Commodus and Germania: a Reappraisal of his Frontier Policy
Dr. Geoff Adams
University of Tasmania, Australia

The ancient literary sources have often portrayed Commodus as being responsible for the demise of the northern frontiers of the Roman Empire following from the extensive campaigns of his father, Marcus Aurelius. Gibbon has in turn accentuated this decision (ironically of settling on peace-terms) as being indicative of the ultimate failure of the Roman Empire – hence the impression of an ‘evil’ Commodus even within the modern vernacular. Is history ever so clear cut? This paper will examine a range of historiographical issues that face the modern interpreter, with special focus upon literary source analysis and the interpretation of Roman imperialism (by both Romans and subsequent scholars). Where should the blame be placed for the disintegration of the northern frontier? For that matter, should there be any ‘blame’ at all? Only a holistic examination of all the available evidence (historical, archaeological etc) makes us any closer to answering such questions.

The Radical Enlightenment Against Empire: Universal History and the Abbé Raynal
Ms Shama Adams
Curtin University, Australia

Despite its lofty ideals, the European Enlightenment was not a monolithic or unified project. Preeminent eighteenth scholar Jonathon Israel describes the “Radical Enlightenment,” as a project which ran parallel with, though often in opposition to, the moderate “mainstream Enlightenment.” The mainstream Enlightenment was comprised of thinkers such as Locke, Hobbes and Voltaire. This “moderate” project sought to accommodate reason and faith, and restrained its criticism of systems less than democratic. The mainstream Enlightenment accepted the Church, condoned empire, and called for something less than universal freedom and social justice. In contrast to this, the Radical Enlightenment rejected outright the authority of the Church and the privileging of superstition over reason. Further, the Radical Enlightenment called for the immediate cessation of European empire-building expeditions, and for the universal emancipation of all peoples.

In the late eighteenth century, seminal European thinkers including Montesquieu and Condorcet attacked the very foundations of imperialism, arguing that empire-building was unworkable, costly, dangerous, and above all, manifestly unjust. In 1770 the noted French polymath, the Abbé Raynal, co-authored alongside the philosophe Diderot, the popular book Histoire philosophique et politique des établissements des Européens dans les Deux Indes (Philosophic and Political History of European Settlements in the Two East Indies). These essays, penned partly by a man of the cloth no less, were a blistering attack on the imperial misadventures of European nations in foreign lands. Raynal called upon reigning monarchs to put an end to forced territorial acquisition, and the subsequent enslavement and exploitation of native peoples and their resources. Admiringly, the Abbé also explicitly stated that Europeans had no right to force conversions on their colonial-conquests, a view which was largely unpopular with the religious state of quo of the day.

This paper will explore Raynal’s prescient, though largely overshadowed text, and will argue that its unrepentant call for moral justice constitutes the crowning achievement of the Radical Enlightenment – unfettered liberty for all.

The Apotheosis of the Imperial Railway
Dr. Julia Alessandrini
University of Western Australia, Australia

The Apotheosis of the Imperial Railway
The eventual apotheosis of the Victorian railway into an ‘imperial religion’ can be recognised in the symbolic use of steam, smoke and mist in selected nineteenth-century representations of the railway.

Through the visual analysis of selected nineteenth-century images, this art historical paper considers how such atmospheric elements were used by nineteenth century artists to describe the railway as both spiritual and imperial at various stages in its development. Steam, smoke and mist were all part of a system of visual symbolism appropriated from established religion by the railway, and which were increasingly developed and built upon throughout the nineteenth century as symbols of spirituality, signs of empire and markers of industrial modernity and progress.

Such effective appropriation not only enhanced the railway’s status as a new ‘faith’ which at times challenged the faith of traditional religion, but also intensified and expanded the railway’s real and perceived imperial influence.

**Traditional Religion, Empire Building and Conflict in Pre-colonial Uganda**
**Dr. Charles Amone**
Gulu University, Uganda

Pre-colonial Uganda, like most of Africa, had three political systems namely the centralized societies, the polychephalous and the segmentary. The centralized societies were characterized by autocracy and the absolute control of everything social, political and economic, by a patriarch whose position was hereditary. They had state regalia, established boundaries, vassal provinces, a standing army and palace officials. This was the position of Bunyoro, Buganda and Toro Empires (or Kingdoms) in pre-colonial Uganda. Numerous expansionist wars occurred among these empires in the days prior to the extension of British Empire to Uganda. These wars shaped and determined the relations between peoples of the kingdom regions even after independence was attained in 1962. In a way, this was responsible for the political instabilities that Uganda witnessed during the last fifty years of independence. In this research, I set to establish the history of inter-state conflicts in Uganda with respect to the Buganda, Bunyoro and Toro empires. The research, among others sought to answer, Did faith have a role to play in the pre-colonial expansionist wars, did the emperors wage wars to appease their gods and departed ancestors? What was the nature of the interstate relations in pre-colonial Uganda and what impact did this have on stability and fragility in colonial and post-colonial Uganda? Did the wars play a role in the rise of ethnocentrism in post-colonial Uganda? The findings of this research are that most actions of the pre-colonials Uganda monarchs including the wars they waged were dictated by the need to appease their gods of war, soil, fertility, water etc. British imperial forces manipulated the interstate conflicts and used one empire against the other under the notion of ‘divide and rule’ in order to easily colonize and carry out effective administration in Uganda. The pre-colonial conflicts together with the British imperial input left deep scars that continue to bedevil Uganda up to today.

**“Holy War and Crusade in Sixteenth-Century Mexico”**
**Dr. Alfred Andrea**
University of Vermont, United States

An exegesis of documents written by Spanish padres and conquistadores and, more importantly, analysis of images crafted by artists from among the Tlaxcalan people, the Spaniards’ most important native allies, demonstrate several significant phenomena. First, it becomes clear that the ethos of crusading, especially as expressed in the cult of Santiago Matamoros (Saint James the Moor-killer), was a driving force behind the Spanish invasion and conquest of Mexico. Second, and
just as significant, this crusade ethos and the cult of Santiago were adopted by the Tlaxcalan converts to Catholicism and used to their political advantage.

N.B. This paper will be accompanied by digital slides of various Tlaxcalan artifacts. PPT backup is required.

**Joshua Watson and the Church abroad: High Church lay activism and the development of colonial Anglicanism in the early nineteenth century, 1814-1855**

**Dr. Robert Andrews**

University of Notre Dame Australia, Australia

This paper evaluates the contributions of the influential early nineteenth-century High Church layman, Joshua Watson (1771-1855), towards the colonial and missionary concerns of High Church Anglicans from 1814 to Watson’s death in 1855. Watson, a wealthy merchant who retired from commercial life to focus on philanthropic and religious concerns, came from a strong tradition of High Church lay involvement in the Church of England that extended back to the formation of a High Church identity in the seventeenth century. Though a somewhat retiring and self-effacing individual, Watson’s impact on the welfare of Anglicanism during the early nineteenth century was noted by numerous commentators during and after his life. Using his business acumen and administrative skills, he dominated numerous Anglican societies, working alongside high-ranking clergy in various capacities. One aspect of Watson’s achievements was his impact on the emerging colonial Church structures present in places like Canada, India, Australia and New Zealand. This paper focuses on that aspect of Watson’s ecclesiastical vocation. It elucidates his involvement in such matters as the administration of the main High Church mission societies and ventures, specifically: the Society for Promoting Christian Knowledge (SPCK), the Society for the Propagation of the Gospel in Foreign Parts (SPG), the Colonial Bishoprics Fund (1840) and St Augustine’s College (1848); additionally Watson’s important role as a home-based correspondent and assistant to a number of early colonial bishops is discussed. The paper contends that Watson, allied with the High Church Hackney Phalanx, was a figure of immense importance in the development of the early nineteenth-century colonial Church.

**Striped pants boys and Mandarins: The impact of FDR’s diplomacy on post-war Sino-US relations**

**Dr Sally Burt**

University of New South Wales, Canberra, Australia

This paper is an exploration of Franklin Roosevelt’s conduct of Sino-US relations during World War II. It examines two areas of conflict, within World War II, that helped shape the modern world. One is the conflict within FDR’s own administration over its handling of China, and the other is the conflict with the Chinese over achieving US interests there. FDR’s leadership style and centralised management of foreign policy sidelined the State Department in the US’s relations with China, causing conflict between him and those in his State Department. Roosevelt spent his time in office conducting face-to-face meetings with other Allied leaders, and sending personal representatives as diplomats, rather than using the trained Foreign Service. By centralising control of foreign relations within his own office, the president left US foreign policy vulnerable after his demise. Because Roosevelt was the only one who understood what he wanted to achieve, and the president had not garnered support for his position, when he died, so did his China policy. As Truman began his presidency, and looked to the State Department for guidance, they took US foreign policy in a direction more in line with the Department’s own thinking about the insignificance of Sino-US relations. This paper examines the policy changes made by the State Department under Truman and how its view of China differed from Roosevelt’s. These changes of policy and method of leadership in foreign policy allow insight into the problems that FDR’s methods and policy had, and their impact
on the outcomes of wartime Sino-US relations, particularly as it left China very vulnerable when negotiating its place in the post-war world. It was not only the global conflict that impacted on post-war Sino-US relations, but also the internal struggle within FDR’s administration. These conflicts, and their influence on Sino-US relations, played a large role in shaping the modern world by establishing the hostile basis for post-war Sino-US relations.

Faith, penance and the Pacific World
Prof. Hilary Carey
University of Newcastle, NSW, Australia

This paper will contribute to a collaborative session on the Pacific which has been sponsored by the Australian Historical Association. Norfolk Island, Van Diemen’s Land and the other penal colonies of eastern Australia formed part of the British penal empire which enforced the political and social norms of distant powers. The Pacific coast of Australia and its surrounding islands was used by the British to locate penal colonies to exile, confine, punish and, possibly, reform its recalcitrant people. For much of its history, religion was incorporated into different penitentiary regimes as a means to control and contain convicts. Religion was therefore central to the imperial regime though the relationship between religion and punishment was always contested on administrative, personal and theological grounds. This paper will consider the role played by religion at different penal colonies in Australia and how the failure of religion alone to ensure reformation of character led to the institution of harsher penal regimes and, ultimately, the abolition of convict transportation.

Conflicting Agendas? How a Female Convert Negotiated Faith and Conflict in the Colonial Empire of South Africa
Ms. Claire Cooke
University of Western Australia, Australia

In this paper I explore the intersection of empire, faith and conflict from the perspective of an indigenous female convert in South Africa and her impact in shaping not only the mission outreach, but also the colonial empire. I build on mission studies which have recently begun to consider the role of female converts in establishing mission outreach programs and how these converts were placed in a position of conflict with their communities due to their affiliation with the missionaries.

I examine the life of convert, Charlotte Maxeke, who helped to establish a mission outreach program in South Africa, and the conflict she negotiated between her religious beliefs and the empire. Conflict occurred on many levels of Maxeke’s life, especially during the 1920s and 1930s, when there was a gendered shift in the colonial microlabour force. Maxeke spoke publicly about the conflict this caused on numerous occasions, offering a unique opportunity to explore the intersection of empire, faith and conflict from an indigenous perspective. I thus explore how Maxeke promulgated for indigenous women to remain within the home raising children, while their husband worked. I argue that the Christian model of family she advocated brought her faith into direct conflict with the empire, which encouraged indigenous women to enter domestic service. Consequently Maxeke, and her attempts to challenge the agenda of the empire, provide a unique case study for religion and conflict within the colonial empire of South Africa from the perspective of an indigenous female convert.

"Faith and renewal of an imperial conscience : Emperor Charles V and the Battle of Mühlberg (1547)"
Prof. Denis Crouzet
Paris-Sorbonne University, Centre National de la Recherche Scientifique & Centre Roland Mousnier, France
During the battle of Mühlberg, the Emperor Charles V took down the army of the Protestant League of Schmalkalden. Within the following months, the Emperor creates, via the "recès" of Augsburg, a policy of Catholic restauration, in which he takes part personally. And this policy is also the one of the restauration of the unity of the Holy German Empire. The purpose of this paper is to highlight the means put into action by Charles V in order to re-unify Germany in the Catholic faith. I will show that this restauration was led through some procedures of re-symbolisation of the imperial authority in the heart of which lies a process of "clementia" vertu exhaltation and of the dispensation of political "reason".

“Venice and the Crusade in the Fifteenth Century”
Dr. Elisabeth Crouzet-Pavan
Université Paris IV-Sorbonne, France

In the popular mind, Venice’s crusade activities reached their apogee in 1204 with the capture of Constantinople and essentially ended in 1291 with its loss of its mercantile quarter in Acre, the last major Latin enclave in the Levant that fell to the Mamluks in that year. Such a vision is erroneous, as this exploration of Venice’s fifteenth-century crusade involvement will demonstrate. The idea and ideal of crusade lived was a living reality in Venetian culture well after the close of the thirteenth century.

The End of Empire Security? Australia, Great Britain, the USA in the Pacific 1941-1951
Dr. Peter dean
The Australian National University, Australia

In late 1941 the Australian Prime Minister, John Curtin, had announcement that ‘Without any inhibitions of any kind, I make it quite clear that Australia looks to America, free of any pangs as to our traditional links or kinship with the United Kingdom’. A few weeks later as Singapore fell to the Japanese and the British retreated into South Asia it seemed that the British Empire had been eclipsed in the Pacific.

Through the lens of alliance relationships and Australian strategic policy this paper will assess the extent which Australia moved away from Imperial Defence and embraced a new relationship with the USA. It is argued that there was no alliance with the USA during the Pacific War rather the relationship was formed on the back of coalition of convenience. This coalition framework functioned smoothly throughout 1942-43 when Australian interests matched those of the US commander of the Southwest Pacific Area General Douglas MacArthur. But as these interests diverged in late 1943 Australian strategic policy was split between an increasingly difficult relationship with the US and the need to reaffirm ties with it failing Imperial protector. This paper reveals that irrespective of the signing of the ANZUS Treaty in 1951 there remained a strong reticence amongst the Australian strategic policy community to rely on the United States for Australia’s security.

The "cohabitation policy": Vatican and the crisis of ottoman pluralism (19th - 20 th century)
Asst. Prof. Giorgio Del Zanna
Universitá Cattolica del Sacro Cuore Milano - Italy, Italy

Throughout history religion has been a source of conflict, but also a factor that favored the encounter and contact between peoples and cultures. Between the 19th and 20th century, while international relations intensified, the Catholic Church became a “global” institution and at the same time grow up the crisis of the multi-religious and multi-ethnic empires, such as the Ottoman Empire,
under the pressure of economic and cultural globalization. In this area - the Balkans and the Middle East - new tensions arise from the connection between religious and national identity. Especially the Christian communities in closer contact with Europe were involved in this process. Nationalisms threaten imperial unity, while the Catholic Church – a supranational institution - developed its own "eastern policy" aimed at preserving the integrity of the Ottoman Empire, which is conceived as a space of pluralism that ensures the presence of Christian communities in Muslim societies. In this way the Catholic Church established new contacts with the Ottoman Empire and the eastern Christianity. These contacts are an important chapter in world history. The First World War dramatically swept away the Ottoman system of cohabitation, canceling or drastically reducing the presence of Christian communities in the Middle East. The end of the Ottoman Empire led the Vatican to defend cohabitation as a decisive element to ensure peace in societies marked by a strong pluralism.

A 'Civilising Mission': Religion and Imperialism in Toynbee Hall and Oxford House, 1880-1920
Ms. Emily Duthie
Australian National University, Australia

In 1884, two centres of reformist effort were established in London’s East End as residential ‘colonies’ for male university graduates of Oxford and Cambridge. Built in the heart of the city’s most notorious slum districts, these ‘settlements’ were Toynbee Hall in Whitechapel and Oxford House in Bethnal Green. Both houses occupied a significant position in the broader field of British philanthropy, social reform, cultural development and imperial expansion. Offering friendship and recreation to the urban poor, these philanthropic settlements effectively acted as a conduit from Oxbridge to the metropolis, from the privileged circles of the West End to the poverty-stricken slums of East London. The settlements’ Oxbridge connections also brought many men into closer communion with the British Empire. The stories of settlement men who moved from Oxbridge to the London slums and to careers in the wider British Empire form the subject of this paper.

This paper examines the settlement houses as sites of tension, in which contemporary ideas about poverty, social reform and religion were exchanged, contested and given practical force. Officially, Toynbee Hall had no affiliation with the Church of England, while Oxford House was established along clear Anglican lines. However, this paper challenges the tendency in recent historiography to polarise these settlements along the lines of secular welfarism on the one hand and Christian charity on the other. Drawing upon the life and work of three Oxford men, George Knight-Bruce, Edward Talbot and Henry Scott Holland, the paper explores the ‘civilising mission’ of the settlement house movement. George-Knight Bruce, the first warden of Oxford House became a bishop of Mashonaland in Southern Rhodesia, while Talbot and Scott Holland, early enthusiasts of Oxford House joined other High Churchmen in Oxford University’s mission in Calcutta. Their ‘civilising mission’ was applied interchangeably to two tasks: that of bringing the Christian gospel to the ‘heathen’ overseas, and the parallel enterprise of reaching the working classes at home.

Empire and War on the Football Field
Mr. Christopher Egan
Notre Dame University Fremantle, Australia

Abstract – Empire and War on the football field

How is Empire and War reflected in the confines of an Australian Rules Football ground? Two venues in Australia evoke strong feelings of both; Fremantle Oval is home to the Victoria Pavilion, which was built in 1897 to celebrate Queen Victoria’s Golden Jubilee. After WWII, The Barmera Memorial Gates in the Riverland of South Australia were unveiled as a striking addition to its sports field in
1953. This presentation will interpret the Memorial Gates and Victoria Pavillion's archaeoalogical and historical importance, providing a theoretical understanding of why sporting landscapes can acquire powerful symbols of both war and empire.

**German Clubs in a British Settlement: The Deutsche Klub and the Südaustralischer Allgemeiner Deutscher Verein in South Australia, 1854-1914.**

Mr. Samuel Finch  
The University of Queensland, Australia

Obstructed by a plethora of commemorative literature and family histories that concern the German community of South Australia, few studies have ventured outside of the ‘pious Barossa Lutheran pioneer’ framework. Furthermore, scholars on the subject of German migration to South Australia have yet to test their findings against the body of social, cultural and migration theory that has developed outside of Australia. Unlike Kavel and his flock of Lutheran parishioners, the founders and members of the Deutsche Klub (German Club) and the Südaustralischer Allgemeiner Deutscher Verein (South Australian General German Association) fall outside the parameters of a dulcet history of the state of South Australia. Established in 1854 and 1886 respectively, debate, negotiation – and occasionally conflict – were recurring themes in the lives of these two particular associations. Both organisations sought to simultaneously uphold their origins through the celebration of German culture and the maintenance of their links with the Vaterland and participate in the broader cultural and political life of South Australia. Not only were the leaders and members of these clubs negotiating their German, British and South Australian loyalties, the socio-economic, cultural and political makeup of the Deutsche Klub and the Verein exhibited the sheer diversity of the South Australian German community. The history of both clubs offers a contrast to the well-worn historiographical path. Contemporary newspapers, naturalisation records, state and trade union archives and personal papers reveal much of the history of the Deutsche Klub and the Verein. Through these documents, this paper shall assess the socio-economic, cultural and political makeup of both clubs, and demonstrate how they illustrated the complexity of German migrant life in South Australia - the ‘Paradise of Dissent’.

**The Female Frontier: Race and gender in Fremantle, 1829-48**

Assoc. Prof. Deborah Gare  
University of Notre Dame Australia, Australia

Women of all colours were vulnerable on Fremantle's colonial frontier. The risked, equally, the loss of land, family and a secure future. Leaving pianos adrift in the sand, Anne Whatley and other newly arrived British gentlewomen armed themselves mentally and actually to survive life in this unconquered country. Many did not survive, escaping by boat or death the challenges which the new town faced in its earliest years. They were not the only women to take up arms. On the other side of the frontier, indigenous women resisted the loss of country and the deaths of their people. Midgegooro's wife rose militantly, savagely killing a Fremantle man in front of his cowering children. Her husband was soon executed by the Governor and her son, Yagan, murdered by British teenagers. When the Swan River colony was established in 1829 it was the first ‘free’ British colony since the American Revolution. This paper considers life in Fremantle as it was experienced by women on both sides of the early frontier, including the many examples of calamity, danger, dispossession and domesticity.

**Religion and Empire in the South Seas in the First Half of the Nineteenth Century**

Dr. John Gascoigne  
University of New South Wales, Australia
Using the records of the major Protestant missionary movements in the first half of the nineteenth century as a case study this paper will examine the extent to which it can be said that missionaries were natural allies of empire. It will take New Zealand and Tahiti as its major case studies of the way in which missionaries were linked with the expansion of the British Empire in the former but not the latter. This will link with more general considerations about the points of divergence as well as convergence between missionaries and those advocating an expansion of empire. In doing so the essay will seek to sketch the range of historiographical views on the relations between missionaries and empire. This will include consideration of the extent to which the Comaroffs’ analysis of the impact of missionaries on indigenous life in South Africa can also be applied to indigenous-missionary relations in the South Pacific in the early to mid nineteenth century.

Interpretation, Reinterpretation and misinterpretation of Colonial ethnography in post-colonial North East India

Dr. Paokholal Haokip
Pondicherr University, India

Interpretation, re-interpretation and misinterpretation of colonial accounts in Post Independent North east India.

A perusal of the title will indicate that ethnic conflict; ethnic mobilisation often leading to Genocidal warfare has been popular and subjected to highly skilled debate in the realm of social science. Warfare in Tribal societies such as Naga and Kukis is frequently mark by blood feuds, revenge and hostilities but does not usually entail a large scale campaign leading to genocide against the rival groups.

However in the post colonial era, often there arise question such as, was Genocidal warfare in tribal societies a product of colonial induced conflict? For Instance, the primary task for the colonial master was to create a frontier or boundary line demarcation, for the sole objectives of their administrative convenience. A glaring example, when C.S Elliot took charge as the chief commissioner in North East India, his foremost duties was to convert the Naga from “Warlike marauding to peaceful race” thereby setting up several frontier posts through which the government will act as a civilising influence. This legacy bequeath by the colonial masters were interpreted by various scholars belonging to different ethnic groups to suit their existence as a nation thereby pressing the complex and contested past into a serviceable political ideology to fight contemporary battles. This paper will be divided into two sections as follows

The first section will underline a brief overview of the historical roots of inter tribal conflict between KUKI and NAGA in North east India.

The second sections will address issues pertaining to KUKI-NAGA relations based on interpretation, reinterpretation and misinterpretation of colonial ethnography.

Keywords: Northeast India, Kuki-Naga, Blood Feud, Colonialism, Ethnic cleansing.

‘The Cape Inquisition’: Boycott, Legitimacy and the Rule of Law during the Anti-Convict Agitation of 1849-50
Mr. Chris Holdridge
University of Sydney, Australia

In October 1848, the Cape Colony was declared a destination for ticket-of-leave convicts from Britain and Ireland. With an elected colonial legislature imminent, and with slavery abolished only a decade
before, white convicts threatened an aspirant image of respectability and civic responsibility. Based in Cape Town with regional sub-branches throughout the colony, an Anti-Convict Association was formed to oppose the scheme. Aware of concomitant agitation against convict transportation in the Australian colonies, the Anti-Convict Association drew inspiration from the protest repertoires of reform movements in Britain, particularly the Chartists and Anti-Corn Law League. Mass meetings were held, and petitions signed. However, it was The Pledge, an extensive boycott of supplying or co-operating with Government offices or the military, which caused the most extensive challenge. With Cape Governor Harry Smith refusing to send the convict ship Neptune away, and the perceived abuse of power by the Colonial Office under Earl Grey in deciding to send convicts, colonists laid claims to the constitutional right to resist unjust laws. Members of the unelected Legislative Council were harangued and pelted with excrement, and burnt in effigy, whilst the Cape Supreme Court faced challenges to judicial independence. This paper argues that the Anti-Convict Association negotiated the language of legality and loyalism by bringing the rule of law under strain in the colony. United in seeking constitutional reform, Dutch and British colonists drew a contrast between orderly resistance and open rebellion. With a labouring poor of Indigenous Khoikhoi and ex-slaves, rebellion posed a destabilising threat to the settler economic order, an economic order which many Dutch and British settlers sought to further entrench. Wedged between frontier wars with the Xhosa in 1846-47 and 1850-53, and the Kat River Rebellion of Khoikhoi in 1851, the Anti-Convict Agitation of 1849-50 has often been framed as a localised, pacific occurrence. However, the global reach of reformist methods is evident in the Cape agitation, where coercive means were used effectively as claims to constitutional rights.

**A Dancer amid the Conflict between the Empire of Japan and China: Xiao-bang Wu’s Artistic Activities from 1938 to 1941**
Assoc. Prof. Yukiyo Hoshino
Nagoya University, Japan

This paper examines how Xiao-bang Wu (1906 – 1995), among the most important dance masters in modern China, sought a path through the conflict between the Empire of Japan and China from 1938 to 1941. As early as 1926, Wu had joined the Communist Youth League of China, and was studying at the Central Military Academy in Wuhan. The school closed however before his graduation. This was a difficult period for a young communist to live in China, and so Wu fled to Japan for a time, where he encountered German modern dance. It seems a remarkable instance of both ambivalent and adaptability that Wu later used the dance he had studied in Japan for anti-Japanese activities. This paper focuses on Wu’s anti-Japanese activities at the Chinese-French drama school in Shanghai and the Charity School in Chongqing, at the same time paying attention to his connection with playwrights and other artists, and analyzes his teaching and creations during that period. Finally, some consideration is given to how Wu took advantage of his study in Japan for his anti-Japanese activities.

**Killing Faith: How African Christianity Reshaped European Beliefs**
Assoc. Prof. Robert Houle
Fairleigh Dickinson University, United States

In 1899, in the colony of Natal, British officials tore down a church affiliated with the American Zulu Mission. This was not an isolated incident as a number of other churches met similar fates both in Natal and elsewhere, and these were not “Ethiopian” institutions but rather mainline denominations led by Africans but still formerly connected to missions. Less dramatic forms of disassociation occurred elsewhere as officials sought to distance themselves from what had once been a relatively cozy relationship between themselves and those involved in the Christianization of the continent.
Why the shift? This paper will argue that it was not a coincidence that just as African Christians began to insist on their place among the brotherhood of Christ in the late nineteenth century, European colonialists increasingly turned to new pseudo-scientific explanations of race to understand the world around them. Colonialism and Christianity may have gone hand-in-hand in the very earliest moments of the colonial project as the Comaroffs suggest, but this was no longer the case by the early 1900s when African Christians fused their sacred claims with expectations of secular equality. It was a powerful message made difficult for colonialists to ignore because they shared the same religion with the same theological underpinnings. But it was a message that threatened to unravel the colonial project and faced with the possibility of lost authority many officials, consciously or not, turned away from the foundational principals of their Christian faith in order to maintain exploitative colonialism.

Race, in the end, trumped religion, and European officials spent the following years building a new intellectual architecture largely impervious to an argument of shared faith. In other words, just as African Christians (this paper will include examples from Natal, Cape Colony, Bechuanaland Protectorate, and Namibia) began to take the faith seriously, Europeans found new ways to not do so. Perhaps it comes as no surprise that at this time atheism gained a serious foothold in Europe.

Illusory Islands? Racial and Cultural Mixing in early Twentieth Century New Hebrides/Nouvelles-Hébrides
Prof. Margaret Jolly
ANU, Australia

This paper will explore racial and cultural mixing between indigenous peoples and European settlers in the early twentieth century colonial condominium of the New Hebrides/Nouvelles-Hébrides where conflict between empires and faiths was intense. Through a reading of Isles of Illusion: Letters from the South Seas (“Asterisk”, editor Lynch 1923) and the novel Gone Native: A Tale of the South Seas by “Asterisk” (1924) alias Robert Fletcher, it focuses on intimate relations between European men and indigenous women. Both genres of writing suggest differences between Anglophone and Francophone settlers in the ethos of inter-racial relations and the recognition of children born of inter-racial unions. How far is this imputed difference apparent in a broader reading of British and French colonial archives? How did competing Christian faiths shape the conflict of empires? What might this tell us about similarities and differences between French and British renditions of the relation between the valorization of human universals and racial and cultural differences in their respective imperial imaginaries? How might we situate this discussion in contemporary debates about mixing, hybridity and métissage?

‘Wild’ Boers and ‘dignified’ Africans: Australian soldiers’ perceptions of the ‘other’ in South Africa, 1899-1902
Dr. Effie Karageorgos
Flinders University, Australia

Britain’s decision to fight against the Boers in South Africa in 1899 involved a reaffirmation of past imperialist ideas, incorporating also Social Darwinist theories that stressed the superiority of ‘whiteness’. The framing of the war in terms of coloniser and colonised allowed British authorities to justify their claim to South Africa, and also determined perceptions of Boers and Africans. Popular thought was consumed by these ideas, also espoused by a technologically improved commercial press, which painted Boers as ‘dirty’ colonial tyrants, and Africans as naturally inferior subjects in need of British assistance.
The call for military aid by the British provoked differing responses among the Australian colonies. It came in the midst of an Australia-wide debate about future relations with Britain, with ideas ranging from those who wanted to retain strong ties, to others who wanted a completely independent Australia. However, the popular press followed the British lead closely, framing the conflict largely in terms of Empire and positioning Australia as a close military ally. As a result, Australian and British public opinion towards protagonists in South Africa can be directly compared.

The initial rush for enlistment by Australians does indicate that the war was popular in its early stages, but the letters and diaries of men who fought suggest that loyalty to Empire was not a predominant theme in their minds, although many did see themselves, ultimately, as British subjects. Despite the apparent jingoistic views of those in the lower to lower-middle classes towards the war, the Australian fighting men, most of whom originated from the same class base, did not all appear to share these opinions. In contrast to direct statements of Boer incivility in parliament and the press, Australian soldiers frequently expressed an affinity with Boer soldiers, sympathy for civilians and, less so, admiration for Africans in their personal records. Thus, despite popular views on the home front, Australian soldiers frequently created their own assessment of the portrayed ‘other’ in South Africa.

Purveyors of Empire, Faith and Conflict
Professor Michael (Mack) McCarthy
Maritime Museum of Western Australia, Australia

In the pursuit of empire ships were the transports of administrators, merchants, preachers, immigrants, labourers, sailors, whores and the military—an interlinked and almost immutable stream of humanity crossing the oceans from the times when (with the exception of the pyramids) ships were the greatest and largest structures ever produced. Though the great Admiral Cheng Ho can be viewed as a pacifier, those who followed him invariably pursued the maxim of J.P. Coen who, as he established the VOC in the Indies, wrote 'we cannot trade without war, nor make war without trade'. This sentiment was often apparent in Australia’s region: in Macassan dealings with Indigenous peoples; during the nineteenth century race for hegemony by Britain and France; throughout the subsequent ‘Pax Britannica’; and again in WWII. In this illustrated lecture extraordinary maritime artefacts in the form of shipwrecks and relics will illuminate the desperate quest for empire, the contest of faith and the rise of conflict at sea.

Bellum iustum: hagiography and Venetian imperialism in the later Middle Ages
Dr. Karen McCluskey
University of Notre Dame Australia, Sydney, Australia

The presence of the relics of Mark the Evangelist in Venice, and the myth of his providential link to the city, gave rise to Venetian assertions of religious and moral superiority throughout the Middle Ages. Considering their city an apostolic foundation and God’s pre-eminent locus sanctus, Venetian mythology perpetuated this view by suggesting the city had a special calling to spread the word of God. Their perceived vocation was articulated at the end of Mark’s gospel, where Christ commands the apostles to “Go to all the world and preach the gospel to every creature.” [Mark 15: 16] Girded by Augustinian and Thomistic theories of bellum iustum or just war, the passage was often cited in defence of Venetian imperialism in Eastern Europe and the Holy Land. The allegory appears quite early in Venetian hagiography, both written and visual. This paper seeks to explore the political nuances of Venetian hagiography, with regard to the Lives of Gerardo da Venezia and Leone Bembo. It will highlight the role of these saintly biographies in promoting and indeed justifying Venetian hegemonic powers within an incontestable hagiographic tradition.
Loyal Women Citizens of the Empire: The AWNL and the Great War
Ms. Fiona McLeod
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World War I came at a time when the British Empire was pre-eminent in the world. This paper explores the Imperial context of the war, from the perspective of patriotic women. It demonstrates that, far from being a convenient trope and propaganda tool, the Empire connection held particular significance for certain groups of patriotic, Australian women. It takes as a case study a pre-eminent women’s social and political organization, the Australian Women’s National League (AWNl).

The League boasted a membership of over 50,000 women at the height of its popularity during World War I, and had branches throughout Victoria and in southern New South Wales. It was intensely political and closely aligned with conservative politics and prominent social figures.

Women’s place in the Empire underpinned the work of the AWNL and it fitted neatly into the milieu that has been described as “imperial ladies,” who engaged in a female imperialist mission of organised empire building around the turn of the century. Their rhetoric emphasised the ideal of the Empire as a force for good in the world, and reserved for women – for mothers – a special place both real and symbolic. The women of the League believed that the Empire called them to a unique form of patriotism, as enfranchised British citizens.

This paper proposes that the Empire motivated the AWNL to support the war and provided the framework for its response. It examines the rhetoric of the League, which drew on pre-war imagery of the feminine Empire and conflated the honour of the Empire with the capacity of women for service and self-sacrifice. The AWNL represents those patriotic women for whom citizenship could only have meaning within the Empire, and loyalty could only be expressed through personal sacrifice in pursuit of the Imperial agenda. Their wartime experience demonstrates how patriotic women conflated citizenship with patriotism, loyalty and the Empire and were unable to conceive of a citizenship that existed outside this triumvirate.

Henry Tate (1873-1926): British Empire, Faiths and World War 1 (1914-1918)
Dr. Christine Mercer
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The Gallipoli campaign has been immortalised with extensive literature, art, songs and films. Gallipoli also challenged people’s religious, campaign objectives and authoritarian faiths. Additionally, the conscription plebiscites of 1916 and 1917 generated their own specific outpouring of art and music.

This paper look at Melbourne-born polymath and musician Henry Tate (1873-1926), and a number of influential circles to which he belonged. He was a fervent nationalist and public patriot who extolled the heroic deeds of the soldiers fighting for the British Empire; yet, his private pacifism came into conflict with this same war and conscription. His turmoil was expressed in pre-concert talks, poems, musical compositions and lectures (1914-1919).

While using Melbourne’s artistic and public wartime events as a canvas, I discuss Tate’s promotion of his patriotic jingoistic ideals in songs and, in contrast, his anti-conscription lyrics. Importantly, I look at his paradoxical work The Australian (1914-1917), which is based on the banned book, The Straits Impregnable (1916), written by his friend Sydney de Loghe. Selections of artwork and literature will be screened to enhance my presentation.
Much of the research for this paper covers new ground, and brings a different perspective to literature and the importance of Tate’s music generated by the Gallipoli campaign. Much of material used is from Tate’s unpublished manuscripts, which are located in the archives of the National Library Canberra, Grainger Museum (University of Melbourne), State Library Victoria and Private Family Collections. The unpublished music was recorded in a live concert.

**Population control in imperial counterinsurgencies: Malaya and Algeria**  
Mr. Andrei Miroiu  
University of New South Wales, Australia

This paper attempts a comparison between the British and French approaches of population control during the colonial counterinsurgencies fought by these imperial powers in Malaya and Algeria between 1948 and 1962. Recent interest in colonial small wars, spurred by contemporary military campaigns in the Middle East, Central Asia and Africa, has led to the publication of solid literature in the field, but most of it views these campaigns either as individual events, or treats them in the framework of a “national tradition of warfare”. Looking comparatively at one campaign widely hailed as an astonishing success and possible example for other counterinsurgencies (Malaya) and at one won militarily but ending in ignominious political defeat (Algeria), this paper is especially interested in how governments dealt with the issues of controlling local populations and isolating them from the insurgents, as a prerequisite in winning what the authorities perceived as “Maoist-inspired conflicts”. The main dimensions studied are internal dislocation and deportations, the creation and operation of military-civilian teams for contact with the local population, the creation of resettlement camps, the issuing of identity papers, the control of movement, food rationing and control, summary executions and public display of the bodies of civilians as well as psychological warfare against civilian populations. The analysis moves beyond a narrow national framework of analysis and furthers the argument that colonial counterinsurgencies were extremely brutal affairs, conducted with disregard to internal and international law; it also argues that imperial governments specifically targeted vast categories of peaceful citizens as potential enemies and pursued victory against insurgents to a large degree through deliberate control of the bodies and minds of the population.

**‘Standing Side-By-Side with the Mother Country in China’: Imperial Defence, Australia and the Boxer War**  
Dr. Benjamin Mountford  
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In September 1900, 450 Australian Marines arrived in Northern China to assist with Britain’s response to the Boxer Uprising. Small in terms of the overall British presence (and dwarfed by the colonial contribution in South Africa) the Australian China force provided useful material support. More importantly, however, they offered symbolic reassurance. An Antipodean contribution, Joseph Chamberlain had predicted, would help foster an impression of the ‘omnipresence of available British resources’, creating a ‘secret moral effect’ in East Asia. To many observers, the deployment of Australians alongside British and Indian forces provided a tantalising glimpse of the potential power of a federated British Empire and reassurance of London’s ability to deploy white troops in the Pacific. For the Australians meanwhile, it offered a chance to showcase their commitment to the imperial cause. Antipodeans, the Victorian Commander Frederick Tickell reflected, would celebrate the image of the “eldest-born” [India] and the “baby” [federated Australia] standing side by side with the mother country in China’.  

Drawing on a range of archival sources, this paper sets out to explore how Britons at home, in China and in Australia perceived the colonial contribution to the Boxer War and its implications for
Britain’s imperial future. In particular, it uses the Boxer episode to investigate a growing awareness of the importance of ‘Greater Britain’ to the maintenance of British interests in Asia.

Sir George Grey – A Life at the Fulcrum
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Western Australian Maritime Museum - ref Dr M McCarthy, Australia

This paper will look at the life of Sir George Grey, a man whose career revolved around the intersection of faith, conflict and empire. One of the most prominent antipodean politicians in the second half of the nineteenth century, he was called upon to calm conflict and govern three colonies on two continents during five decades of public service. A man whose uncommon faith and personal beliefs would often lead him into difficulties with his colonial superiors, his determination to work for the best interests of the colonists he governed, as well as that of the indigenous populations, saw him leave a legacy still honoured and respected today.

By examining the early formative experiences of Grey’s life, this paper will illustrate how the well known politician of his later years was crafted in the forge of his early education, military service and exploratory journeys. Through these experiences we can trace the development of the principles and political views that caused him to pursue goals against his own self interests, take steps other colonial officials would never dream of and prevent potentially terrible conflicts with indigenous inhabitants of three distinctly different cultures.

The Myth of “Islamic Terrorism”: Religion, Politics and the Making of Terrorism in Pakistan
Prof. Eamon Murphy
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Ever since 9/11, “Islamic terrorism” has been regarded by Western political leaders, the media and a great number of academics and terrorism experts as the most serious security threat facing Western countries and their allies. Pakistan in particular has, with some exaggeration, been singled out by as a failing, impoverished, politically unstable, nuclear armed state dominated by so-called fanatical “Islamic terrorists” who threaten the security of the rest the world, particularly the West. This paper will demonstrate that the root causes of terrorism in Pakistan have little to do with the teachings of Islam but rather lie in more mundane political, social and historical developments. The term “Islamic terrorism” is not only inaccurate, unfair and insulting to the vast majority of Muslims but has also contributed to the growth of Islamophobia throughout the Western world.

From Torah to Terror? An examination of Zionist ideology in Palestine
Dr. Sandra Nasr
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The suppression and displacement of existing populations through colonial occupation has been a very common phenomenon. Even a cursory survey of ancient and modern history reveals a consistent pattern of conquest, occupation and subjugation of one group by a colonising force that possesses the means, desire and favourable circumstances to do so. The Zionist project to establish a political and geographical homeland for Jews that emerged in the late 1800s was not, however, just another colonial enterprise born of mercantile expansionism. At the very core of Zionism is an ideology of superiority, separateness and entitlement which has its origins amongst doctrines found in the earliest Jewish religious teachings - the same teachings which underpin the modern state of Israel’s establishment and the conduct of its military occupation and colonisation of the Palestinian Territories. According to these teachings, the Jews are ‘God’s Chosen People’ with whom God has made His ‘Covenant’ to ‘give’ to the descendants of Abraham a ‘Promised Land’ which God would
assist to ‘cleanse’ of its previous inhabitants for their sole benefit. This ideology which preferences the rights of one group over another continues to preclude a peaceful and just resolution of this long-standing conflict.

'Empire, Faith and Conflict' and the Murdering Gully Massacre
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National Centre for Indigenous Studies (Australian National University), Australia

The Murdering Gully Massacre occurred in 1839 in the Western District of Victoria, where 40 Aboriginal men, women and children were slain by white station hands. Whilst the massacre is alluded to in colonial correspondence (both government and private) and regional histories, the information has never before been analysed in its entirety. My research unites this analysis with oral history gathered from both Aboriginal and non-Aboriginal peoples possessing knowledge of the massacre. The use of post-colonial theory enables the voice of the victims of the Murdering Gully Massacre to at last enter the public domain.

My proposed paper will discuss how the Murdering Gully Massacre provides an excellent example of the intersection between the ‘Empire’ of Great Britain, the ‘Faith’ colonisers held of their supposed superiority over Aboriginals, and the ‘Conflict’ which inevitably arose between the colonisers and the Aboriginal peoples of Australia.

Fr Martin Griver and Spanish Catholicism in a British colony.
Mr. Odhran O'Brien
University of Notre Dame Australia, Australia

The Catalan, Bishop Martin Griver made a unique contribution to the Western Australian religious and social landscape. Most significantly, in addition to his strong pastoral abilities, he succeeded where several other bishops, locally and in the eastern colonies of Australia, failed – he created a strong and positive relationship between the Church and State. Much of the scholarship relating to the Catholic Church in Australia has concentrated on the rise of the Irish in the Church and its hierarchy. Yet little attention has been paid to missionaries, such as Griver, from continental Europe and their contribution to the development of religion in the Australian colonies. This paper will demonstrate through the life of Martin Griver that our religious formation has been influenced by a broader diversity of cultural backgrounds than that recorded by our history. Griver’s life in Western Australia began with his arrival in December 1849 as a young priest in the company of thirty-eighty predominantly Spanish Benedictine monks. He soon became part of the Spanish missionary tradition in Australia, which was then a series of largely Protestant British colonies. Guided by ideas and experiences from Spain, he believed priests had a central role to play as a positive and influential social force within a community. With this concept in mind, he spent years travelling the outback going wherever the scattered members of the Church of Rome needed him. Similarly, he felt it was a pastoral obligation to improve the welfare of the poor, the convicts and the youth. As a result of his diligence and tenacity for missionary work Rome appointed him Bishop of Perth in 1873. He mobilised the growing number of Catholics to successfully petition the government on social issues such as education and poor-relief. His episcopacy is part of the underexplored story of the colony’s missionary history and that of faith in the British Empire.

Game of Thrones: The Enduring Powers of Monarchy in a Post-Imperial Age
Dr. John Rees
University of Notre Dame Australia, Australia
The paper considers an under-recognised paradox of the contemporary world: in a post-imperial age shaped by the agendas of modern nation-states and the demands of advanced capitalism, why has the political influence of monarchy remained and, in some instances, increased? Three arguments are presented in response to the question posed. Firstly, monarchies are indeed prevalent worldwide and in many contexts they are centrally important actors in the exercise of power. A brief survey and analysis of monarchies in international relations is offered. Secondly, the enduring power of monarchy as a type of power can be understood via five dynamics: ‘glocality’, ‘unity’, ‘pageantry’, ‘religion’ and ‘democracy’. Each dynamic is defined and analysed, drawing on historical themes and contemporary political examples. Third, the enduring powers of monarchy help to reconstitute a) an understanding of the sources of political power, b) the relation of tradition to modernity, and c) the emerging agendas of world affairs. The impact of each theme on the intersection between empire, faith and conflict is considered.

Islamic Historiography, Historical reality or textual reality
Mr. Amir Rezapourmoghadammiyandabi
University of Newcastle, Australia

Islamic traditional accounts claim a distinguished identity for the Muslim community and its prophet in late seventh century Medina. This idea has become naturalised as common sense knowledge due to centuries of repetition. The given accounts are naturalised to the extent that even scholars in the opposing camp unconsciously consider the given knowledge as “reality”, despite questioning that “reality” in the next step. However, my present study considers this given “reality” to be a construct of narration; an “imaginary” materialised by Islamic historiography, mostly developed under the reign of the Abbasid Caliphate.

The History of Tabari (scribed between the mid-ninth and early tenth centuries) became a benchmark in narrating the Islamic empire’s “imaginary” myth since its production. With regards to Islamic empire, the role of historiography seems very important. There is a mutual relationship between Islamic historiography and Islamic empire (and later Islamic state in the Modern era). The Islamic historiography creates a culture which supports the Islamic state while it is the state which in the beginning has created the historiography. As the time passes and society changes, this is the Islamic empire/state that tries to preserve the supportive culture via reiterating and reinforcing the “Imaginary” that is given by earlier historiography.

With regards to the creation of Islamic historiography I will recognise the existence of a variety of discourses which were influential as the Islamic foundation myth was constructed. In this regard the proposed article discusses the context in which Tabari’s narration of Islamic foundation took form. The research describes the paradigmatic inventory upon which the History of Tabari builds its narration of “imaginary” Medina. Based on the described context, and the inventory employed, the paper proposes existence of at least two different identities before the consolidation of Islamic identity as we know it today. There are hints that make it possible to propose the current notion of Islamic “reality” as the product of the Abbasid identity-making project, centuries after the “imaginary Medina”.

Thomas Sanders, “Holy War and Infidel Incursion: Mountain Peoples’ Response to Russian Expansion in the Caucasus”
Dr. Thomas Sanders
US Naval Academy, United States

Here I will explore the religious reaction of the peoples of the eastern Caucasus Mountains to the incursion of the Eastern Orthodox Russian Empire into their homelands. Blending elements of both
Sufi and Sunni Islam, Imam Shamil and other religious leaders of the Chechens and other mountain peoples organized Islamic resistance to Russian expansion in the 19th century in the form of a jihad. Both sides in this encounter wrapped themselves in spiritual justifications, but the response of the mountain peoples was more explicitly religious. Islamic institutions, values and identity allowed Shamil to craft the most effective and enduring non-European opposition to expansion of the Russian empire between the Napoleonic era and the Russo-Japanese War.

Religion and Sovereignty in Early Modern Empires: A Reappraisal
Prof. Douglas Streusand
Marine Corps Command and Staff College, United States

Among the numerous historical cases that conference title “Empires: Faith and Conflict” evokes, the conflicts between the Ottoman Empire and its Christian rivals may claim pride of place. Although many historians regard the conflicts in that light—Bernard Lewis describes Ottoman expansion as the third wave of Muslim expansionism against Christendom; Paul Wittek considers warfare against Christians the sole basis of the Ottoman Empire’s legitimacy—this interpretation is both shallow and incomplete. It owes a renewed vogue to the retroprojection of Samuel Huntington’s “clash of civilizations” hypothesis; the inadequacy of the interpretation demonstrates some of the weaknesses of the hypothesis.

This paper will argue that the major empires of the early modern era had complex ideologies in which religious identity and piety had vital but not dominant roles. The Ottoman Empire will receive the most attention but the paper will also address the Hapsburg, Valois, Safavid, and Mughal Empires.

The paper will have three parts. The first will discuss the two disparate aspects of religious legitimacy: the ruler as warrior for the faith and the rule as guarantor of orthodoxy and symbol of piety. Great conquerors, such as Mehmed II and Akbar, rarely emphasized personal piety and the enforcement of religious law.

The second part will explain the dynamic and multifaceted articulations of sovereignty in these empires. It will consider titulature, physical symbols, court rituals, and narratives. The empires stated their sovereignty in disparate ways because they sought to appeal to different audiences.

The third element of the paper will argue that conceptions of legitimacy underwent a fundamental transformation between the beginning of the sixteenth century and the end of the seventeenth century. Conceptions of universal sovereignty gave way to more restricted and particular forms of sovereignty, generally tied to specific forms of religious orthodoxy. This transformation has received much attention from European historians but occurred in the Islamic world as well.

Missionary teaching and violence in early nineteenth-century New Zealand
Dr. Geoffrey Troughton
Victoria University of Wellington, New Zealand

From 1814, early Church Missionary Society (CMS) missionaries to New Zealand often represented their mission as bringing a ‘gospel of peace’ to Māori society. Subsequent commentators frequently accepted this assessment and celebrated their peacemaking exploits: missionaries had been peacemakers; their gospel of peace had led Māori to convert to Christianity, and helped bring an end to intertribal violence and warfare. The precise role of missionaries in the decline of intertribal conflict has been widely questioned in recent decades, and for a variety of reasons the missionary contribution has not received much attention in accounts of New Zealand’s peace tradition. Indeed,
recent accounts have been more likely to emphasise the failings and ambiguities of the missionary enterprise — and even its intrinsic ‘violence’. Consequently, missionary peace teaching has received little sustained attention. This paper assesses these changing attitudes to the relationship between the missions and peace in New Zealand. It examines CMS missionaries’ conceptualisation of the peace-making task, and its place in their missionary programme, before reflecting on the ongoing significance of the missionary peace motif.

Anti-Jewish sentiment in pre-WWII Lithuania: ‘anti-semitism’ as retaliation for Soviet oppression
Dr. Milena Vico
University of Notre Dame Australia, Australia

The murder of Jews in Lithuania lasted throughout the German occupation from June 1941 to July 1944. Although figures about the number of people exterminated are rather uncertain, it is estimated that by December 1941, 80% of the Lithuanian Jews had been annihilated. Fewer than 22,000 Jews survived from the pre-war Jewish population of around 228,000. The genocide of the Lithuanian Jewry was particularly unique because of the voluntary participation of segments of the local population and for the swiftness in which the pogroms took place, even as the German occupation was commencing on June 22, 1941. The Nazi propaganda had succeeded in exploiting anti-Bolshevik and anti-Jewish feelings that had existed among segments of the Lithuanian population during the twenty years of independence and in implementing anti-Semitic policy with the full cooperation of the local authorities and police. Why did it happen? Ethnic Lithuanians were hostile to the Jews whom they considered responsible for the hardship and terror that the country had had to endure under the period of the Soviet occupation from 1940 to 1941. Thus, in reparation for the hardship suffered by the Lithuanians, the genocide of the Lithuanian Jews was widely perceived as a legitimate compensatory measure.

Communism, Commonwealth, and Communion: the visit of the Archbishop of Canterbury to Australia in 1950
Mr. Michael Whiting
Flinders University, Australia

In 1950 Australia had its first visit of an incumbent Archbishop of Canterbury. In his speeches and sermons, Geoffrey Fisher focussed on political and social affairs, as much as on church affairs. Given Fisher’s public statements, what was the purpose of this visit? What were the implications for Australian church governance?

In talks on national radio and to church gatherings, Fisher made references to an 'England rearming', to 'Imperialist Communism', and to the threat of conflict and war. This paper argues that Fisher, believing the British Commonwealth to be a bulwark against Communism and identifying the Anglican Communion with the Commonwealth, gave a public political emphasis to his ecclesiastical authority. The paper further examines how Fisher’s views of church governance contrasted with prevailing disputes about governance and authority in the Australian church. The paper shows that despite loyalty to the 'English' roots of Anglicanism many Australians were already realigning their public Anglicanism with their private identity as Australians.

This paper reappraises the impact of the visit on Australian Anglican church governance, and on Australian links to the Anglican Communion, by contrasting ideas of Anglican belonging and behaving. The visit was practical and symbolic, influential in shaping the place of the Anglican Church in the Australian social, cultural and ecclesiastical landscapes for a generation.
From curios to war trophies: ethnographic collecting and national-colonial sentiments of the Australians in ex-German New Guinea, 1914-1920.

Dr. Christine Winter
University of Sydney, Australia

In 1914 the Australian Navy and Military Expedition Force (A.N. & M.E.F.) occupied German New Guinea, and remained there as a military administration until the transformation of ‘ex-German New Guinea’ into a League of Nations Mandate. This paper will examine the sentiments and emotions involved in collecting ethnographic objects and sending them to the Australian mainland for inclusion into a future war museum. What were individual soldiers trying to achieve, what was the military administration trying to prove by their symbolic actions? Military achievements of a rather peaceful handover and occupation? Ownership and national pride? What hopes and desires were attached to expanding the colonial reign of the young nation, and why was the appropriate space to exhibit tangible prove of it envisaged to be the war museum, that in turn on becoming the Australian War Museum rejected the ethnographic donations.

Stage Performance Propaganda in the Sino-Japanese War (1937-1945)

Dr. Tao YANG
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This study examines the traveling stage performance in the Sino-Japanese war, to compare the situation on both sides of China and Japan. After war broke out in Shanghai in August 1937, thirteen dramatic troupes were organized, and immediately went to interior China to disseminate anti-Japanese propaganda to the general populace. These troupes were formed by theater and cinema activists. On the other side, several Japanese touring theatrical groups were organized and dispatched to interior Japan and mainland China also from 1938. These groups were formed by comedy performers of Japanese traditional rakugo and manzai. Each side of China or Japan to the conflict endeavors in every possible way to influence war-time public opinion, both at home or abroad. In this paper, firstly, I will consider the organizations which lead the troupes in both sides. Secondly, I will approach the troupes from geohistorical perspective, focusing on the mobility of the itinerant companies. Principal companies pick up here are “Kangdiyanjudui” in Chinese side, and “Warawashitai” in Japanese side. Thorough this case study which show the faith/conflict of artists in wartime, I also want to discuss the concept of Propaganda, which using as “xuanchuan” in Chinese or “senden” in Japanese.