Proposed Senior History Syllabus NSW

February 2017 Version: Comments

The NSW Education Standards Authority (NESA), which has replaced the Board of Studies, Teaching and Educational Standards NSW (BOSTES) has released the new HSC Syllabus in Modern History.

As expected, the syllabus lacks balance in that in many topic areas it excludes the influence of religion in the shaping of history. This failing was evident initially in the BOSTES Writing Brief and was reflected in the draft syllabus (2016).

**Religion’s often indispensable role in history neglected**

The website sets out examples of how religious influences have been neglected. They are provided in order to demonstrate that the final version of the syllabus has failed to provide remedial measures. Much of this restorative information has been readily accessible to BOSTES.

“…a school’s legacy to young people should include national values and personal values and attributes such as honesty…respect for others.” *(Melbourne Declaration on Educational Goals for Young Australians pp 4-5).*

How can honesty be nurtured if prescribed content in the syllabus is misleading? How can “respect for social, cultural and religious diversity and a sense of global citizenship” be nurtured when religious motivation and achievement are ignored in the History Syllabus?

**My background:** For twenty years I have been involved in assessing syllabuses for their balance, drawing on the advice and support of historians, educators (including head teachers of History) and some church people. In addition, I was project adviser to *Belief in Action*, a NSW Department of Education publication sent to all NSW Primary Schools as a resource for HSIE studies in religion in 2004, a key person in preparing some resources on Aboriginal matters, and was a Freedom Rider in 1965 which was followed by being an advocate for Aboriginal people.

**Community & education organisations received information on Syllabus’s lack of scholarship**

I have also made available examples of concerns about the Syllabus to representatives of Community organisations, NSW Department of Education representatives on the BOSTES, as well as to syllabus writers. Examples of material previously supplied to these bodies are listed on the web pages, with some additional notes.

Questions about the quality of the syllabus, the qualifications of those who prepared it, and the historians who were drawn upon to resource it, could influence the number of students who study Senior History and the way that they are led to think.

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It will be important for teachers of History to rectify in their own programs the lack of balance, the misrepresentation and other flaws evident in the syllabus, to ensure that quality history that contributes to a well-rounded understanding is taught in schools.

However, the information and questions provided on this website should be sufficient for NESA and the Department of Education to review the Senior History Syllabus and approve some amendments to topics. For example: Apartheid (p85).Civil Rights in the USA (P82) The Fall of the Berlin Wall in Changing World Order 1945-2011 (p83). *These topics are not listed for study until 2019 – Year 12.*

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March 2017
Ref: Senior Syllabus March.docx
September 2019 Some additions
INADEQUACIES IN THE SENIOR MODERN HISTORY SYLLABUS February 2017

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1. **Apartheid:** Ignores major role of religions. Archbishop Tutu as interim leader is not named.
2. **Aboriginal Matters:** No evidence *One Blood, AUTHORITATIVE BOOK*, has been consulted.
   - No indication that representative members on the BOSTES board were advised of *One Blood*
   - Support of Christians for those in Indigenous leadership ignored.
   - Missionaries & other Christians supporting land rights advocacy and other matters ignored.
3. Why was role of church people dismissed in the **Fall of the Berlin Wall**?
   - The first freely-elected government in East Germany recognised church’s role.
4. **Civil Rights USA 1946-68**
   - Why did Syllabus writers ignore professors who said religion essential in civil rights?
   - Why was study of Rev ML King’s”Kitchen Table Experience” of God, as a turning point ignored?
5. **Arab Palestinian Israeli Conflict**
   - Why has the place of religion in the Conflict not been addressed? Albright is important.
   - “Religion is not listed – a blatant distortion of history.” Do Syllabus writers agree?
6. **Nazi Germany 1933-1939**
   - Church struggle an essential aspect of this topic. Why is it ignored? See Pinson quote.
   - **No recognition of the work of Adjunct Professor J.A. Moses. Why?**
   - *Discovering Democracy* does a disservice to students. Why aren’t teachers warned?
   - See Adjunct Professor Moses paper in Appendix.
   - **No reference to need to understand role of religion in forming German political culture. Why?**
7. **Do Syllabus writers agree that the Syllabus gives the wrong impression that churches uniformly supported Hitler?**
   - “The most active, most effective and most consistent resistance [to Hitler] came from the churches…the Confessional Church resisted to the point of martyrdom the political and religious pressures of the dictatorship.” Koppel S Pinson, Modern Germany, Macmillan, 1966, pp 512-3
8. Which NSW Department of Education officials will ensure that teachers are aware of Koppel Pinson’s quotation published in 1966? Syllabus writers apparently are unaware of the quotation.
9. Would students in a HSC examination gain or lose marks if they said a) the “most consistent resistance to Hitler came from the churches” or b) “churches uniformly supported Hitler”?
10. **Why has the Reformation been omitted?** What were its short & long term influences?
11. **Study of history shapes the young’s thinking.** Is it agreed that all need an understanding of religion’s role as it shapes the thinking of the community and continues to shape History?
12. **“Honesty Matters”** Late Prof. John Eddy SJ. (Where isn’t truth being taught in history?)
13. **Are there attempts to write religion out of NSW school history and education?**
14. **Do the Syllabus writers agree that “American Prophets” (2016) by Professor A.J. Raboteau “represents a major contribution to the history of religion in American politics”?**
   - Should the Syllabus writers review the US civil rights unit for accurate directions for study?
15. **Indigenous Rights**
   - Should students know about a range of people who supported Indigenous rights?

Ref: Inadequacies Highlighted

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INADEQUACIES IN THE DRAFT MODERN HISTORY SYLLABUS

SOME KEY QUESTIONS

1. **Apartheid** *

1. Why does the Syllabus ignore the major role of religion in the struggle for freedom in South Africa?

2. Why does the Syllabus fail to mention the critical role of Archbishop Desmond Tutu as interim leader of the anti-apartheid movement for sixteen years while the leaders were imprisoned or overseas, a contribution to which Nelson Mandela himself paid tribute?

*Note*: Justice Albie Sachs, a secularist, who was injured as a result of his stance against apartheid, praised the “clarity and integrity and honesty of [Tutu’s] vision”. He said that he himself had “connected most powerfully” with Desmond Tutu and Oliver Tambo, who had thought of becoming an Anglican minister. Sachs’s youngest son is named Oliver.

3. How can a History Syllabus be regarded as rigorous if such important elements of History as Nobel Prize winner Desmond Tutu are ignored? Michigan State University has an excellent website *Overcoming Apartheid; Building Democracy*. It devotes a section to “Religious Faith and Anti-Apartheid Activism” (http://overcomingapartheid.msu.edu/sidebar.php?id=65-258-6) and demonstrates clearly the critical role that religion played. Tutu asserted that “Faith is a highly political thing…As followers of God we too must be politically engaged.” Syllabus writers should be called upon to justify why their syllabus departs so significantly from accepted historical understanding.

2. **Indigenous Matters** *

How can a Syllabus be approved when

a) “*One Blood*” by Rev Dr John Harris, a standard work on Aboriginal missions, is ignored? If BOSTES representatives have not been supplied with a summary of Dr Harris’s work then this indicates a monumental failure in syllabus preparation.

b) There is no indication that “Massacres, Missionaries & Mistakes” 12/2009 & 3/2010 in “Teaching History”, Journal of the History Teachers Association of NSW, has been consulted.

*Note*: In May 2016 an appropriate authority asked that the syllabus committee read *One Blood* by the Rev Dr John Harris, the landmark account of the history of Aboriginal missions in Australia. I advised that a review of the book should then be made available to all representatives on the BOSTES to assist them in their evaluation of the Aborigines Unit. Advice about *One Blood* was with BOSTES well before August 2016.

It is disappointing that the inadequate teaching of Aboriginal History in schools which has been complained about by Aboriginal people and concerned individuals for generations has been perpetuated in the new syllabus. There has simply been no proper recognition of the crucial work of modern historians in the area of Aboriginal missions.

**People who changed Australia – Content Focus**

There is a lack of acknowledgement of the role of Aboriginal / European Christians (See Teachers Christian Fellowship of NSW website: [http://www.tcfofnsw.org.au/htmarticles/History-recommendations.html](http://www.tcfofnsw.org.au/htmarticles/History-recommendations.html))

Should students and teachers be aware of the following?
The willing co-operation of leaders without a religious faith with those who have.
The need to ensure that students who may aspire to be like Charles Perkins are aware of his range of supports including Christians.
The justification for including Christian influences, not to make others uncomfortable but on the grounds of historical accuracy. Students should be directed to study these.
The Christian influences on the Australian Aboriginal Progressive Association and the Day of Mourning
Faith Bandler’s ability to respect and work with people with Christian and other world views
The support given to Eddie Mabo by both non Christians and Christians in his campaign
The example of Rev Bob Love; a missionary’s positive contribution to Aboriginal education and life

A submission: “Recognition of Indigenous Rights: Missionaries and church people – their contribution” was provided in November 2015 for BOSTES Syllabus writers.

Questions regarding recognition of Indigenous Rights:
Should all be aware of courageous missionaries and Aboriginal people of strong religious convictions?
Should all be aware of missionaries, Aboriginal evangelists and others who were responsible for converting future Aboriginal leaders, and promoting understanding of the Bible and of British justice and education? (For example, missionary Edgar Wells (and wife Anne) who publicised Yirrkalla and was dismissed by the Methodist Mission Board, and the Church Missionary Society which negotiated the first Aboriginal rights to mining royalties; and the significant role of the Australian Council of Churches in Land Rights advocacy)

There is an Aboriginal nominee on the BOSTES board “with knowledge and expertise in the education of Aboriginal people”. How is she able to report back to Aboriginal people that BOSTES did not review One Blood or show that “Massacres, Missionaries and Mistakes” had been consulted, or why missionaries, including Aboriginal missionaries and Aboriginal leaders were not credited with their contribution to Aboriginal education and advocating for Aboriginal rights?

3. Fall of the Berlin Wall *

1. Can an explanation be given as to why syllabus writers ignored significant historians when they paid no regard in the syllabus to the role of church people in the Fall of the Berlin Wall?

2. Why do the syllabus writers think that it is NOT important to ensure that the positive role of churches and church people are included in the syllabus description of what is to be studied about the Fall of the Berlin Wall?

3. Can any historians be cited by the Syllabus writers to support their reasons for ignoring the role of church people in the Fall of the Berlin Wall and for their rejection of eminent authorities on German history such as Rev Dr John Moses?

Note: In the garden of the Ecumenical Centre in Geneva, where the World Council of Churches and several other ecumenical organisations have their offices, two pieces of the Berlin Wall have been erected. They were a gift to the Conference of European Churches (CEC) from the first freely-elected government in East Germany in recognition of the significant role the churches played in the peaceful revolution there. The important role of the churches in the Fall of the Berlin Wall has been well documented. My communications of 16th February 2016 and 17th June 2016 to BOSTES included information on the Fall of the Berlin Wall. Articles by historians on the Church’s role have been available since 1991.

4. Why have the syllabus writers ignored the view of the World Council of Churches’ book on Germany written by historians concerning the Fall of the Berlin Wall?
Birmingham police officers lead black school children to jail for protesting against segregation. A police captain tried to talk the younger children out of marching, but they assured him they knew what they were doing.

The Rev James Bevel, and his wife Diane, prepared the young people for non-violent action. All demonstrators were required to sign written pledges that they would adhere to the principles of non-violence before they were allowed to go out on demonstrations. The pledge included: meditate daily on the life and teaching of Jesus.

Young people join the Southern Christian Leadership Conference Demonstration

May 2: Hundreds of school children join the Southern Christian Leadership Conference (SCLC) demonstrations. 959 children were arrested. “...the discipline of prayer & Bible study that we maintained in jail was good for the teenagers. They went to jail with their pastors & saw faith in action. They saw religion providing support to challenge injustice in this life time, not just making promises for the next.”

May 3: “The kids watched with trepidation as the fire hoses were unwound. They kept marching and their voices grew stronger with the comforting tunes of the freedom songs. It never ceased to amaze me, the strength that people drew from the singing of those old songs.” (p239

“This was a movement led by the spirit. We had spent the better part of six months nurturing and drawing out that spirit which we now saw alive in the thousands of young people who were determined to go to jail for their freedom.” (Rev A Young pp 238-41)
DOGS ATTACK PEOPLE

“Photographs and television images of people being attacked by dogs and sprayed with water hoses spread across America & around the world, causing an outcry of indignation. Before this, much of what Martin [Luther King] had said about Birmingham had been ignored...” (Young p240)

“The courage of the young demonstrators & the viciousness of [Police Commissioner] Bull Connor finally persuaded Attorney General Robert Kennedy that our movement...was... just & worthy of national attention... He made it clear to the mayor he made it clear to the mayor he wanted to see some kind of settlement.” (p241
Andrew Young “An Easy Burden” Harper Collins, 1996

1 September 15, 963:”On that Sunday their Sunday school lessons.” morning the Sixteenth Street Baptist Church, the church that had hosted so many meetings during the Birmingham movement, was struck by a bomb. Four precious little girls, Denise McNair, Carole Robertson, Cynthia Wesley, and Addie Mae Collins, so like my own daughters in their best dresses and patent leather Mary Jane shoes, were killed while they listened to their Sunday school lessons.” “Their deaths … coming as they did after settlements, and after introduction of the Civil Rights Act, were senseless acts of violent retaliation from whites who could not accept the changes that were coming…” (Young p 275)
4. Civil Rights USA 1946-68: Martin Luther King *

1. Why did Syllabus writers ignore several United States professors who argue that religion was essential to the struggle for civil rights? (A letter from one of the professors was included in my submission to BOSTES.)

2. What are the views of syllabus writers towards the teachers’ unit published in the USA: Religious Leadership in the Civil Rights Movement? (see Appendix 1)

“The unit examines reasons for the prominence of Black Clergy in the civil rights movement. The unit includes topics such as Little Rock High which is part of the draft Senior History Syllabus.”

Notes:

a) The Syllabus writers need to provide reasons for their view that:

- religion was not essential to the struggle for civil rights in the USA and that there is no reason to investigate this aspect of the topic;
- the role of the Black Church in the civil rights movement was not absolutely essential;
  the historical reasoning of eminent academics should be ignored in the study of the struggle for civil rights in the USA, academics such as:
  The Rev Professor James H. Cone of Union Theological Seminary (Letter to Alex Mills dated 9/9/2010 Submission p.1);
  Charles C. Haynes, Senior Scholar, First Amendment Center;
  Rev Martin E. Marty, Professor Emeritus University of Chicago, Author of 50 plus books;

b) Influence 16 and 23 in “29 Influences on American History” published by ASCD USA (formerly the Association for Supervision and Curriculum Development) emphasise “the centrality of religion in African-American culture” and “the place of religion in the civil rights crusade surrounding Martin Luther King Jr. and especially the roles of American Protestant, Jewish and Catholic clergy in it.” (Submission page 2)

c) A proper study of Martin Luther King would include his “Kitchen Table experience” which was a significant turning point in his life and which gave him strength and courage in his leadership role. (Recommendation 6 in my submission p 5). (See also A J Raboteau, American Prophets, pp 153-4. Extract at end of Appendix 2 giving information on American Prophets)

  “Many people find it difficult to grasp that a ‘religious experience of God’s presence’ is real and can motivate some people to bring changes to their nation. The opportunity to develop some understanding of this will better equip history students to comprehend those who chose to follow and live a spiritual life.” (Submission p 5)

d) Despite the profound importance of religion in the struggle for civil rights in the USA, there is no specific mention of religion in the prescription for study of civil rights in the Syllabus. The Syllabus is demonstrably inadequate in this area.

e) Given the evidence set out (see Appendix 2) in the book American Prophets (2016), which establishes the significant contribution of religion to American history, can the Syllabus writers justify the exclusion of religion from the study of civil rights?

"This scholarly yet accessible primer to the role of faith in the lives of American activists (American Prophets) challenges contemporary notions of the role of religion in politics and argues that empathy is a critical first step in addressing the suffering of others.” (Publishers Weekly).
f) Roman Catholic Thomas Merton and King perceived civil rights as a moral and religious struggle. Monk Merton said, “The non-violent Negro civil rights drive had been one of the most positive and successful expressions of Christian faith in action in the social history of the United States.” (Raboteau p 154) Like King, Merton attacked...racism, extreme materialism and militarism.” (p 136). “Like King, he [Merton] spoke out vehemently against the US incursion into Vietnam” (p 137)

g) A very significant study by Warren Nord: *Does God make a difference? Taking Religion Seriously in Our Schools and Universities* was sent to the office of Hon. Adrian Piccoli when I was told that the copy that I had sent earlier had disappeared from the previous Minister for Education’s office. The book was also accompanied by a summary of the book relating to religion’s influence on United States politics. There has been considerable information available on religion’s role in United States history for some time, but unfortunately the syllabus writers are either not aware of it or have chosen to ignore it.

5. **Arab Palestinian Israeli Conflict** *

1. Why has the place of religion in the Arab Palestinian Israeli Conflict not been addressed?

2. Madeline Albright, former Secretary of State for the United States, has said, “Religion must be a big part of foreign policy.” She has also noted how it is “easy to blame religion, or what people do in the name of religion, for the trouble in today's world.” Do the syllabus writers agree with this view?

3. Under “Overview” in the syllabus, one of the origins of tensions is listed as “political and social issues in 1967.” Religion is not listed. Is this not a blatant distortion of history?

4. Have the Syllabus writers taken into account the fact that the views of some British political leaders about the future of Israel were based on their interpretation of the Bible?

6. **Nazi Germany 1933-1939**

“The most active, most effective and most consistent resistance [to Hitler] came from the churches...the Confessional Church resisted to the point of martyrdom the political and religious pressures of the dictatorship.” Koppel S Pinson, *Modern Germany*, Macmillan, 1966 pp 512-3.

1. The syllabus requires a study of “the nature of opposition and resistance to the Nazi regime”. Given that historians generally recognise the importance of resistance from the churches, why does the syllabus fail to guide teachers and students to study this aspect of resistance?

2. Rev Dr J A Moses (an eminent Australian historian and recognised authority on German history) considers that the “church struggle” should be specifically included. Are the syllabus writers aware of any recognised historians who would support this omission?

3. The resource *Discovering Democracy* contains a deeply flawed study of Nazi Germany, yet it is recommended as a resource by the syllabus. Professor Moses in particular argues that the contents do a disservice to students as a significant number of courageous and caring Germans are ignored. (See “Remarks...” in the Appendix.) The Anglican Education Commission, Sydney Diocese, was also critical of *Discovering Democracy* and its treatment of Nazi Germany.

4. Would the syllabus committee be prepared to acquaint students with studying this topic with the views of historians, such as the following:

   “One thing, however, is central, and that is the religious dimension to German history. If a historian of modern Germany fails to understand the crucial function of religion in forming German political culture, then his or her work will be fatally flawed. A balance must be striven for.” (John A. Moses *The Reluctant Revolutionary: Dietrich Bonhoeffer’s Collision with Prusso-German History* NY Berghahn Books 2009 p xi).

   [Understanding Australia’s Judeo-Christian inheritance See quote on page 13]
7. **Examples of many other units which have ignored the role of religion**

   1. The Suffragette Movement
   2. Peace and Conflict
   3. The Slave Trade
   4. The Women’s Movement
   5. The British and Mahatma Gandhi
   6. German topics in addition to Nazi Germany 1933-1939.

8. **REFORMATION: Omission of the Reformation from the Senior History and K – 10 Syllabus without explanation.**

Given the impact of the Reformation on the development of the modern world in areas of ideas, the modern state, science and in so many other fields, it is inexplicable that this whole topic has been omitted from the Draft Senior History Syllabus. An explanation is needed as to why this omission has occurred, especially as the Reformation has also been omitted from the K-10 Syllabus.

The failure to include a study of the Reformation is astounding as it has had, and is still having a profound influence on world history.

**INDEED WITHOUT THE ENGLISH REFORMATION WE WOULD NOT HAVE DEVELOPED THE PARLIAMENTARY SYSTEM WE NOW HAVE. [See Below]**

[Is this fact included in the Civics and Citizenship studies?]

**The Reformation led to a "disintegration of the Church and of Europe".**


It [the Reformation] opened the way of millions to a new approach to God, and sowed the seeds of democracy. It transformed England and Scotland and profoundly influenced Europeans who opened up America, and influenced the development of Australia.

[See also letter of Bruce E. Mansfield. Professor Emeritus of History which was sent in a submission to ACARA.]

**Some religious resistance to Nazism**

The failure to mention the small but significant Protestant, Roman Catholic, as well as Jewish resistance to Nazism is the K-12 History Syllabuses is concerning. The theology that Bonhoeffer developed (in part from the Reformation), was important in the recovery of Germany and in developing theological thinking throughout the world, which in turn results in action by some.

**Truth and the goodness of others.**

It is important for all responsible for syllabuses to know that the “pursuit of truth” and “a faith in the goodness of other people” are of fundamental importance for Catholic education. (“*Education in a Catholic Perspective*” edited by McKinney and Sullivan.

**The Reformation and Catholic schools and official textbooks**

School textbooks may have “an official declaration that a book or pamphlet is free of doctrinal or moral error.” “This work is approved as an official textbook for Religious Education in catechetical instruction in the Archdioceses of Melbourne and Sydney, and elsewhere as approved by the local Ordinary.” (p ii) (*Catholic Studies for Senior Secondary Students James Goold House Publications Melbourne 2006,2009.*)
This textbook includes: “It is tragic that for many reasons and faults on both sides, the Church was not able to respond in a calm and positive way to the legitimate doctrinal concerns of the reformers, or to matters which they saw as deviating from apostolic tradition.” (p171)

“The Catholic Church responded too, introducing its own reforms that would change the face of that institution. This watershed event in Western history also bequeathed to the world a variety of concepts that are still relevant today: plurality in society, freedom of conscience, toleration, individualism, freedom of religion, freedom of thought, the idea of equality of all humans, institutionalised poor relief, literacy and universal education, and the importance of public discussion. Certainly the Reformation had a dark side…” (p2)

Leipzig

*On page 3 of The Recorder* (see above) is an outline of the churches role in the fall of the Berlin Wall centring on a Lutheran Church in Leipzig. It is of concern that the Senior History Syllabus ignores role of the churches role in the fall of the Wall.

**Previous Submissions**

If you would like to have a copy of any of my previous submissions, please contact me.

Most of what I have written draws on highly esteemed academics, some of whom are professors with distinguished records as published authors. Syllabus writers appear not to have consulted any eminent historians (to my knowledge), which in all likelihood explains the inadequacies of the Syllabus.

Plans are in train to upload my submissions to the web page.

**The Syllabus and Religion**

As Syllabus writers are shaping the thinking of young people and teachers, it is important to get the balance right. A percentage of parents have religious beliefs. There are others who are not religious but respect the positive contribution of religion and are also aware of religion’s negative contribution to History.

**All know about the contribution of Aboriginal people of faith to history**

It is important that both religious and non-religious people understand the role that religion has played in history, both good and bad. This is particularly true for Aboriginal people, who should not be denied a knowledge of the outstanding Aboriginal people of faith who have made prodigious contributions to Australian history, including those who advocated courageously for Aboriginal rights.

**Dishonest: Because one believes that God does not exist all references to God must be purged**

Emeritus Professor Graham Maddox has said that ‘it is patently dishonest to assume that because one believes that God does not exist all references to God must be purged from others’ experience. Take for example the case of Rev. John Dunmore Lang, often regarded as the first serious republican in Australia. He is sometimes presented without his religious title, and still less without reference to the reformed tradition that instilled republican ideals into him and many of his ecclesiastical predecessors.'
“There seem to be two related problems with the sort of thing people are saying.

1. Faith should be looked at in a separate section of the curriculum. My belief is that we are not dealing with ‘faith’ as a separate subject, but that we are sticking essentially with history and politics, or better, political and social history. The problem is not merely that ‘faith’ is left out, but that actual events being described are distorted. So one reads much about J.D. Lang in his many activities, while people are quite content to ignore the mainspring of what he is doing. His political activities are motivated by religion.

2. Religion should be taught in religious classes and schools. Fair enough. We are not talking about teaching religion, but about “dealing with history properly” with the chief motivating influences being brought into focus… We are not trying to infiltrate religious belief into the curriculum but rather to restore history to its full intellectual and spiritual richness, and remove some obvious incoherencies.”

As Emeritus Professor Bruce Mansfield has said: “Religion…deserves to be given its due place”.

Professor Ann Curthoys has written: “Australia’s cultural inheritance cannot be understood unless the Judeo-Christian inheritance and traditions are understood. This applies even to those who do not continue their belief in these traditions directly…” (Quoted in: Religious Influences in Australian History. NSW Synod, Uniting Church in Australia 2000).

Professorial Associate Dr John Moses (Charles Sturt University, Divinity Faculty), in correspondence with me, has written: “I can only offer my unequivocal support for your campaign for the truth to be taught. If the powers-that-be refuse to listen then we are in grave cultural trouble as a nation. Our children will grow up at best just ignorant but at worst hostile to religion since they only have a negative comprehension of it. A culture without an enlightened faith is ultimately sub human because the full development of the human person is crippled.”

Professor John Eddy SJ in “Honesty matters” (Jesuit Lenten Seminar 2005) said, “Freedom, ultimately the ability to choose or not choose, to choose this or to choose that, is based on having the wherewithal to make meaningful judgements. It is based on trustworthiness, on integrity – one’s primal obligations in justice and charity to one’s social community – the love that cannot be perfected without conscious allegiance to truth”. (p 20).

Father Eddy continues: “It is one thing to make mistakes…but quite another to lie deliberately or disguise the truth out of neglect, prejudice or self-interest. But if we knowingly write what is false, whether for the sake of our country or our friends or just to be pleasant, what difference is there between us and liars…?”

Are there attempts to write religion out of NSW school history & education?

To answer these claims is important so that a balanced and more honest history can be provided for students and teachers. This paper aims to show that the NSW Department of Education has made little effort to ensure this balance.
Appendix 1

Civil Rights in the USA

Extracts from a teachers’ resource unit published by Hal Clarke, Inc. Publishers, Boulder, CO.


Overview: “From Reverend Martin Luther King, Jr. to Jesse Jackson, Black Clergy have played an extensive role in the American civil rights movement that began in the early 1950s. This unit examines reasons for the prominence of Black Clergy in the civil rights movement, as well as issues that its role raises regarding the separation of church and state in any social movement.”

Objectives: Upon completion, students will be able to:

1. Explain reasons for the prominent role played by Black Clergy in the American civil rights movement;
2. Describe the relationship between leadership of the early civil rights movement and the economic realities of Black life in the South;
3. Analyse and discuss issues related to the separation of church and state raised by the prominence of Black clergy involvement in the civil rights movement.

Time: Approximately 2 class periods

Procedure: NOTE: This activity is most appropriate when teaching about the civil rights movement and especially when studying the Montgomery Bus Boycott.

[Procedure] D. Present the following information in the form of a “mini lecture” to help students understand why…, especially [the Afro American minister] assumed leadership roles in the civil rights movement.

Ministers have historically wielded extraordinary influence in the Black communities in the South…To oppose segregation was to invite possible eviction…teachers could be fired for advocating integration… Churches, however, were owned and controlled by the Black community…religious leaders only fired by congregation… economic independence is very important…why religious leaders prominent in civil rights movement…generally powerful speakers…loyal congregations…why lay leadership was self-employed…Black military servicemen anti racism

Procedure G: Discuss as a group and then class questions on handout and other questions: When, if ever, is it appropriate for religious leaders/groups to be involved in politics? Is this really a matter of “balance?” Is religious involvement appropriate when it supports the democratic principle of inclusivity, such as during civil right movement? What “universal truths” or “universal values” are supported by nearly all religions in the U.S.? Why are religious leaders/groups so powerful and influential in social movements like the civil rights movement?

The NSW Senior History Syllabus directions (p 90) ignore these aspects. It should not be assumed that teachers will be aware that significant figures such as Martin Luther King and Rosa Parks and others were motivated by their profound Christian faith.

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P 14
Appendix 2

American Prophets by Professor Emeritus Albert J. Roboteau.

What the publisher and reviewers (selected by the publisher) say of the book challenges the failure of the Syllabus to specifically mention that religion needs to be studied in the context of civil rights. "This scholarly yet accessible primer to the role of faith in the lives of American activists (American Prophets) challenges contemporary notions of the role of religion in politics and argues that empathy is a critical first step in addressing the suffering of others." (Publishers Weekly) Roboteau “studies the prophets’ theological and ethical positions…” “American Prophets represents a major contribution to the history of religion in American politics.”

American Prophets: Seven Religious Radicals and Their Struggle for Social and Political Justice

American Prophets sheds new light on the lives and thought of seven major prophetic figures in twentieth-century America whose social activism was motivated by a deeply felt compassion for those suffering injustice.

In this compelling and provocative book, acclaimed religious scholar Albert Raboteau tells the remarkable stories of Abraham Joshua Heschel, A. J. Muste, Dorothy Day, Howard Thurman, Thomas Merton, Martin Luther King, Jr., and Fannie Lou Hamer—inspired individuals who succeeded in conveying their vision to the broader public through writing, speaking, demonstrating, and organizing. Raboteau traces how their paths crossed and their lives intertwined, creating a network of committed activists who significantly changed the attitudes of several generations of Americans about contentious political issues such as war, racism, and poverty. Raboteau examines the influences that shaped their ideas and the surprising connections that linked them together. He discusses their theological and ethical positions, and describes the rhetorical and strategic methods these exemplars of modern prophecy used to persuade their fellow citizens to share their commitment to social change.

A momentous scholarly achievement as well as a moving testimony to the human spirit, American Prophets represents a major contribution to the history of religion in American politics. This book is essential reading for anyone who is concerned about social justice, or who wants to know what prophetic thought and action can mean in today's world.

"The subjects [of American Prophets] knew one another and participated, often shoulder-to-shoulder, in events like the great southern civil rights marches and the anti-Vietnam War demonstrations of the 1960s. As important, they wrote, spoke, and guided the movements. Let the study of them together start with these concise yet weighty appraisals.” Ray Olson, Booklist

"Raboteau offers inspiring and challenging examples of embodied faith in the modern world.” Library Journal

"Compelling and provocative… A momentous scholarly achievement as well as a moving testimony to the human spirit. American Prophets represents a major contribution to the history of religion in American politics. This book is essential reading for anyone who is concerned about social justice, or who wants to know what prophetic thought and action can mean in today's world.” Rabbi Dov Peretz Elkins, Jewish Media Review

"A powerful text, empowering to read. I highly recommend it.” Tavis Smiley

"Albert Raboteau is the legendary godfather of Afro-American religious studies. He also is one of the exemplary spiritual radicals of our time. This wise and courageous book solidifies both well-deserved reputations.” Cornel West

Table of Contents: Acknowledgments xi Introduction xiii
1 Abraham Joshua Heschel, Prophet of Divine Pathos 1
2 A. J. Muste: The Redemptive Power of Nonviolent Suffering 27
Rev Martin Luther King’s Kitchen Table Experience

King’s life…was turned by the 1955 Montgomery bus boycott…He became …the leader of a national movement for racial justice. As a spokesman for the boycott, King was overwhelmed by threats against his life and his family. Reaching the end of his endurance, he sat at his kitchen table late one night over a cup of coffee, trying to figure out how to escape his role without appearing a coward.

He wrote: “And I discovered then that religion had to become real to me, and I had to know God for myself. And I bowed over that cup of coffee. I never will forget it…I prayed…”Lord, I’m down here trying to do what’s right. I think the cause that we represent is right. But Lord, I must confess that I’m weak now I’m faltering … I’m losing my courage. And I can’t let the people see me like this because if they see me weak and losing my courage they will begin to get weak.’ And it seemed at that moment that I could hear an… inner voice saying to me, ‘Martin Luther stand up for righteousness. Stand up for justice. Stand up for truth. And lo, I will be with you, even until the end of the world’…I heard the voice of Jesus saying still to fight on. He promised never to leave me, never to leave me alone. No never alone. Almost at once my fears began to go. My uncertainty disappeared.*

King committed himself to the movement completely despite his growing realisation…that it would cost him his life. King perceived civil rights as a moral and religious struggle, indeed as the religious cause of the day – a view disputed by many Christians.

‘In the Negro Christian non-violent movement, under Martin Luther King, [Merton proclaimed] the Kairos, the ‘providential time,’ met with a courageous and enlightened response. The non-violent Negro civil rights drive has been one of the most positive and successful expressions of Christian faith in action in the social history of the United States.”

QUESTIONS
RE RECOGNITION OF INDIGENOUS RIGHTS pp 1-3

Missionaries and church people: their contribution submitted 2015

COMMENTS & CONTENTS from Alex Mills SUBMISSION

“Recognition of Indigenous rights” pp 4-5

QUESTIONS RE RECOGNITION...

1. Should both teachers and students be deprived of an awareness of courageous missionaries and Aboriginal people of strong religious conviction?


2. Should teachers be given clear directions of the role of missionaries in the support for Aboriginal rights and should students know about this?

3. What can be done to help students who were unaware of missionaries as they were not specifically mentioned in the F-10 curriculum?

4. Should students and teachers be aware that missionaries (and others) were responsible for the conversion of future Aboriginal leaders, prepared them for an understanding of the Bible and of British justice in working for Aboriginal rights, as well as providing them with education which assisted them in promoting their rights?

[Examples. Missionary Daniel Matthews and Aboriginal William Cooper who influenced Pastor Sir Douglas Nicholls. (I understand that William named one of his sons Daniel)] “Submission 2015” p xiv No.7

Goulburn Islanders assisted by mission superintendent, inspired by land rights activists elsewhere, boycotted an MBE investiture, to protect their land. Yirrkala petition inspired Goulburn Islanders p12. “Submission 2015” p.11-12

5. Should students be aware that one missionary Rev Ernest Gribble championed Aboriginal rights, exposed forced labour, publicised massacres & worked with the first Anglican Aboriginal deacon (1925), James Noble, who was an impressive preacher? “Submission 2015 p viii No.4 p 17

6. Should students be aware that a Presbyterian surgeon, Charles Duguid, advocated for the establishment of the Ernabella mission SA where Aborigines were
to be taught in the vernacular; acted against mistreatment of Aboriginal people; protested against testing of nuclear weapons on Aboriginal lands; was first president of FCAA (Federal Council for the Advancement of Aborigines? “Submission 2015” p xvii No. 5)

[The NSW Teachers Federation was one of many organisations that joined this Council. Faith Bandler described Duguid as that “wonderful man from South Australia”. Ernabella Aborigines invited Duguid to be buried at Ernabella.] [Ref. Questions & Contents Recognition of rights 2015]

7. Should students, including Aboriginal students, be aware that Aboriginal people at Yirkalla expressed concern to missionary Edgar Wells (wife Anne) at proposed loss of land to an overseas mining company as a result of the approval of the Federal Government?

Wells, through letters to newspapers and other places, publicised the situation which led to support by Roman Catholic Labor opposition leader Arthur Caldwell, Christian Kim Beasley, and Gordon Bryant. The Methodist Overseas Mission Board sacked Wells. Other Methodists then worked with Aboriginal people. “The Yirrkala controversy marked a kind of turning point for missions.” (Harris p815) [“One Blood” by J Harris ”A History of the Australian Churches” Ian Bredward p171] “[Submission 2015” p xiii, No 6a pxvii No 6a

8. Should students be aware that the Church Missionary Society were able to negotiate the first Aboriginal rights to mining royalties? [Groote Island 1964] and “Now…other royalties and benefits have been made mandatory by federal legislation.” (Harris p817)? “Submission 2015” p xvii No 6c

9. Should students be aware that the Australian Council of Churches was significant in Land Rights advocacy? Rev Frank Engel presented a paper on land rights in 1966 at the Federal Council for the Advancement of Aborigines and Torres Strait Islanders. [Ann Curthoys Freedom Ride p10] “Submission 2015” page xiii 6d, 6e; page xiv 10a; Page 6 No 10a;

10. Should students be aware that “The Communist Part of Australia (CPA) was especially active on Aboriginal rights, its influence was so great that it was beginning to cause concern in some circles.” “Since its inception in the early 1920s it “had taken Aboriginal issues seriously.” (Curthoys p11)

11. Should students be aware missionaries contributed to the preservation of Aboriginal languages and in various places discouraged its use? “Submission 2015” p. xv No 12.

12 Should students know that Koiki Mabo was supported by Christians & Non Christians? Assoc.Professor Noel Loos’s book: reference. “Submission 2015” p.xxv, p8

13. Should students know that a revival broke out on Elcho Island in March 1979 during the ministry of the Rev Dr Djiniyini Gondara and that there were changes in a number of Aboriginal people who had a special experience of God’s presence in their lives? p 18
13. Continued: This includes the healing of broken marriages, people overcoming alcohol problems, people committing themselves to the fulltime service of God. It also includes the extension of the revival to other areas of Northern Australia. Elcho Island Christians believe that their prayers had opened the way for the revival.

“Submission 2015” pages 15-19

Page 20 a missionary gives an account of how God was very near to her during a distressing period in her life, and of Ella, an Aboriginal person, who had a special experience of God’s presence on the same night.

14. As students learn of evils perpetrated against Aboriginal people [as well as for example by Nazis] would you agree that it would be helpful to ensure that students be allowed to have some balance and are aware of goodness that sometimes originates from Christian peoples’ experiences, as well as non Christians, and that curriculum does not seem to only concentrate on evil? For example “… Aboriginal people were very hostile because they were being shot down like animals by the police for spearing the cattle of the invading pastoralists.” [1914] [ Jan Kociumbas 200 Australian Women p161], Example. The Australian Governments allowed mining companies to take over land used by Aboriginal people. (1963) ”Submission 2015” p xiii, No 6a pxvii No 6a and Question 7

15. Should students be aware that there is evidence of good relations between Indigenous people and missionaries and some church people and that there is evidence of poor relations?

16. Should students be aware that sometimes inappropriate “mission” behaviour has been attributed to Christian missions when it referred to government missions?

17. Should students be aware some missions promoted art (Hermansburg) and music (Ernabella)? “Submission 2015” p.xvii, Briefly p.x

18. Do you think that the failure of curriculum writers to point to the above point suggest that biased and unsound history is being promoted through the curriculum? “Submission 2015” p.9 No 18 Extract from Dr W.Edwards thesis Page 10

Interpretations: secular and Christian perspectives

19. As the current curriculum (March 2016) does not offer an opportunity to clearly present to Indigenous young people the significant role of dedicated Christian Indigenous leaders in the struggle for rights and recognition that this should be done?

Inspiring non-Christian people should have their appropriate place in the curriculum too.

Significant Christian Indigenous leaders have been added to the “Questions Supplement”.

20. Should students be aware that because of inappropriate government management and because of failure to listen to Aboriginal people and missionaries, a skilled labour force was lost? “Submission 2015” page 13
“Recognition of Indigenous rights”

“Missionaries and church people: their contribution”

a) Page i In BOSTES Draft Writing Brief “there was no specific mention of the role of missionaries and other church people.”

b) Page i Australian Curriculum And Reporting Authority would not answer whether curriculum writers had read “One Blood” an authoritative text & essential reading.

c) Page ii. Ignoring the positive role of missions means ignoring some fine Australians. So much of the Indigenous story is about negative Australians.

d) Page iii. Contents of document

e) Page iv. Alex Mills. Background

f) Page vii. A list of missionary support for Indigenous rights & significant actions.

g) Page viii. Missionaries in action. Summary

Number 14.b) Professor Noel Loos has said: “not to include the role of missionaries, acknowledging the positives and negatives of their input, is not valid history.”


k) Page xiii. Missionaries & Mission-educated Aboriginal People who supported Rights


m) Page xv. Missionaries & (often) missionary linguists preserved Aboriginal languages. Examples of negative effects of missions on people but also for balance the silence of teachers unions, nurses, doctors, lawyers etc. about rights should be provided.

n) Page xvi. No evidence that in the preparation of “Recognition & rights” in the May 2012 draft that ACARA read the articles on missionaries in the NSW History Journal by Toscano although I sent the ACARA executive a copy. Evidence that NSW BOSTES curriculum writers had read the articles would be reasonable.
5. Dr C Duguid, 6a) Yirrkala, first mining royalties. More details.

p) Page 6 No. 6e) Goulburn Island support by mission superintendent.
10a) Rev Dr Frank Engel, Australian Council of Churches and land rights

q) Page 7 “…it seems that the Freedom Ride…placed the question of ‘rights’ more firmly on the public agenda…” Professor Ann Curthoys.
Australian Council of Churches support for Freedom Ride.
Page 7-8 “Silence of Professionals’ Lawyers, Education, Health, Professor Noel Loos. Details
17. Roman Catholic missions

r) P 9 Does neglect by historians of missionaries from rights issues explain curriculum omission?
s) P 10 Christian leaders’ contribution to Aboriginal political movements are ignored.
t) P 11-12 Goulburn Islanders boycott for land rights
u) P 13 “Indigenous Workers…A Skilled labour force lost”
v) P 14 “She Crossed a continent” Introduction Children’s home on Croker Island… to south of Sydney
w) P15-19 Revival in Elcho Island, Arnhem Land 1979 reported by Rev Dr D Gondarra
  15 “When we look around our communities today, we see all the work being done by dominant Culture people…Our children want to know why they need to go to school when there is no role for them in our community. Our parents wonder what role or future our children have… It is very sad.”
x) Page 21 “God will take care of you”. A story by a missionary

Y) Page 22-24 Questions & Answers to assist review of the document outlining missionary support

Ref: Questions & Contents Recognition rights 2015  Page 5
Remarks on the Church Struggle in Nazi Germany

Rev Dr John A Moses

There is marked tendency in the section devoted to Nazi Germany in Discovering Democracy to play down the actual resistance made by individual Christians and church groups, both Roman Catholic and Lutheran, to the Hitler regime. This would need to be corrected, especially in an official Commonwealth publication. I can well imagine that if the relevant officials of both the German Embassy in Canberra and the Consulates of the Federal Republic peruse this work they will be justifiably indignant to say the least.

Given the key oppositional roles played by such personalities as Dietrich Bonhoeffer and Martin Niemöller, not forgetting Karl Barth, in the Confessing Church, it would be a matter of grave concern if these were left unmentioned. Consequently, for the sake of clarity and objectivity there would need to be an addendum to the existing publication that drew attention to the existence of opposition to the Nazi within the churches.

May I suggest, then, that the author of the section on resistance in the Third Reich pay due attention to the literature on the Church Struggle. The advent of Hitler created a crisis for both churches in Germany (i.e. Protestant and Roman), and both reacted to it ways specific to their respective theological traditions. Those in the Lutheran tradition wrestled with the question whether Hitler was a legitimate authority “ordained by God” (see Romans Chapter xiii). The Lutherans, led by Niemöller, Barth and Bonhoeffer, decided very early that the Führer and his demand that the church submit to him constituted a status confessionis, i.e. created a situation that threatened the very substance of the church. A section of the Protestant community had wanted to create a Reich Church that acknowledged Hitler as “Saviour” and also demanded the exclusion
of baptised Jews. Consequently, action had to be taken to rescue the true Gospel from diabolical error. The result was the founding of the so-called Confessing Church at a synod held in Barmen, May 1934, whereupon the “Church Struggle” began.

There is a large body of literature in English that investigates all this. The following works represent a select bibliography:


The literature on the Roman Church in Germany is not as extensive as on the Protestant churches. John Conway’s book investigates the formal relations of the Vatican and the Nazi regime, but a more extensive survey is provided by Gunther Lewy, *The Catholic Church and Nazi Germany* (New York: McGraw Hill, 1964). Since Rome was always concerned to ensure freedom from state interference in Germany (See Bismarck’s *Kulturkampf*), she negotiated a *Concordat* with the Nazi regime to ensure the continued freedom of Roman Catholics to worship without interference. This was granted on the condition that the church did not criticise the measures of the government. However, since there were occasions when the church had to defend human rights (e.g. protest against euthanasia) Roman Catholic bishops and priests were persecuted. There exist extensive statistics on all this. Since the author of this section knows German he should consult, Ulrich von Hehl, *Priester unter Hitler’s Terror. Eine biographische und, statistische Erhebung* (Mainz: 1984) and Georg Denzler, *Widerstand ist nicht das richtige Wort: katholische Priester, Bischöfe und Theologen im Dritten Reich* (Zürich: Pendo Verlag, 2003).

What needs to be kept in mind is the great range of views among RC clergy of all ranks concerning the morality of the Nazi regime. Many welcomed it whereas others recognised it as a barbaric anti-Christian system that had to be resisted.

Finally, in the interests of objectivity there needs to be great care taken not to make sweeping generalisations that result in a very distorted and slanted view of the reality of a very complex situation. Indeed, it could be argued that school children need to be presented with the facts with extreme care so that they do not gain the impression that both the Protestant and Roman churches in Germany during the Third Reich collectively allowed themselves with little resistance to submit to the obscenities and inhumanity of the Third Reich. One could come away with the notion that if you are a committed member of a Christian church you are somehow prone to fascist and right-wing politics. Consequently, the historical-pedagogic purpose of this publication needs to be scrutinised with this in mind.
Number 4  Discovering  Democracy Kit   April  2004: Religion Slighted

- where religion is missing - a summary

Prepared by Alex Mills

17. Germany : "A Democracy Destroyed"  in Middle Secondary Units

Commenting on this unit a report of the Anglican Education Commission, Diocese of Sydney says:

" 'A Democracy Destroyed' (pages 73ff) gives the wrong impression that the Christian churches uniformly supported Hitler. The photograph on page 96 reinforces this impression. We would argue that this is bad educational practice and is based on poor historical methods. (Anglican Education Commission Diocese of Sydney Response to the evaluation of Discovering Democracy . 22 Dec 1999 p.4) ("Middle Secondary Units pp73ff)

The Anglican Education Commission's report gives other examples and goes on to say:

"Clearly, to overlook such a profoundly motivating belief and value system as Discovering Democracy does in its treatment of many subjects, is to produce a sterile and unappealing teaching resource."

Other Comments

a) The Barmen Declaration is neglected.

i) What textbooks readily available provide information to teachers about the activities of Christians opposing Hitler, or assisting Jews to counter Discovering Democracy bias?

ii) How many teachers know about the Barmen Declaration (1934): an early resistance to Nazism? This was intended to speak for the German Confessing Church...church’s sole identity in Christ"... senior HistoryS{From Affirmation of Faith}

b) How many teachers can explain why according to Lutheran Church doctrine its members could feel comfortable in remaining silent about Nazi activities? Does the Nazi unit point out that some Christians supported Nazis because of opposition to communism but did not carefully consider other aspects of Nazi policy?
Examination of policies is a lesson that needs to be learnt as one of the steps in preventing the destruction of democracy.[Note: The title of the unit is "A Democracy Destroyed"]

c) Situation 6 is one of the exercises in the unit: You are a teacher. "The Nazis introduce new compulsory textbooks. You know that these books are full of Nazi propaganda. Your response is:"

(i) The Nazi propaganda question suggests the following question:

Is it fair to ask what should be done about the oversight in ignoring the mention of positive actions of religious people in material provided by the Commonwealth Government?
Appendix 5

Modern History

Draft Syllabus compared with February 2017 History Syllabus

As the following shows, the Syllabus for 2017 for Apartheid, Civil Rights, and the Arab-Israeli Conflict are mostly the same as the Draft Syllabus. The Berlin Wall is presented is such a way that reference to the significance of religious people in its fall are not expected to be studied.

My submissions on the Draft Syllabus to BOSTES illustrate in detail concerns that are expressed briefly here. It is likely that other history units in Syllabus 2017 will be similar to the Draft Syllabus.

Alex Mills
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2017 and the Draft are mostly the same.

DIFFERENCES: Less emphasis on Mandela’s leadership.

2017 “Key features“ also includes “resistance to apartheid”. Draft had “and Mandela’s leadership of the NAC” following “ apartheid”. Omitted from 2017.

2017 following “Focus of study” had “National resistance to apartheid, including:”
2017 had “- the nature, growth and impact of the African National Congress (ANC) and the Pan Africanist Congress (PAC)
Draft following ANC had “and one other anti-apartheid movement within South Africa”.
This was omitted.

Comment: The Draft statement “and one other anti-apartheid movement” possibly could have been used to study a church or church group. The direct to study “impact” of the PAC excluded that possibility, and did not take the opportunity of extending it to other groups.

The Apartheid unit continues to ignore the major role of religion including acknowledging Tutu as interim leader for 16 years, & reference to Mandela’s support of Tutu.

Why did syllabus writers ignore the “resistance to apartheid” of churches and church people, and what is their historical evidence for taking this position?

The following is in the Draft. It has been omitted from “2017”:
“An evaluation of the role of Nelson Mandela in opposing apartheid in this period.” P 27
(3) **Option D**: Berlin Wall: Berlin Wall 1961 (p76) (2017)

   “the fall of the Berlin Wall”p83

The inclusion of the Fall of the Berlin Wall has been presented in the Syllabus in such a way that directions to examine the significant part of church people in its fall can be ignored. The “Draft Writing Brief” ignored religion and only highlighted the following “impacts”. included “turning points” [“such as… Fall of the Berlin Wall”] “responded to…its impacts – political, social, economic, cultural (as relevant)”

“Option D” also includes “- collapse of communism in Eastern Europe and the USSR.” Religion’s contribution to the collapse of communism in Eastern Europe needs to be examined. As the syllabus continually ignores religion, teachers and textbook writers are likely to ignore religion’s impact on Eastern Europe as well as the Berlin Wall.

(4) **Option C. Civil Rights in the USA 1945-1968 (2017)** p82       Draft 90

2017 and the Draft are mostly the same.

**Differences:** In the title Draft “(Martin Luther King)” followed the title. Excluded from 2017. (Note “Rev.” was omitted from King’s title ignoring that he was a Christian minister and thus further removing religion from the syllabus.)

2017 “Martin Luther King and Malcolm X: beliefs, aims and methods” included. In Draft, comparison of MLK and other civil rights activists, in particular those advocating Black Power” was included.

Draft: There was a specific direction: “An evaluation of the role of MLK and the struggle for civil rights in this period.” It seems 2017 allows for this.

2017 “Key Features” “role of leadership”
Draft had: ”contribution of key individuals to social and political change”
[“religious” change should have been included if the above had been used]


2017 and the Draft are virtually the same.  **Questions that need to be answered:**

Why has the place of religion in the “Conflict” not been addressed?

“Religion must be a big part of foreign policy”. Madeleine Albright.
Is Albright’s statement correct? How can the statement be applied to the Arab/Palestinian/Israeli situation within the area?

“Not including religion is a list of issues concerning the Arab/Palestinian/Israeli situation is a blatant distortion of history.” **Is this true?**
A*: Women’s Movements Year 11 (Syllabus page 40)

Content Focus
“… The Historical concepts and skills content is to be integrated as appropriate.”

“Content Students investigate:
* the historical context including:
  - an overview of the social and political roles of women in the 19th century and the contribution of suffragettes to the legal and political entitlements of women”

Comment
“the historical context excluded “an overview of the” religious”.

1. Included with my submission was a “unit of work, Female Suffrage in Australia, prepared by Ruth Brown”

2. Ruth Brown’s conclusion was:

Despite early opposition from a majority of males, throughout their campaigns women were strongly supported by many men, including clergy and other public figures, enabling women to achieve their goal more quickly.

However, it was the foresight and dedication of the Christian women of the Temperance Union and the women of the Suffragette League, many of whom also shared the Christian belief and possessed a strong sense of natural justice, that was the most powerful force in obtaining this “basic right” -- female suffrage.”

3. Ruth Brown’s acknowledgement of respected historians in female suffrage follows.

“A complete bibliography is to be found at the end of this unit, but especial acknowledgement must be given to A. Hyslop, H. Jones,, A.Oldfield, and H. Radi for their approval for the use of their work in this unity. The majority of information has been taken from these sources.”

4. Mary Lee. In the “Change Makers” section of this website a brief biography is included of Mary Lee. Summary: Mrs Mary Lee became inaugural secretary of the Women’s Suffrage League Adelaide in 1888. She skillfully directed the campaign and worked with the League’s president Edward Stirling. Mrs Lee organised petitions. One had 11,600 signatures and advised other colonies. December 1894 South Australian women were first to get the vote. Mrs Lee emphasised her ideology was shaped by her life’s experiences, wide reading, and by her Christian commitment. [Dr Helen Jones]

5. Why the syllabus writers ignored the contribution of Christian women as the most powerful force in obtaining female suffrage requires and explanation from the syllabus writers.
Appendix 7

Webpage Menu


**Civil Rights USA:** “Role of Black Churches is absolutely central. Religion not stated." Rev King’s kitchen table experience of God’s presence pivotal. Not understood by many. Daisy Bates, not a Christian, a leader in Little Rock High School 9 student lock out. Worked with minister. Birmingham. Students jailed with their ministers. p7 Kids involved in violent incidents by & large cause other trouble. p11


**Fall of Berlin Wall:** Submission: Role of churches: Evidence. Rev Professor J Moses: Churches key. Pastor Fuhrer. Bible and peaceful protest.


**Appendix 5:** "Draft Syllabus compared with 2017 History Syllabus”

**KEY Omissions Modern History 8319:** Earlier edition of website copy.
INDEX

KEY OMISSIONS MODERN HISTORY 8319 WEBSITE

Explanation
Next to the page number is a letter or letters to indicate the web pages where you will find the information. W: indicates the web page with the index where you can find information.

Web Page List

H  Home
A  Apartheid Part 1
A  Apartheid Part 2
CM Change Makers  [ B Biography] [S Summaries]
CR  Civil Rights USA
F  Fall of the Berlin Wall
IP  Indigenous people who changed Australia
K  Key omissions Modern History 8319
P  Proposed Modern History Syllabus
W  Website: “Key Omissions...”

Aboriginal missions W7
Aboriginal land. Proposed loss to mining
Yirkalla Point 7: P17
Aboriginal Political Movement, Modern: (Syllabus P41) IP6-8
Aboriginal vote. Catholic Senator advocate IP2

Albright, Professor Madeleine. "Truth" at end of biography under “Personal Quotes” CM
“Religion” Episcopalian (Anglican) CM
Religion key in foreign policy: Arab Palestine Israel CM


Apartheid W3A-6, W22-24
Apartheid.
Points 1 & 2 Syllabus ignores religion & Desmond Tutu P5
Apartheid Point 3 Excellent website: Michigan Uni. P6
Apartheid – Australia – overseas support
Rev D. McRae-McMahon A1 5, 8
Mandela at Opera House: “Australians’ commitment” pg 9
Apartheid 2017 Syllabus with Draft compared P26
Apartheid – Photograph – illustrates key issues

Apartheid continued
World church supported Tutu & Peter Storey W page 24
Apartheid – Religion
Assurance of historical evidence justifying exclusion A Part 1 pg 3
Religious factors in breakdown of apartheid
Professor R Vosloo South Africa W 22-24

Apartheid – Resistance
Reasons for collapse. “Tutu revived hopes” (Mandela) A Part 1 pg 5-8
Apartheid – Submission 2016 A Part 1 & 2
Apartheid – Teachers
Some teachers unprepared A Part 1 pg 5
Apartheid – Textbooks faulty A Part 1 pg 4
Apartheid – USA
“Tutu authoritative voice” CM Tutu Bio. last page
Apartheid – Women against A Part 1 Page 5

Arab Palestinian Israeli Conflict
Questions Draft & 2017 Syllabus compared P27
Arab Palestinian Israeli Conflict History Unit P5 P7 P9
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