trends in the application of these technologies. Although the individual has become "the reproduction unit for the social in the lifeworld" (Beck, 1992:130), individualisation also brings about a high degree of standardization. Individuals have been removed from traditional commitments, but have exchanged them for the constraints of existence in the labor market and as a consumer. The place of traditional ties is now taken by various institutions and secondary agencies which Beck (1992:132) argues stamps the biography of the individual "and make that person dependent upon fashions, social policy, economic cycles and markets". An analysis of the National Health and Medical Research Council's reviews of reproductive genetic technologies from 2007 until 2011 will be undertaken to explore how these technologies are framed and regulated for the Australian public. Although these reviews were marked by a high level of public

engagement an analysis of the impact of the public submissions, with particular attention paid to the religious organization submissions and interviews are necessary to determine the extent of the 'democratization of science' of these technologies.

"All the cells in our body are singing to each other": Childbirth and the spiritual dimension of the home versus hospital debate

Time: 12:55

Emily Burns

University of Western Sydney

The relationship between the home and the hospital as places of birth is a robustly contentious issue, with debates seen everywhere from morning television, talk-back radio to scholarly articles and government legislature. Usually, however, proponents of both sides draw on discourses of medicalisation to state their case. This paper will draw on discourses of spirituality as a way of understanding this conflict, which will renegotiate the typically medical parameters of this debate. This paper will draw on data from in-depth interviews with 57 Australian women in NSW, VIC and QLD who had recently had home births, or were pregnant and planning home births. When contrasting the home and hospital, the participants configure home as a meaningful, empowering and spiritually rich place to give birth, and the hospital is presented as not only having no spiritual potential, but as being in direct opposition to the kind of spirituality available at home. I argue that this dichotomy requires careful attention to facilitate a greater understanding of the home and hospital ideologies outside of a medicalisation framework.

Islamic Biopolitics

Time: 13:20

Mahmut Mutman

İstanbul Şehir Üniversitesi

Challenging a univocal concept of modernity, the paradigm of multiple modernities has contested static dichotomies of tradition vs. modernity and has drawn our attention to the heterogenous and divergent articulations of the modern. As "religion" might well be seen as another word for "culture" before modernity, especially Islam seems to have occupied a unique and contested place in this field. Initially encountering modernity under Western colonialism, and going through a difficult relationship with secular nationalism, its recent resurgence occurs today under the condition of globalization, that is to say, worldwide processes of migration, financial flows, new media, and the recent rise of democratic struggles, public sphere and civil society in its own world. While those old, disreputable dichotomies are still lurking behind much talk on democracy and Islam or theology, Islam confronts once more questions of life and death as well as the more general question of sovereignty. Islamic practices of "care" such as ablution, prayer and fasting are now complemented by a number of biopolitical practices required by conditions of modern politics. Such biopolitical practices are governmental as well as everyday and institutional, from hospital and school services run by Hamas in occupied Palestine to the neo-liberal health policies and non-smoking campaigns run by the Turkish moderate Islamic government. Politics of life and death, of health and survival is inseparable from questions of sovereignty and democracy, i.e. the thorny problem of political theology. Depending on Foucault's concept of biopolitics and Carl Schmitt's discussion of "political theology", I suggest in this paper that the new rising Islamic biopolitics takes us beyond a dichotomous and static framework and provokes a rethinking of the problem of sovereignty and democracy.

Spiritual Healing and Belief in God's Foreknowledge as an Embodied Health Capital: The Case of Macedonians in Australia

Time: 13:45

Irena Veljanova
University of Western Sydney

A comprehensive exploration of the collective health of a people cannot be ignorant of its history, collective identity and the social environment within which the people's health is explored. As people do not experience their lived reality - and by extension their experiences of health and illness - in social vacuum, explanations of health-related behavior should occur within the milieu of the people's own 'logic, knowledge and beliefs, which are grounded in the context of people's daily lives' and are a product of their individual and collective trajectories and histories (Williams, 1995: 580). Drawing from a wider study of health-related behaviors of Macedonians in Australia in the context of identity, health and health capital (2006-2009), this paper argues that [1] the long-lasting dispositions of the mind and the body (knowledge, beliefs and practices) which effect individual and collective health by guiding the health related behavior of the individual, at both tacit and conscious levels, are embodied or inscribed in the individual and maybe best understood in Bourdieu's fashion as embodied health capital; and [2] religious and spiritual beliefs and practices (such as spiritual healing and belief in God's foreknowledge) which effect individual and collective health are forms of embodied health capital. A nation wide survey of

Macedonians in Australia shows that while the majority of the overall valid survey responses (N=786) regarding Macedonian spiritual healing (knowledge and usage) either strongly disagrees or disagrees that Macedonian spiritual healing improves their health and prolongs their lives, for less than 40% of ethno-Macedonians in Australia, Macedonian spiritual healing is a health capital accumulation practice. As regards to the belief in God's foreknowledge, majority (66.1%) of the overall valid survey responses (N=763) either agreed in moderation or fully agreed with the following statement 'I will not modify my behavior significantly to prevent sickness, as ultimately my health is in God's hands'.

Stream: D

Room: E.A.- 1.31
Time: 9:00-10:40
Chair: Toni Tidswell

Food, Animals and Religion

Religious Ritual of Animal Sacrifice in the Shrine of Madurai *Pandi Muniswarar* and the Question of its religiosity: An Art Historical Interpretation

Time: 9:00

M. Ponnu Durai

Jawaharlal Nehru University

For foreigners the Tamil speaking South India (Tamil Nadu in India) is famous for its unique culture and the plethora of temples. Such temples have perceived as Brahmanical Hindu temples and controlled by Brahmanical and Sudra-Dravida dominant caste Hindus. However 1500 years back this was not the case and there are possibilities that they primarily belonged to the heritage of Jaina - Buddhist temples or monasteries. There is an abundance of temples around the vicinity of Madurai. To take a notice, *Pandi Kovil* has a unique characteristic. The main deity of this shrine is '*Pandi Muniswarar*' which attracts a fair number of devotees, irrespective of their caste and creed. If one views this main deity, and especially examines the physiognomy below the neck, it clearly shows that it is a Buddha image. The devotees traditionally worship this deity offering animal sacrifice. Worship is an essential part of religion and every religion prescribes certain worshipping practices. Madurai is also known for an appalling incidence in which approximately 8000 Jain and Buddhists monks were being annihilated. This study is an attempt to investigate the bloodshed that resembles the idea of animal sacrifice. Moreover the religious dimensions and intrinsic meanings related to the ritual which is lauded as a daily affair of this shrine. This research will probe the case in which the dominant forces have clandestinely mis-appropriated a Buddha image translated into the stature of a local deity. This paper would critically analyze the origin of this ritual in respect of Hindusim and Buddhism with support of the citations from archaeology, epigraphy, ancient Tamil literary works and modern writings.

Food and boundaries: Influences on the construction of Manichaeism as a (sometimes) exclusive religion

Time: 9:25

Majella Franzmann

Curtin University

Manichaeism was a global religious movement founded by the Persian Mani in the 3rd century CE. In previous work I have investigated Manichaeism as one type of exclusive religious group, based on their exclusive practices with food that have their foundation in a mythology that depicts a human world that entraps the Light in its darkness. In this paper I trace the possible influence from Jewish dietary laws to Manichaean laws/practices concerning food and eating, looking to the Cologne Mani Codex for detail of Mani's early life spent as a member of a Jewish-Christian baptising group, the Elchesaites. I use the work of anthropologists to provide some insights around exclusivity that could be applied more widely to a typology of exclusive religious groups.

Cow Protection and Buddhism in Sri Lanka

Time: 9:50

James Stewart

PhD candidate at the University of Tasmania

The animal welfare movement within the Indian sub continent has popularly focused on the issue of cow protectionism. The reason that cows are owed special consideration in India has been the subject of certain controversies and modern commentators now agree that cow protection is a recent cultural innovation in the Indian sub-continent. In fact, these commentators argue that the Indian cow protection movement has historically been motivated more by racial politics than by moral conviction. In spite of the fact that the cow protection movement is such a unique Indian cultural phenomenon I discovered, in the course of recent fieldwork, that there is also a thriving cow protection movement in Sri Lanka. The puzzle is that, unlike in India, the cow protection movement in Sri Lanka is motivated by Buddhists who maintain a more universal attitude of benevolence towards all animals - why, then, are cows singled out in these animal welfare campaigns? I will address this question in the course of my paper by drawing on historical facts

about animal welfare in Sri Lanka and also on data that I obtained in the course of my fieldwork. I will argue that there are interesting parallels to be drawn with the case of India.

Tradition and Change at Vajrayana Institute: Traditional and Western Modernist Aspects of Religious Activity at a Local FPMT Centre

Time: 10:15

Glenys Eddy

University of Sydney

Vajrayana Institute (VI) is a local Gelugpa Tibetan Buddhist centre in Sydney's Inner West, affiliated with the worldwide *Foundation for the Preservation of the Mahayana Tradition* (FPMT). Since the fourteenth Dalai Lama's exile from Tibet in 1959, Tibetan Buddhism has been exported to the West retaining its traditional elements such as the performance of pujas and merit-making practices, and Buddhist cosmology-teachings. Conversely, other popular forms of Buddhism, for instance Zen Buddhism and Vipassana meditation imported earlier in the Twentieth Century, became isolated from more traditional aspects of doctrine, practice, and institutional organization. These instead emphasized the study of doctrine and the practice of meditation, under the influence of Western modernizing trends upon Eastern traditions. Practitioners at VI, in addition to attending teachings, reading course notes and recommended publications and developing a regular meditation practice, are encouraged to perform traditional prayers and mantras, and traditional rituals such as pujas. Many of the activities hosted by VI can be seen as the effect of the interplay of both tradition-maintenance and modernizing impulses, the latter in response to the changing religious landscape of contemporary and multicultural Australia. In this paper I consider a number of recent innovations from this perspective. The performance of animal blessing ceremonies and the formation of 'Enlightenment for the Dear Animals', an animal welfare organization, both founded upon the traditional karma-rebirth doctrine, are in harmony with the emerging global concern for the preservation of the natural world. Events such as the recent Buddhist relic exhibition, which by attracting local Asian Buddhists to the centre, shows VI's accessibility to Sydney's multicultural religious community. Lastly, VI's two annual conferences, *Happiness and Its Causes*, and *Mind and Its Potential*, attract international and local participants interested in both religious and secular applications of Buddhism, and serve as a vehicle for its dissemination to a global market.

Stream:E

Room: E.A.- 1.31
Time: 9:00-10:40
Chair: Wendi Adamek

Buddhist Monks, Nuns and Monasteries

How the sixth Buddhist council was presented to the public

Time: 9:00

Chris Clark

PhD candidate at University of Sydney

Between 1954 and 1956, a meeting was held to edit the Pāli Canon in Yangon, Burma. The Union of Burma Buddha Sāsana Council, which organised and funded the event, declared it to be the official "sixth Buddhist council" since the Buddha's parinibbāna and significant and deliberate efforts were made to legitimate this claim. The Buddha Sāsana Council also heavily promoted the event to the Burmese public through its publications and radio broadcasts. In this paper, I will look at the manner in which the sixth council was organised and presented by analysing a range of data, including literature, architecture, images and speeches. I will conclude by placing my findings within the broader context of the state sponsored "Buddhist revival" of Burma.Local Traditions vs. Government Directives: A Study of the Tsechu Festivals in Bhutan

Active Passivity: Contemporary Taiwanese Bhikkhunis in Search of Liberation

Time: 9:25

Shi Faxun

Nan Tien Institute, Australia

This paper is about the social construct of Buddhist nuns. It challenges the social stereotype that perceives their choice of nun-hood as a form of resisting the Han patriarchal system. It highlights some problems and issues in the scholarly methods used in the study of the unconventional - in this case, *Bhikkhunis*. Using the concept of agency – active passivity, and drawing on secondary ethnographic data by recent scholars of contemporary Taiwanese nun-hood, this paper explores the choice of *Bhikkhunis*. By focusing on the religious experience of the *Bhikkhunis*, this paper explores the motivations and intentions of women becoming *Bhikkhunis*. Instead of asking why they become *Bhikkhunis*, this paper critically analyzes the motivation and intention for taking up nun-hood from a *Bhikkhuni* perspective. By giving a voice to the *Bhikkhunis* themselves, this

paper aims to give a more informed and well-rounded representation of the *Bhikkhunis*. This paper argues that the choice of becoming *Bhikkhunis* is simply an assertion of the spiritual life that these young and successful women wish to pursue. These *Bhikkhunis* walk the path and follow the spiritual goal of actively letting go of attachments and cultivating the altruistic self. It is an "active passivity" which is truly powerful and agentic. This paper also facilitates a dialogue between Western science and Eastern religious values (in this case Buddhism) to provide an alternative view towards females seeking spiritual liberation.

The Gendered, Geo-Political Geography of Natural Disasters in the Tibetan Buddhist World

Time: 9:50

Ruth Gamble

Australian National University

The last three years has seen a string of natural disasters hit Tibetan Buddhist Communities across the Himalayas. These disasters began with the Sichuan Earthquake of May, 2008, continued with the Gyegu Earthquake in April, 2010 and included the Leh, Ladakh floods of August, 2010. These disasters have provoked a assortment of responses from local communities and the various, responsible national governments. This paper will look specifically at the impact of these disasters on the women and children in these communities and examine the consequent response to the disasters by Buddhist women, through religious rituals and social service. It will look at some of the striking, gender based similarities and differences in these responses as women with the same religion, but differing ethnic and economic situations respond to these crises.

Sunday – Session 8
Penny Magee Lecture

Is climate change really a moral issue?

Room: E.A.- G.19
Time: 11:00-11:50
Chair: Angela Coco

Sylvie Shaw
University of Queensland

The issue of climate change is one of the most significant occurrences of these uncertain times. But humanity is dragging its heels on the issue. There are divisions between believers and sceptics, between supporters of the carbon tax and those who criticize its imposition; there are those who act and those who are not sure what to do. The issue of what to do, whether to mitigate the serious effects of climate change or to learn to adapt to what is coming, or to do little or nothing as there is nothing that can be done, seem to be backgrounded in a political quagmire where action is stalled and information about the serious implications of climate change, at least in the public sphere, lacks guidance and political will. Climate change advocates often put their faith into the possibility for action by humanity on a local and global scale with passionate appeals along the lines of 'climate change is the greatest moral issue of our time'. The plea to humanity to act because we must or because it is our moral duty, is often obscured by political arguments that limit the community's access to knowledge about ways to act, while the on-the-ground information about climate change adaptation is rarely reported in the popular or public domain. Religious organisations are already playing a major role in raising awareness about climate change, encouraging action for reasons of faith. They are at the frontline at times of natural disasters such as during the 2011 floods in Queensland, dispensing succour and practical aid in an act of civic faith. Using the conceptual framework of civil religion, the paper argues for the emergence of a religion-climate science collaboration to inform policy and build community capacity and resilience in the face of future environmental uncertainties locally and globally.

Sunday – Session 9
Stream: A

Room: E.A.- G.19
Time: 12:30-14:10
Chair: Jan Ali

Multiple Religious Modernities

The Question of Multiple Modernities in Islam: Examining Methodology and Approach to Islamic Studies

Time: 12:30

Milad Milani

University of Western Sydney

The secularisation thesis (in its various forms) proposes that religions are less authoritative and less institutionally powerful and influential in modernity. Although con-tentious, it is undeniable that secularisation of some sort has accompanied modernities both Western and non-Western. Peter Berger defined secularisation as 'the process whereby sectors of society and culture are removed from the domination of religious institutions and symbols' (The Social Reality of Religion, Faber, 1969, p. 107). Therefore, secularisation permits the distinction between religion and civilisation; the latter embodying culture, tradition and identity. This paper asserts that the cultural products of Islamic civilisation, which are

not the property of religious Islam and can be separated from it, such as Islamic arts and sciences, can contribute to progress and development in the modern era. Thus, it is arguable that the culture of Islam is more likely to be compatible and cohesive with modernity, whereas religious Islam remains incompatible until re-adjustment along the lines of secularisation (Liberalisation/ Reform), such as has been experienced by Christianity in the West. This 'requirement' of change has led to reactions to or rejections of Modernity by religious Islam (Fundamentalism).

Multiple Modernities/Multiple Sexualities: Theory and Method in the Study of Islam, Sexuality, and Queer Theory

Time: 12:55

George Ioannides

University of Sydney

This paper aims to theorise the contentious correlations between an examination of 'Islam,' 'non-heterosexuality,' and queer theory as a study of multiple religious and sexual modernities. Specifically, it seeks to locate the positionalities of queer Muslims within recent bio- and geo-political shifts in the precarious dialogue between the 'West' and the Arab-Islamic 'Middle East,' including the changing processes of (de)secularisation, (post)modernity, and discourses of sexuality that attend to it.

To begin, this presentation will show that in examining the deployment of sex and sexuality within certain studies of Arab-Islamic 'Middle Eastern' non-normativities, we see the existence of the schismatic view that essentialism and social constructionism are the only two options available for the ontological conception of sexuality. The former paradigm understands non-heterosexual identities and practices as an expression of a universal and temporal category that is progressing towards 'full' expression, with the 'West' as its model. Here, non-heterosexual Muslims, if such an identity can be envisioned at all, are perceived as being too oppressed and alienated from their own needs, as long as they still identify with Islam, to 'speak up.' It is only when they make the step into 'Western' modernity that they can claim an individualised identity as 'homosexual.' The latter paradigm, moreover, understands non-heterosexual identities and practices as products of local cultures and histories, which sets them apart from 'Western' expressions of non-heterosexuality, and reads those who participate in non-heterosexual identitarian politics outside the 'West' as 'assimilating' to the 'Western' world.

With this sexual schism in academic debate in mind, I will then argue that a more adequate lens with which to theorise Muslim non-heterosexual identity beyond the above homonormative western models and heteronormative interpretations of Islam is that of 'queer,' a theory that challenges the aforementioned social constructionist and essentialist views, accounting for the multiplicity of Muslim non-normative sexualities that either can or cannot be subsumed under 'Western' sexual rubrics. This will reveal Islam as a highly effectual case study with which to examine the potentialities of a queer religious lens, and show that queer Muslim sexualities need to be understood in a more nuanced and intersecting way that attends to their lived, and particularly religious, realities. Overall, this paper will maintain that to apply queer theory to these oppositional debates within the study of Islam and sexuality is to intersect the Muslim with the non-heterosexual, to destabilise the conceptual assumptions implicit in this convergence, and to probe the possibilities and limitations of translating critical epistemologies developed in the 'West' to analyse 'Middle Eastern,' Arab, and Islamic sexual politics. It will also attempt to understand what this might mean for the multiple and multilateral discourses and processes of the study of religion and sex in our (post)modern condition.

Stream: B

Room: E.A.- G.36
Time: 12:30-14:10
Chair: Gary Bouma

Pluralism, Voluntarism, Secularism and Religion

Rookwood Necropolis: Microcosm of Secularism and Pluralism in Australian Death

Time: 12:30

Josip Matesic

University of Wollongong

Often the influence of modernity on secularisation at any level is focussed upon the living. Examining death and approaches to death offers insights into secularisation and the pluralism and voluntarism of religious life in Australia – in the past and in contemporary society. Australian approaches to death are evident in social trends such as the growth of cremations and in aspects of the traditional Christian burial. Religious and secular iconography on graves along with the text in epitaphs are sources that cast a light on to what and how people think about death, and religion. The individual paper is an examination of sources that are available to the historian and what they tell for the purpose of seeing the changes in Australian attitudes to religion. Rookwood Necropolis

in Sydney is used as a case study. Iconography as already mentioned is one source, along with an analysis of epitaphs, examining the religious references and the secular condolences. The French historian Michel Vovelle has done similar work in regards to wills in Provence. Rookwood is itself a testament to the religious pluralism of contemporary Australia, and therefore it offers insights into non-Christian religions, such as Judaism and Islam. The social process of death within the case study of Rookwood Necropolis casts a light on past and present religious modernities, along with offering the historian sources that otherwise would be unused.

Atheist Perceptions of the "New Atheism"

Time: 12:55

Alan Nixon

PhD Candidate at the University of Western Sydney

The term 'New Atheism' is interesting as it has been used in largely uncritical or restricted ways by those employing it. It has been identified as a publishing phenomenon (Wolf 2006), a social movement (Pasquale 2010; Cimino and Smith 2010), a form of identity politics (Eller 2010), a form of fundamentalism (Stahl 2010), a version of Philosophical Naturalism (Peterson 2010; Geertz & Markussan 2010) and as a reaction to the secularisation thesis (Borer 2010). However, this term raises definitional problems as authors refer to a 'New Atheism movement' (Wolf 2006) and enumerate characteristics of the 'New Atheist' world-view (Stenger 2009), yet as Cotter (2011) pointed out, it is unclear that any 'New Atheist' organisations or people actually exist.

Very few studies have asked Atheists themselves what they think of the 'New Atheism', the exception being recent U.S. based studies by Cimino and Smith (2007; 2010; 2012). Adding to this modest body of qualitative knowledge, this paper will show the findings on the New Atheism from indepth interviews conducted with Australian Atheists from October-December 2011, in which 39 people were asked questions about their religious background, path towards Atheism, life as an Atheist and feelings and attitudes about the 'New Atheism'. This data will be triangulated with internet research and current academic theories on Atheism and the New Atheism.

Overall, the findings will show an ambivalent feeling towards the New Atheism, towards both the term and the 'leaders' it is ascribed to. New Atheist authors themselves are not leaders in a traditional sense, as will be illustrated via the general critiques of my participants and a case study of an incident that became known as 'Elevatorgate'. These authors are however important to the movement. They have acted as the attractors around which a movement which largely consists of autonomous individuals has emerged - these cats have been herded into a loose formation by the emotional pleas of a few charismatic authors. It is the loose, weak tie formation of the New Atheism, its indeterminacy and its 'adherents' ambivalent nature toward it that has allowed its growth and evolution in a number of directions. Recently these outgrowths have lead to attempts to restrict the atheist label to certain usages. Following this trend, the discussion will end by touching on a recent schism within Atheism that highlights this issue, that between 'Dictionary Atheism' and 'Atheism+'

Voluntarism of religious life which is changed through social process

Time: 13:20

Bishwa Mitra Chakma

Shantinibas Agrani Kalyan Samiti (SAKS)

Body of Proposal/Abstract: Nowadays, the religions structures have been changed through social needs and process, the religious priests/activists' of religious practices, teaching and preaching tasks are not limited within the religious works, they are involved in many social, educational, health, humanitarian activities which are considered as the social development initiatives and voluntary works. As a modernity, the multiple types of decentralization, pluralism and utilize the religion as the social process are accepted by the general peoples of the world and the religious-based educational, health, humanitarian assistance and other voluntary works are also appreciated. Presently, the religions are the best tools and strategies in social mobilization, motivation, self-confidence building and involving the peoples in social problem solving, environmental issue and inspiration in poverty reduction, community development by the side of religious programs activities as the most of the peoples believe and abide the ethics, rules and observation of religious ceremonies.

Many religious-based organizations make best practice of socioeconomic, traditional, cultural, educational, humanitarian and other development sectors along with religious programs which enhance peace building, community development and spread and improvement of moral character of the human kind. Religions practices change the people's characters; teach polite behaviors, tolerance, generosity, kindness, compassions and community integration, strengthen social unity as well as spiritual development. So, I think, the religions are the most essential learning subjects for the human kind, so, it need to easy access to all peoples and make pluralism and voluntarism of religious life through modernization. But, how we should make more

modernized and spread the religious learning curricula to each of the people?

Stream: C

Room: E.A.- G.38
Time: 12:30-14:10
Chair: T.B.A.

Youth, Family and Religious Orientation

How Young Australians Conceptualise Their Beliefs and Themselves: Patterns of Identity Construction and its Relation to Belief Development in Emerging Australian Adults

Time: 12:30

Nadeem Khokhar
Griffith University

The implications of religiosity for everyday life and interactions are particularly marked for young people in the emerging-adult phase of life. This arises because of the circumstances of emerging-adulthood itself. Here, the young person is seeking to establish their sense of identity in the context of strong social ties with family, peer and community contacts, informal groups and organizations. This development of an identity is also potentially informed by some type of epistemological framework that carries with it ontological and normative assumptions, which may (or may not) be expressed through some religious position. In this paper, I seek to examine some of the ways that young Australians organise and conceptualise their beliefs from their own perspective. To achieve this end, this paper utilises an Emic perspective produced from data obtained over fifty in-depth interviews and short-surveys with subjects between the ages of fifteen and thirty-one , who identify as being either Christian, Muslim or 'Unbeliever' (Agnostic, Atheist) . Following on from the author's previous conference paper 'Individualised Religiosity', this article seeks to understand the nature of subjects' beliefs by identifying recurrent emerging themes and patterns in the data. Suggestions are made as to how these belief systems once categorised of their own accord, and in relation to existing belief typology (incorporation of Etic) may shed light on reasons subjects' individual identity and group membership as well as formation of ontological and moral perspectives.

Child Custody & Cults: Assessing the Role of Religious Orientation and Perceptions of Parental Fitness

Time: 12:55

Jeffrey Pfeifer, Theolyn Naidoo & Natasha Katopodis
Swinburne University of Technology

Although a significant amount of research on cults and new religious movements (NRM's) has accumulated over the past 20 years, only a relatively small percentage of this effort has been directed toward associated legal issues, and the majority of that research addresses topics such as brainwashing, indoctrination and deprogramming. It is argued, however, that perceived association with a non-traditional religion may have other implications for individuals within a legal context. As such, this study investigated the extent to which one's association with a religious movement impacted perceptions of parental fitness and subsequent decisions about custody. Specifically, participants were asked to read a case summary about a mother who had lost custody of her child due to her inability to provide adequate care and who was now applying to regain custody. The case summary indicated that the mother had made substantial progress since losing custody of her child and was, therefore, seeking to have her child returned to her care. Depending on the condition, the case summary also included a very brief state-ment regarding the mother's association with a religious group (i.e., no association/ church/ new religious movement/ cult/ satanic cult) indicating that she had attended a weekly meeting with the group but had no other association with the church or its members. As predicted, participants were significantly less likely to support the mother's application for custody if she were portrayed as attending a weekly meeting with members of a new religious movement, cult, or satanic cult. Interestingly, this trend was not impacted by the inclusion of instructions to participants which specified that religious information should not be used when making their decision. In addition, participants also rated the mother more negatively on a number of dimensions (e.g., stability, rationality, responsibility) if she were portrayed as having any contact with a new religious movement or cult. The implications of these findings are discussed from both a social psychological and legal perspective.

Stream: D

Room: E.A.- 1.31
Time: 12:30-14:10
Chair: Mark Allon

Buddhism and Exegesis

The Four Truths in Three Turns: Variation in accounts of the Buddha's first teaching and its possible significance

Time: 12:30

Rod Bucknell

University of Queensland

The "Discourse That Set the Dhamma-wheel Turning" (Dhammacakkappavattana-Sutta) is the best attested of all the recorded discourses of the Buddha. In addition to the familiar version contained in the Pali Saṃyuttanikāya and the Pali Vinaya, there exist at least twenty-four known parallel versions – in Sanskrit, Tibetan, or Chinese – contained in extant Sutta, Vinaya, and Abhidhamma piṭakas, and in biographies of the Buddha. These versions differ more or less from one another as regards content and presentation. My paper focuses on certain differences found in the section where the Buddha discusses each of the four noble truths (ariyasacca) in three "turns" (parivatta), making a total of twelve "modes" (ākāra). I argue that these differences provide clues to (1) how the Buddha's discourses were memorised and transmitted and (2) the sectarian affiliation of certain versions of this first discourse.

Exegesis of the terms ajjhattaṃ and bahiddhā in the Satipahāna-sutta

Time: 12:55

Tamara Ditrich and Royce Wiles

Nan Tien Institute

The terms *ajjhattaṃ* "internally" and *bahiddhā* "externally" are attested repeatedly in the recurring refrain of the *Satipaṭṭhāna-sutta*, indicating their significance in the practice of the four *satipaṭṭhānas*. This paper will discuss the occurrences of these terms within the text as well as in the numerous places in other Canonical and post-Canonical Buddhist sources, and will also survey and outline the interpretations by modern scholars and practitioners of Buddhist meditation. The paper will raise questions about the interpretation and application of the three types of the *Satipaṭṭhāna* practice — *ajjhattaṃ* "internally", *bahiddhā* "externally" and *ajjhattabahiddhā* "internally and externally" — and suggest an alternative reading, drawing from the Buddhist Canon as well as from practical perspectives of mindfulness meditation, which may shed a new light on the meaning of the terms explored. In this way, the paper attempts to bridge the gap between purely theoretical consideration of Pali technical terms and applied Buddhism.

Improvisation & Theravada Confraternity: a study of the moot quotations in the Pali Commentaries

Time: 13:20

Aruna K. Gamage

University of Kelaiya, Sri Lanka

As the Pali commentaries and chronicles portray in preserving a large corpus of texts of the Pali canon for a long time in its pristine purity, the Theravada tradition has performed a tremendous service. Pali commentaries bristle with a remarkable amount of rational and doctrinal controversies as well as the argumentations held between the Theravada confraternity and the other Buddhist schools. Since the commentaries are the main source-materials of the Theravada tradition, it is justifiable to presume that all of these argumentations have been depicted in support of the Theravada viewpoint of the early Buddhism. Thus, it is more sophisticated to say that they partially reveal the scholastic command of the rival Buddhist schools. Nonetheless, these controversies are extremely instrumental to gauge out the doctrinal significance of the Theravada fraternity and their opponents.

When the two schools of Buddhism were in a disputation over the more trustworthy interpretation for the Buddha's teaching, they seems to have more eager to quote prose and verse passages from the Pali canon in order to attest their accuracy. In fact, these canonical attestations have been played a decisive role at the doctrinal controversies since they are exceedingly helpful to the disputant to convince his standpoint.

Interestingly, some of these citations quoted by the Theravada tradition, nowhere found in the Pali canon, which we presently deal with. It may yield the idea that the Pali canon used in that period by the Theravada tradition was considerably different from that of the present. Although we do not hasty to insist that, the Theravada confraternity has given spurious references at these disputations, the phraseology and idiomatic rhythm of some of those quotations lead us to assume that the improvisation or spontaneous creation of 'sutta-s', to some extent, also has been implemented.

This paper will explore several debatable quotations, which are scattered in the Pali commentaries gauging out their substantiality. In addition, the reasons for such an improvisational approach of Theravada fraternity will also be discussed.

Stream: E

Room: E.A.- 1.33
Time: 12:30-14:10

Buddhism: social, political, and ecological engagement

Buddhist Social Ethics: A Way to Counter Social Evils

Time: 12:30

Dr. Arvind Kumar Singh

Gautam Buddha University

Buddhism 's main concern during the time of the Buddha was not only political liberation from social conditions, but also personal liberation from human suffering arising from the cycle of birth, old age, sickness, and death. Although the Buddha also taught ethical principles regarding the social, economic, and political well-being of people, the main theme in Buddhism was personal liberation from suffering was the centre of attraction. Since social and political conditions have changed tremendously in the present world scenario, I maintain that Buddhism needs a structural vision and a new emphasis on Buddhist ethics to counter new emerging challenges. Buddhist social ethics must do more than advocate mindfulness and the ideal of simplicity. To construct a healthier Buddhist society requires a change of the economic structure into one of more local self-sufficiency, and the political structure into one of more local decentralization, with moral and cultural values adapted to a contemporary context. Only then can Buddhist social ethics take root in society as it did in the historical past. We have to translate his essential teaching to address the problems of today. Until we see that way to be free from suffering is through mindfulness and nonviolence, there is little possibility of overcoming suffering, either personally or socially. Today's Globalized world is full of social evils viz. Violence, Crime, Drug Addiction, Women Abuse, Child Labour, Poverty, Homelessness, Unemployment, Uneducated, etc. The proposed research paper is going to draw attention towards above said social evils in the light of Buddhist Social Ethics. At the same time, I would also like to deal with Buddhist way to counter these social evils the world is facing today.

Sensing Disability in Buddhism: Reading Lord Buddha *Against the Grain*

Time: 12:55

Niluka Gunawardena & Fiona Kumari Campbell

Griffith University

Disability affects 10 % (650 million people) of the world's population and the social impact of impairment in many cultures has resulted in people with disability living marginalised and stigmatised lives with poor employment and quality of life outcomes and inadequate legal protections. 80% of persons with disabilities live in developing countries, according to the UN Development Programme (UNDP). Disability is mainly produced through war, natural disasters, ageing populations and large numbers of people undertaking high risk work. In the last twenty years there has emerged a new multidisciplinary field of thought, Disability Studies which has sort to reroute understanding of disability away from biomedicalism and tragic inferences towards ascriptions of wholeness based on a relational formulations of difference within evolving environments.

The impetus for this paper came about as a result of our work on Sri Lankan disability law and social policy (Campbell 2009a; 2010; Gunawardena, 2010). With the exception of an emerging literature concerned with disability and Buddhist meditation (Bejoian 2006; Hawkin, 2004, Martin, 1999; Milam 1993; Squier, 2004; Tollifson, 1992), the question of disability and ways disability is known within Buddhist traditions is under researched. The trend is for Western disability practitioners to write off Buddhism as a transformatory spiritual path for disabled people (c.f. Charlton, 1998). As we will show many of the assertions in the literature are based on flawed assumptions that do not properly delineate Buddhist doctrine and teachings from their cultural and linguistics contexts. Many accounts of Buddhism are written from an outsider perspective and assume (incorrectly) that Buddhism is a fatalistic belief system.They also confuse and inaccurately render complex concepts that have filtered into popular culture and everyday parlance, the usage of kamma being a case in point.

In response to such claims this paper stakes out 'new' ground in developing a Buddhist epistemology of disablement within the disciplinary context of recent studies in ableism (Campbell, 2009; Overboe 2007). When the young prince Siddhartha observed humanity's (natural) tendency towards sickness, ageing and eventually death – these states of being, he correctly observed were not an aberration. Such states of *dukkha* (suffering) exhibited the truth of impermanence. All we can be certain about is that nothing stays the same (*Chathurarya Satyaya/Anichcha)*. A dynamic reading of Buddhist doctrines enables the retrieval of impairment from a state of abnormalcy (the delusion) and conceives of it as a mere (naturalized) corporeal impermanent phenomenon. Indeed many writers argue that it is the quest for youth, health and life - for perfection (ableist illusions) that causes suffering, better described as a

state of unsatisfactoriness. Using the methodological and hermeneutical approach of symptomatic reading (Althusser, 1979) the paper discusses Buddhism's understandings of the body with a focus on *sensing corporeality*. A large body of the paper relates to a selective look at *Buddhist doctrine.*We first explore the Lord Buddha's [story] of Enlightenment and the exposition of the Four Noble Truths (*Chathurarya Satyaya*); and then move to a discussion of *patichcha sumuppada* (Dependent origination). The final section of the paper concludes with a discussion of *kamma* and implications for disability). In the spirit of symptomatic reading and dialogue this paper will explore common and disparate readings of the doctrine of karma and reincarnation as a commitment to developing a Buddhist epistemology that assists disabled people to make sense of their lived experience in affirming ways.

Sunday – Session 10
Stream: A

Room: E.A.- G.19
Time: 14:05-14:55
Chair: T.B.A.

Religion and the Law

Juror Decision-Making and Battered Spouse Syndrome Evidence: Examining the Impact of Cross-Religious Relationships

Time: 14:05

Jeffrey Pfeifer, Justin Trounson & Kylie Nathan

Swinburne University of Technology

It is clear that the past 10 years has brought with it a dramatic increase in the study of attitudes toward those of the Muslim faith. Although this research has examined a number of issues related to societal attitudes toward those of the Muslims, comparatively little attention has been paid to how these attitudes might impact decisions in a legal context. As such, this research employed a mock juror decision-making paradigm in order to examine how an individual's religious orientation might impact the perception of evidence. Specifically, participants were asked to read a summary of a trial transcript in which a woman was charged with murdering her husband but was claiming that the killing was a result of her suffering from Battered Spouse Syndrome. The impact of religious orientation was examined by altering the religion of the husband and wife across conditions (i.e., Catholic or Muslim). Results indicate that participant decisions regarding the acceptance of the claim of Battered Spouse Syndrome, and subsequent guilt ratings, were significantly impacted by the religious orientation of the husband and wife. In addition, results also indicated that jurors were differentially adhering to jury instructions depending on the religious orientation of the defendant and were less likely to perceive the defendant in a positive light if she were portrayed as Muslim, especially in the condition in which her husband was described as Catholic. The results of this study are discussed both in terms of their social psychological and legal implications.

Anti-Discrimination Legislation and Religious Liberty

Time: 14:30

Greg Walsh

The University of Notre Dame Australia

Many theorists propose a religion-State continuum where at one extreme there is a theocracy and the other extreme a hostile separation where the State actively persecutes citizens who hold religious convictions. In contemporary Australia very few individuals argue for a model of religion-State interaction that would be located on either extreme of this religion-State continuum. Instead most of the conflict about the appropriate approach to religion-State interactions lies in the middle of this continuum. This paper argues in favour of an approach located between the extremes, labelled the 'pluralist model', and argues that the State should comply with the model in how it regulates areas involving the rights to equality, religious liberty and other relevant rights.

The paper begins with a discussion of the importance of ensuring that an appropriate relationship is achieved between the State and religious groups. It then provides an overview of the key elements of the pluralist model and outlines the reasons in favour of the pluralist model in resolving issues involving religion-State interaction. Finally, the paper focuses on the practical operation of the pluralist model with a particular focus on the appropriate operation of anti-discrimination legislation.

Stream: B

Room: E.A.- G.36
Time: 14:05-14:55
Chair: Joshua M. Roose

Islam and South Asia

Religion in Development: From Legitimacy to Crisis of Islamic Identity in Development Practice in Bangladesh

Time: 14:05

Mohammad Salehin

PhD Candidate at the University of Sydney

Penetration of Islamic development model into the already hegemonic secular development practice is very thorny and complicated. Yet, Islamic NGOs have emerged as an alternative source of development providing *shari'a* based microfinance, health and sanitation and humanitarian assistance during the natural disaster in Bangladesh. This present aims at understanding the identity of Islamic NGOs and in what way do these frameworks inform the practice of Islamic NGOs as well as the crisis in Islamic identity of such NGOs in Bangladesh. Based on the fieldwork carried out in Bangladesh during the period of July 2010 to February 2011 with the three Islamic NGOs (Muslim Aid, Islami Bank Foundation and Masjid Council for Community Advancement), this paper has found that unequivocal visual representation of their names, logos, frequent reference to Quran and Islam in their programs and operation make them Islamic. Yet, Islamic identity being used to create trust and legitimacy is contested and produced fear, uncertainty and crisis. This paper has identified the recent rise in Islamist militant activities and state surveillance, politics over Islam and secularism, alleged connection of the main personnel of Islamic NGOs with Islamist political party Jama'at-e-Islam and involvement in war crime in 1971 as well as global war on terror as the main source of crisis in Islamic identity of such NGOs in Bangladesh.

Hyper Religiosity: An Exploration of Pakistan's evolving Islamic Discourse

Time: 14:30

Awais Piracha

University of Western Sydney

Pakistan came into being in 1947 out of a desire of the Muslims of the Indian Subcontinent to acquire a separate homeland. Even though its foundation was based on religion and it was made up of traditional societies, religion was largely a matter of individual practice, and ceremonies occasioning births, marriages and deaths. In the practical matters of everyday life religion was mostly absent. The dominant faith at that time was *Brelivi* which had close ties with Sufism.

Six and half decades later Pakistan finds itself in a situation where religion has permeated and overshadowed every walk of life. The religious rituals, appearances and lingo have taken root among masses. Prayers must take place at the educational institutions, offices and even sports fields. Religion inspired beards are supported by a large section of society and women are covered with attire that make religious statements.

The new religion is different from the traditional *Brelivi* strain. It is *Wahabi/Salafi* inspired assertive and militant. It is very intolerant of religious minorities and other Islamic sects. It views the world in black and white of the variety "*you are with us or against us*", "*do as we tell you because that is right otherwise you would not exist*". Society's decline in this direction is unabated.

One can trace Pakistan's descend into hyper-religiosity in: history of lack of independent thinking and self-governance; misunder-stood, misinterpreted and falsified under-standing of the religion and the birth of the country; ever decreasing level and quality of educational attainment; extremely large and very fast growing population; distinct lack of natural resources; very high vulnerability to climate change (ranked 12th in the world); extreme and wasteful expenditure on defence to the complete neglect of socioeconomic development; self-centred conspiracy based siege mentality.

This paper explores the journey of religion in Pakistan through exploration of the above listed themes as well as influences from broader international Islamic movements (in particularly those originating from the petroleum rich Persian Gulf countries).

Stream: C

Room: E.A.- G.38
Time: 14:05-14:55
Chair: Sylvie Shaw

Responses of local Christian churches and church attenders to social and cultural change

The majority of Australians continue to identify with Christianity when asked for their religious affiliation in the National Census (64% in 2006). However, Christian affiliation and church attendance has been in decline. These overall patterns of change also highlight significant changes at a local institutional level for around 13 000 Christian congregations that exist across Australia.

As one response, Christian churches have collaborated to conduct research to help churches understand their own contexts and to grow their own vitality to find new ways to make effective connections into their community. The National Church Life Survey is a five-yearly project across around 23 Christian denominations, held each Census year since 1991. In each survey wave, more than a quarter of a million church attenders from 3 to 4000 local churches completed surveys, making it the second largest survey in Australia, after the Census.

This panel focuses on how local Christian churches and attenders are changing and being changed. Papers draw from frame-works of church vitality developed

by NCLS Research. They also use National Church Life Surveys datasets. The first paper sets the scene, and tracks changes in church vitality over the past two decades. The second paper is a case study of Catholic parish vitality. The next two papers are studies of individuals, focused on church attenders, looking at changes in the religious beliefs, and attitudes to moral issues as well as the world view of individuals with regard to their view of the environment.

Yesterday, today and tomorrow: key trends in Australian Christian church life

Time: 14:05

Ruth Powell

NCLS Research and Australian Catholic University

The history of Christian churches in Australia has been mixed. The closest thing to a golden era was during the 1950s, when churches thrived numerically on the back of the post-war baby boom. A landmark study in 1966 (Mol) found that the age profile of the church matched the community. However, this changed during the 1960s and 1970s as the younger generations left the churches (and did not return). The social and cultural changes of this era left their mark on the churches into the coming decades. Talk of post-modernity and post-Christendom have been accompanied by declining fortunes in the churches.

This paper presents evidence of how such changes have impacted local churches. It draws from different data sources, such as the National Census, population sample surveys as well as National Church Life Surveys (1991 to 2011). It highlights the overall decline in religious affiliation and attendance, and the strong generational differences among church attenders. It also uses the NCLS Research framework of church health to track how local churches are responding to the challenges. Some measures show stability over time, whereas others show significant movement. This paper will explore some of the implications of these patterns, particularly for the local institutional church.

Humans, nature and God: The diversity of ecotheological understandings among Australian churchgoers

Time: 14:30

Miriam Pepper

NCLS Research and Australian Catholic University

The subdiscipline of Christian ecological theology is rapidly expanding across the world. At the same time, sociologists in the USA have mapped the diversity of religious framings of nature and the environment within church institutions. Survey research in the USA has also examined the extent to which churchgoers and the general population view nature to be sacred and their attribution of the source of this sacredness, as well as how these views relate to various measures of environmentalism. The present paper draws on data from the 2011 Australian National Church Life Survey to explore several distinct types of views among churchgoers regarding the relationships between humans, other-than-human species and the environment, and God. These include immanence of God, the intrinsic worth of creation, and human dominance of nature. A mapping of these orientations by church denomination and individuals' faith identification demonstrates a diversity of religious understandings of creation within the Australian churchgoing population today, and is an important contribution to understanding how churches are engaging (and might engage in the future) with environmental questions and challenges.

Stream: D

Room: E.A.- 1.31
Time: 14:05-14:55
Chair: Glenys Eddy

Buddhism, Studies and Australian Universities

Buddhist Studies in Australian Universities

Time: 14:30

Mark Allon

University of Sydney

Australia's greatest Buddhist Studies scholar was undoubtedly J.W. de Jong, Professor of Sanskrit and Buddhist Studies at the Australian National University (ANU) from 1965 to 1986, who was also a giant on the world stage. The Buddhist and Indian Studies program developed at the ANU by him during this period was very much modelled on the classical European Oriental Studies model with the acquisition of classical languages (Sanskrit, Pali, Prakrit, Tibetan, and Classical Chinese) and the study of texts being central to the program. De Jong himself was the archetypal philologist. Many of the students of this program went on to make significant contributions to Buddhist Studies and occupy major academic positions around the world, while several Australian academics and scholars are products of this program. In this paper I will discuss the Buddhist and Indian Studies program developed by de Jong at the ANU, the students it produced, and the emphasis on textual and philological studies that lay at its heart and the place of this methodology in contemporary Buddhist Studies.

Studies of Buddhism in Australian Universities

Time: 14:05

Judith Snodgrass

University of Western Sydney

This paper follows from and complements that of Mark Allon by looking at multidisciplinary studies of Buddhism in Australian universities. It starts with the observation that Buddhism is now studied in disciplines as diverse as history, art history, anthropology, sociology, music, media studies, popular culture, psychology and biography. To what extent does this impact on the way that knowledge of Buddhism is shaped? What are the factors that determine what we can teach? How do current curriculum policies impact on unit offerings? To what extent do current research funding models shape our research? The paper raises these questions tin the hope of opening a discussion on the general topic of the current realities of teaching and research on Buddhism in Australia. What can you contribute from your experience?

Sunday – Session 11
Stream: A

Room: E.A.- G.36
Time: 15:00-15:50
Chair: Adam Possamai

Religion, Theology and the ARC

Time: 15:00

Professor Paul Oslington,

Australian Catholic University

The place of religion and theology within the Australian university system and is changing, partly reflecting changes in wider society, but also theological colleges coming in to the university system. Australia is moving closer to the international norm. These changes will accelerate over the next few years, and increase our capacity to deal with public issues involving religion.

This session discusses these changes in relation to the national research system, and it is argued the ARC has failed to keep pace. Results of a detailed analysis of ARC grants awarded in religion and theology since 2002, along with some benchmarking against publication rates and staff numbers will be presented. Some possible ways of improving the system in relation to religion and theology are discussed, including a proposal for learned Academy for Religion and Theology to advocate for research in the area.

There will be ample opportunity for discussion. This session is supported by a grant recently awarded to Paul Oslington by the Australian Research Theology Foundation to explore the place of theology in the national research system.

Stream: B

Room: E.A.- G.38
Time: 15:00-15:50
Chair: Awais Piracha

Religious School and Education

An Exploration of the Epistemology of Religious Experience as a Basis for Religious Education

Time: 15:00

Ven Ratna priya sharamon

Buddhist and Pali University of Srilanka

More than a hundred years ago William James wrote, “Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves hereto. This belief and this adjustment are the religious attitude in the soul” (James, 1902, 53).

From this quotation there arise a number of significant questions. It would seem that one of the main goals of religious education is to bring students to an authentic “religious attitude in the soul”. How is this to be achieved? How can educators effectively prepare students to enter into this “life of religion”? If “the supreme good” lies in “adjustment” to “an unseen order”, what is the nature of this adjustment, and how can educators teach that which is unseen? How are learning religious texts and performing acts of kindness connected to this adjustment to the unseen order? What is the relationship between religious knowledge and religious experience? What is the epistemology of this relationship, and how can this epistemology be concretized into curriculum and teaching?

This presentation will explore these questions and suggest some avenues through which religious educators may bring their students toward a genuine life of religion.

Fulfilling their God-given Talents: Neo-Calvinist 'parent-controlled' schooling and the neo-liberal "public purpose of education"

Time: 15:25

Remy Low

PhD candidate at the University of Western Sydney

In general, the Australian debate over the appropriateness of religious schooling is often fought along the public versus private line over the possible political effects of religious schools in a multicultural and multi-faith society. In this paper, I deal with the relationship between the contemporary neo-Calvinist 'parent-controlled' (NCPC) schooling movement as a particular instance of religious schooling in Australia. I attend to the intersection of the avowed foundational value of NCPC schooling to train 'responsive disciples' by actualising their God-given gifts and talents on the one hand, and the broader neo-liberal 'public purpose of schooling' in the present on the other, which is to train students as future worker-citizens to be productive and employable under conditions of an (allegedly) inevitable globalising labour market. Using a neo-Gramscian approach as an analytical frame, I demonstrate how the prevailing political regime in Australia is sustained through a circuit of power encompassing regulation by the market-state and consent by religious schools like the neo-Calvinist schooling movement, thus belying any simple bifurcation of the debate over religious schooling as a battle over public versus private.

Stream: C

Room: E.A.- 1.31
Time: 15:00-15:50
Chair: Ruth Fitzpatrick

Text and Context in Buddhism

Gandhāran Reliquary Inscriptions: Relic Identification and Instantiation

Time: 15:00

Ian McCrabb

PhD Candidate at the University of Sydney

The formulaic nature of Gandhāran reliquary inscriptions has provided the substrate for the design and implementation of a comprehensive metadata and metasyntax model generically applicable to epigraphic material. The implementation of what might be termed an 'applied' philological methodology has proven productive in exposing the formulaic patterns that define this genre.

The formulae observed: obeisance, donation, establishment, honor, benefit, identification and devotion provide a compelling insight into the ritual practice of the identification of the relics with the historical Buddha and their instantiation as the 'ultimate' body of the Buddha.

Anutpatikadharmakṣānti and its relationship to the kṣāntipāramīta

Time: 15:25

Barbara Nelson

Australian National University

Patience (kṣānti) appears in several contexts associated with the practice of bodhisattvas and the bodhisattva path in Indian Mahāyāna literature: perfections (pāramitā), stages (bhūmi) and paths (mārga). Kṣānti as a pāramitā is usually associated with the third bhūmi, whereas anutpattikadharmakṣānti (patient acceptance of the non-arising of dharmas) is linked to the eighth bhūmi. Yet some texts claim that anutpattikadharmakṣānti is part of kṣāntipāramitā. Further, some texts divide kṣāntipāramitā into two types of kṣānti and other texts divide kṣāntipāramitā into three types of kṣānti. Based on very little evidence, some scholars have suggested that anutpattikadharmakṣānti is one of three types of patience of the third division of kṣāntipāramitā—profound reflection on dharmas (dharmanidhyānakṣānti). The meaning of the first two divisions of kṣāntipāramitā is straightforward. The problem is identifying what is meant by dharmanidhyānakṣānti and what relationship, if any, exists between dharmanidhyānakṣānti and anutpattikadharmakṣānti. This paper explores the term kṣānti and its various divisions in the bodhisattva path within Indian Mahāyāna Buddhism. The scope of kṣānti changes depending on the text and context. Yet there is a tendency to apply later concepts to earlier content. One example is Prajñākaramati's imposition of the three types of kṣānti onto Śāntideva's chapter on kṣāntipāramitā in the Bodhicaryāvatāra.

Stream: E

Room: E.A.- 1.33
Time: 15:00-15:50
Chair: Judith Snodgrass

Buddhism in Contemporary Asia

Side by side: the Buddha and the nats of Myanmar

Time: 15:00

Sally Bamford

Australian National University

Images of the nats of Myanmar are as ubiquitous in that country as images of the Buddha, yet their importance in the spiritual lives of Myanmar Buddhists is often overlooked or glossed over as a 'folk cult'. Many scholars have considered the nats peripheral to Buddhism, yet the abundance of nat images and their placement within Buddhist temple precincts argues strongly for their inclusion in our understanding of Myanmar spiritual life as a whole.

The intersection of the nats with Buddhism can be seen in their artistic representations and its placement: within depictions of *Jataka* tales; occupying shrines next to those of the Buddha and venerated *sayadaw*; and included within temple and monastery decoration. They are also commonly seen within their own shrines close to the Buddha in private homes, beside roads and on the outskirts of villages; many have their own large and well-maintained shrine complexes attended by dedicated spirit mediums.

The focus on the Buddhist art of Myanmar has also marginalised imagery of the nats; however protective spirit imagery has been in use in Myanmar from possibly as early as the first century CE. Photographs and research into current nat imagery collected during a visit to Myanmar in February this year demonstrates the easy co-existence of the nats with the Buddha; emphasising the importance of both in the spiritual lives of the people.

Sally Bamford graduated from the Australian National University in 2011 as a Bachelor of Art History & Curatorship (Hons.). Her Honours thesis investigated the history of the artistic representation of Myanmar's nats, a topic she is researching in greater depth for a PhD.

Local Traditions vs. Government Directives: A Study of the Tsechu Festivals in Bhutan.

Time: 15:25

Hakan Sandgren

PhD student at the University of Queensland

Bhutan consists of several valleys running north to south from the peaks of the Himalayas to the flatlands of the Dooars on the Indian boarder. Communication between the valleys has always been limited as the valleys are separated by high ridges with steep and narrow paths as well as forests with plenty of dangerous wildlife such as bears and tigers. The isolation of the valleys has meant that many languages and cultural expressions have been developed and/or preserved with minimal disruption from outside influences.

Even though Drukpa Kargupa Buddhism is the state religion, Vajrayana Buddhism is practiced in a multitude of varieties throughout the country. Festivals with sacred dances, *cham*s, are frequent. The best known of the festivals are the Tsechus in honour of the 8th century saint Guru Padmasambhava, locally known as Guru Rinpoche, which are celebrated in all parts of the country. After the valleys got connected from west to east by the Lateral Road in the 1960s and 70s, the Royal Academy of Performing Arts (RAPA), now a part of the Royal University of Bhutan, discovered that *cham*s were performed in different ways in various places.

In this paper, I will outline the attempts by RAPA to achieve uniform performances and practices during Tsechu festivals. I will show that the attempts have had only very limited success and use examples to show how the RAPA directives have been only partly implemented or dodged and ignored in many places. Further, I will show how RAPA's involvement has sometimes created problematic situations for those performing. I am arguing that it is impossible to streamline religious and cultural expressions that are well established parts of local celebrations and, therefore, RAPA should be given new directives to support the local expressions rather than attempt to achieve uniformity.

Conference Close

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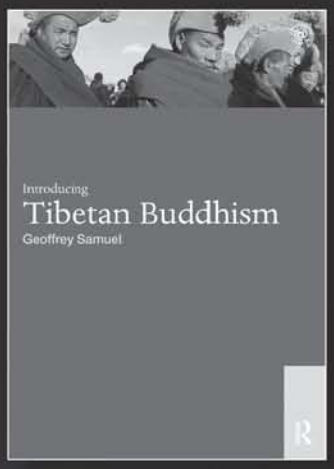

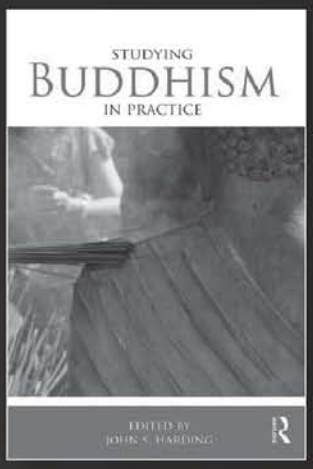

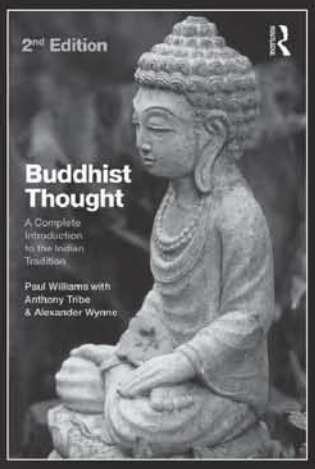

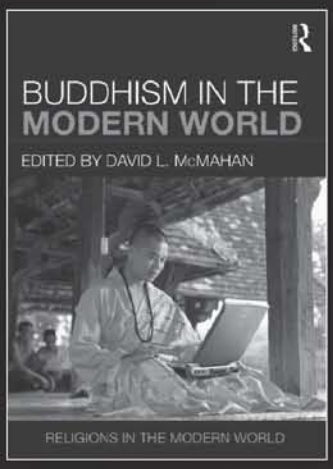

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2013 Australian Association for the Study of Religion Annual Conference

The Australian Association for the Study of Religion and The International Centre for Muslim and non-Muslim Understanding invite you to the AASR Annual conference with the theme:

The Paradox of Liberation and Religion

The relationships between religion and society and religion and the individual are multivalent. Religion can be the source of personal or social liberation. Religion can also be a source of social power over personal and social worlds. The theme of this conference invites papers exploring the complexities of these interactions.

Date:	2 – 4 October, 2013
Time:	Day 1: 9:00 am – 5:00 pm Day 2: 9:30 am – 5:00pm Day 3: 9:30 am – 5:00pm
Venue:	University of South Australia, City West Campus Hawke Building, Bradley Forum, Level 5 50 – 55 North Terrace, Adelaide, South Australia
Cost:	TBA
Register:	TBA

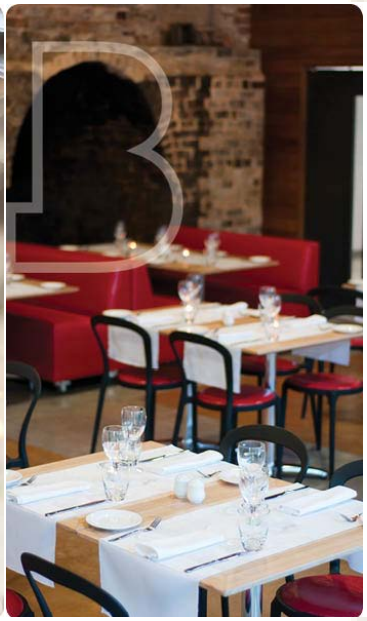
The MnM Centre and the AASR will circulate the call for paper abstracts and panel proposal early in 2013.

University of South Australia | International Centre for Muslim and non-Muslim Understanding

CRICOS Provider No 00121B

The Conference Dinner

@ The Boilerhouse



The BOILERHOUSE and adjacent chimney stack, located on UWS Parramatta Campus were constructed in 1894 from finely crafted sandstock brick. Containing fire boxes and a number of artefacts of historical significance, the restaurant serves modern **Australian cuisine with a strong Asian influence**.

Ripu their internationally recognised, award winning chef intends to spice up the palettes of restaurant goers, pairing his signature dishes with modern industrial chic decor to create an atmosphere like no other.

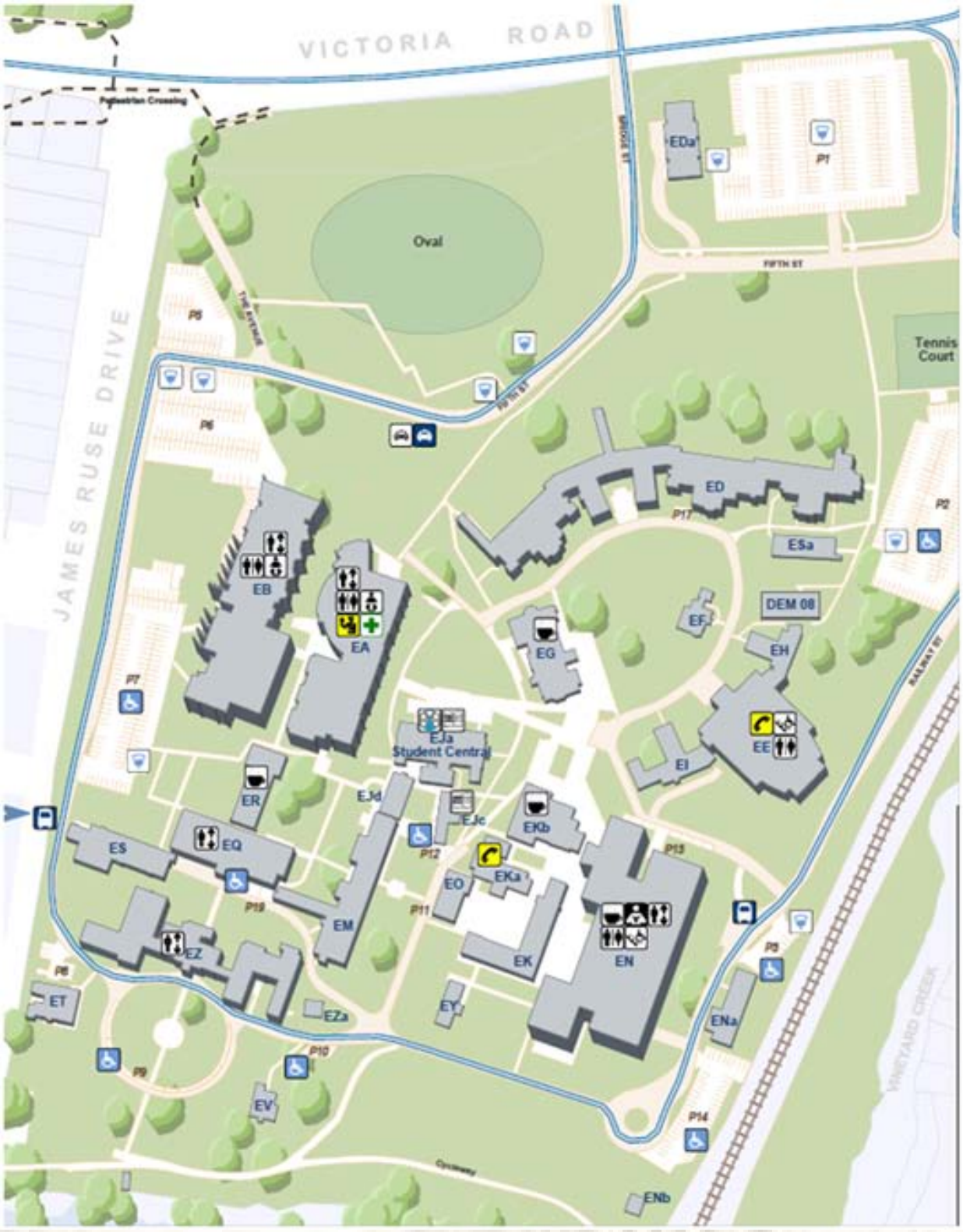
Located on the University of Western Sydney Parramatta Campus, corner of Victoria Road and James Ruse Drive (enter via Victoria Road.) the BOILERHOUSE restaurant entrance sits adjacent to building EN, the Whitlam Library. **The main entrance** to the **restaurant** can be found via the glass balustrade facing the Whitlam Library. A secondary entrance can be accessed via the pavilion.

History On The Boilerhouse

The Boilerhouse and adjacent chimney stack were constructed in 1894 from finely crafted sandstock brick. The Boilerhouse contains fire boxes and a number of artefacts of historical significance. The chimney stack, Boilerhouse and industrial equipment are a reminder of the site's former use as an orphanage and, later, as a psychiatric hospital. To preserve the site's history and demonstrate how the boiler house functioned, the boiler components; autostokers, steam valves, ducts, gauges and numerous other artefacts, have been restored and displayed within the restaurant in an interpretive, artistic manner in order to create a unique dining experience.

The Boilerhouse was created with a lively Asian influenced restaurant and noodle bar, using steam as a motif to reflect the significant linkages to the former industrial history of the building, maintaining an appreciation of the extensive heritage values of the site.

Parramatta Campus Map



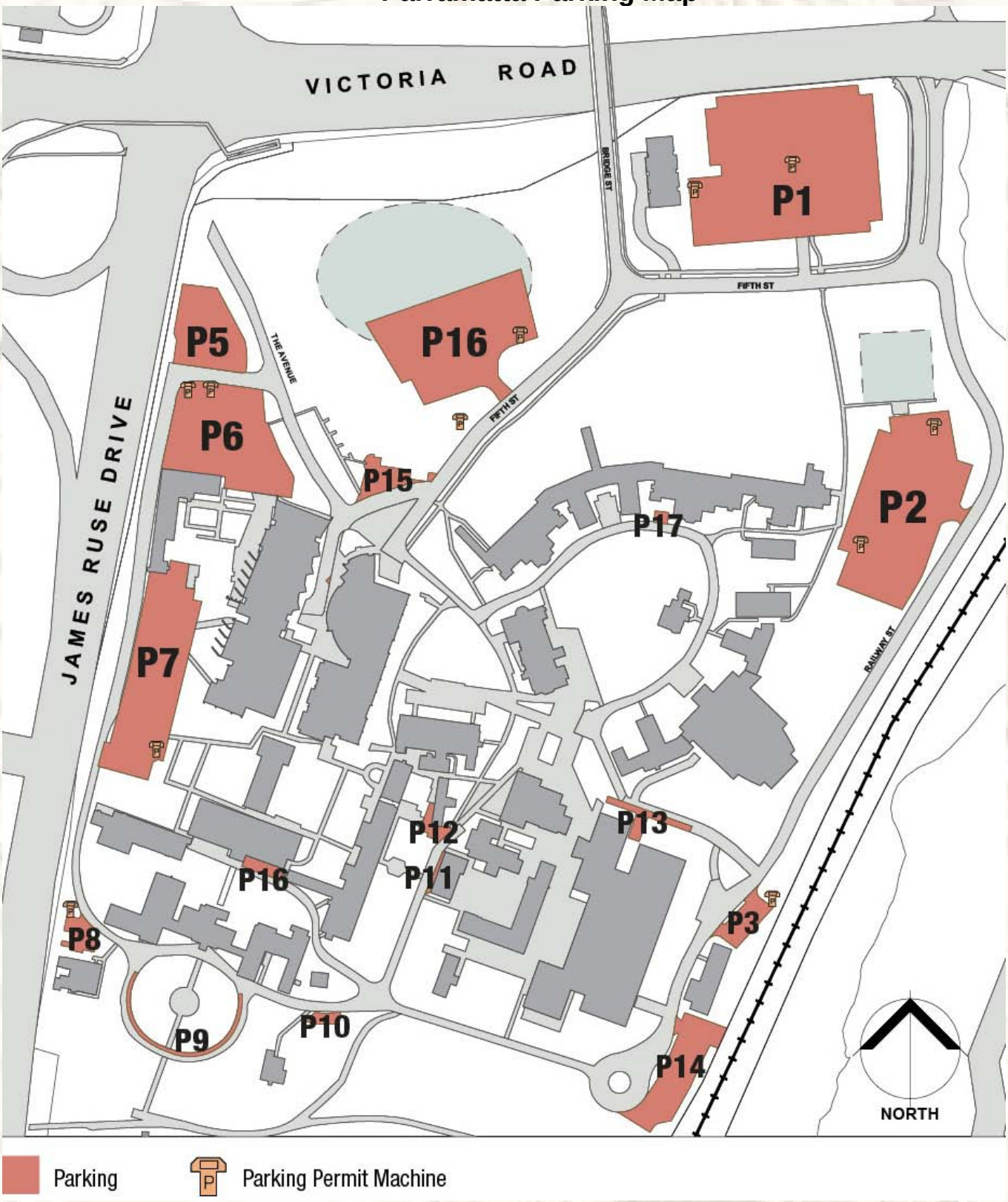
Important Buildings:
EA – Conference Hall
EKb – The Boilerhouse – Conference Dinner

Computer Passwords for the Conference:

90911010 Password1 (Both Expire on 30/09/2012)
90911011 Password1

Transport:
Train: To Parramatta Station
Note: The train line seen on the map is an industrial line and has no links to commuter lines
Buses: Run from Parramatta Station to Victoria Rd in front of the campus
Premier Cabs (from the station/carpark): 131017

Parramatta Parking Map



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