

Curriculum Vitae

Dr Paul Tyson

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Contact Details:

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Education:

PhD Candidate (2002 – 2009)

Queensland University of Technology – Humanities Program

- Thesis by published papers, doctorate conferred on 14 December 2009
- Thesis title: “Faith’s Knowledge – Papers exploring the theory and application of theological epistemology.”

This broad ranging interdisciplinary thesis on the nature of truth intersects theology with philosophy and sociology. I draw centrally on John Milbank and Plato from within the epistemo-theological tradition of Hamann and Kierkegaard. Michael Polanyi, Peter Berger, John Yoder, Jacques Ellul, Merold Westphal and Stanley Hauerwas are also significant in this thesis.

Honours in Philosophy, class 2A, (1996 – 1997)

University of Queensland – Philosophy

- “Kierkegaard on Truth” 10,000 word paper, graded at 7/7
- “Buber and Rorty on Personhood” 10,000 word paper, graded at 6/7
- “A Critique of Pragmatism” 10,000 word paper, graded at 5/7
- Exam, graded at 6/7

Post Graduate Diploma in Education (1991)

Victoria College – Teaching areas: History and Social Education

Bachelor of Arts (1986 – 1990)

Flinders University of South Australia – Majors: Philosophy and Politics

Miscellaneous:

- 1 Semester of Classical Greek at the University of Queensland (2008)
- 3 Theology subjects for a Post Graduate Diploma of Christian Studies
Queensland Baptist College of Ministries (2001)
- 2 M.Ed prerequisite subject at Christian Heritage College (1996)

Work History:

2010 (Sem I) Tutor, PHIL104, “Introduction to Ethics”
Australian Catholic University, McAuley Campus, Brisbane

2009 (Sem I) Lecturer (with Matthew Tan), **Course Coordinator**, and **Tutor**
THBS100, “Introduction to the Bible”
Australian Catholic University, McAuley Campus, Brisbane.

I constructed this subject as an intensive reading course in 8 Old Testament books, drawing heavily on Walter Brueggemann, and 8 New Testament books drawing heavily on N.T Wright. An orthodox, postmodern and narrative hermeneutic underpinned the lectures, situated in constructive tension with the historical critical textbook designated for this course. Tutorial discussions were particularly rewarding, and students rated this course and our teaching very highly.

2008 (Sem II) Lecturer (with Matthew Tan)
THEO128, “God, Faith and the Search for Meaning”
Australian Catholic University, McAuley Campus, Brisbane.

Matthew and I sought to introduce students to a somewhat socio-philosophically situated notion of reality, and then explain how the three dominant streams of 20th century Roman Catholic theology – Neo-Thomism, Transcendental Thomism and Ressourcement – have sought to understand God, faith and meaning within the different frames of reality they uphold. The teaching emphasis of this subject spent most energy on the Ressourcement tradition, drawing on de Lubac and Guardini in the linkage of Patristics with a counter-enlightenment informed critique of modernity, and looking at Pope Benedict XVI’s *Deus Caritas Est* as an example of the ascendancy of this approach at present within Roman Catholicism. Ratzinger’s *Introduction to Christianity* and Tracey Rowland’s *Ratzinger’s Faith* were also drawn on considerably. This was a very demanding undergraduate subject, but the students who did not drop out loved it, and sought subjects taught by Matthew and myself in the next semester.

2007 – 2005 Sessional Lecturer in Sociology of Religion and Classical History
Queensland University of Technology.

I gave the Sociology of Religion lecture for the first year sociology subject at QUT each year for 2 years, and one classical history lecture on the Peloponnesian Wars for our Ancient History students.

2002 – 1999 Secondary School Chaplain.

Employed by Saint Andrew’s Anglican Church, South Brisbane,
working in Brisbane State High School.

Pastorally this position involved:

- Prayer, practical care and visitation for students and staff in crisis situations.
- Remedial educational support.
- Cultural and intellectual support for gifted, sensitive and artistic students.
- Care for ‘troubled youth’ and marginalized students and groups in the school.

Educationally this position involved:

- Facilitating and coordinating the Religious Education (RE) program.
I facilitated 7 RE streams – Catholic, Orthodox, Protestant, Jewish, Buddhist, Islamic and Hindu – and co-ordinated and supported the 50 volunteer RE teachers who come into the school each week.
- Writing a bi-monthly “Chaplain’s Reflection” in the school newsletter.
- Giving input on the Religious Studies curriculum development subcommittee for the Queensland Board of Senior Secondary School Studies.
- Running social justice and humanitarian awareness activities and seminars:
eg. World Vision 40 hour Famine, Micah Network, TEAR, Waiters Union.
- Facilitating philosophical, ethical and theological discussion groups.
- Facilitating poetry, art and music workshops and discussion groups.
- Constructing the Protestant RE curriculum and resourcing and co-ordinating its teaching. I wrote a year 8 to 12 RE curriculum and 200,000 words of RE lesson plans.
- Here is an outline of that curriculum:

Year 8

A Biblical Overview from Genesis to Jesus	9 lessons
The teachings of Jesus	7 lessons
Who is Jesus?	5 lessons
What Jesus did and does	10 lessons

Year 9

The Gospels	7 lessons
Paul, Peter, John & the New Testament Church	10 lessons
Christian Spirituality	16 lessons

Year 10

A Christian understanding of sexuality and drugs	12 lessons
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Bible study, personal devotion and church life	10 lessons
A Christian worldview	10 lessons
Year 11	
Christian faith and suffering	17 lessons
An overview of Church history	11 lessons
Year 12	
Understanding non-Christian religions	13 lessons
Christianity and Feminism	4 lessons
Christianity and Psychology	4 lessons
A Christian approach to relationships and career	6 lessons

This chaplaincy job was very rewarding in terms of the opportunities it gave me to nurture the spiritual, intellectual and aesthetic formation of many students and staff in a very cosmopolitan and dynamic community. This job also gave me wonderful opportunities to develop close working friendships with religious leaders from the seven religious communities affiliated with the school. This was a great gift to me, broadening my understanding of the larger religious world considerably. I was also able to work closely with the wide ecclesial spectrum of volunteers from different Protestant traditions who made up our Protestant Religious Education team. This experience gave me valuable team work facilitation skills.

The essence of the chaplaincy model I developed at Brisbane State High was one that sought to strengthen ties between students and their communities of faith, meaning, value and tradition, and so counter some of the destructive anomic tendencies of atomistic consumerism in our day.

1998 Secondary School Music Teacher, Brisbane State High School.

Coming from the Private School sector, I needed to be contracted and rated before a permanent position could be offered to me, so I was rated at S1 – the highest rating given by the Education Department in Queensland – and offered a job whilst teaching classroom music.

1995 Secondary School Special Needs Teacher, Berrengarra School.

Berrengarra is a school for students with “social and emotional disabilities”. I taught English and sport there for a 6 months contract and had a wonderful time with the students and the outstanding staff of that school.

1994 – 1992 Secondary School History/English Teacher, Cairns Christian College

I ran the History program, which included teaching Ancient and Modern History to year 12, by myself, in this small school as my first teaching job. I also taught English and sport. It was a very demanding job for someone with no experience, and I loved it. 15 years after leaving that job I am still good friends with a number of former staff and students from that school.

Referees:

Professor Gavin Kendall

Professor of Sociology

Humanities Program

Queensland University of Technology, Brisbane, Australia

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Professor Kendall is a Sociologist and Foucault specialist with a background in Classics and Science. He is mainly published in the areas of globalisation, cosmopolitanism, the political sociology of the state, and social and cultural theory.

Professor Kendall has a solid background in Greek and Latin gained from his studies in Classics at Cambridge University. As one of my doctoral supervisors, he was particularly helpful with my studies in Plato, Aristotle, Classical Scepticism and Neoplatonism, as well as with my studies in the forerunners of modernity from Aquinas to Descartes.

Dr Paul Harrison

Senior Lecturer in Sociology

Humanities Program

Queensland University of Technology, Brisbane, Australia

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Dr Harrison is a Sociologist specialising in Continental thought from the 19th century to the present, and he lectures in subjects themed around globalization, neomarxism, gender, postcolonialism and postmodernism. Dr Harrison is my principle doctoral supervisor. One of Dr Harrison's book's, *The Disenchantment of Reason* (SUNY Press 1995) – exploring how Hegel, Kierkegaard and Nietzsche grappled with questions of truth and morality after Kant – was formative for my doctoral studies, along with the introduction to John Milbank that Dr Harrison gave me. Dr Harrison was particularly helpful in my epistemological studies concerning the counter-enlightenment and postmodernity, and with my theological engagement with those studies.

Dr Richard Colledge

Lecturer in Philosophy

Academic Dean, St Paul's Theological College

Australian Catholic University

McAuley at Banyo, Brisbane, Australia

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Dr Colledge is a Heidegger specialist and a historian of Western philosophy, with particular strengths in Aristotle, Aquinas and Kant.

Dr Colledge was a guest panellist at my final doctoral seminar, and has read my doctoral work closely.

Professor Emeritus Charles Ringma

Professor of Missions and Evangelism

Regent College,

University of British Columbia, Vancouver, Canada

Email: keimperingma@yahoo.ca

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Professor Ringma's doctoral studies were in Gadamer's hermeneutics. Professor Ringma's initial theological studies were with the Dutch Reformed Seminary in Geelong (Australia), and from there he branched out into Anabaptist, Pentecostal, Roman Catholic, house church and Postcolonial theologies. The broad ranging, applied, and grass roots nature of Professor Ringma's remarkable scope owes much to the influence of Jacques Ellul. Professor Ringma has lectured at the Asian Theological Seminary (Philippines), has worked in drug rehabilitation, and lived in Indigenous Australian communities. His exposure to and interest in non-Western approaches to epistemology, community, and faith is extensive. He has authored many books on theology, philosophy, spirituality and urban mission, and is a published poet.

Professor Ringma has been a theological mentor to me over the past few years.

Rev Alan Moore

Rector, St Andrew's Anglican Church

South Brisbane, Australia

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Phone: (international, +617) (interstate, 07) 3844 3808

Reverend Alan Moore was my employer for the 4 years that I was the Chaplain at Brisbane State High School. A former secondary school Chemistry teacher, Reverend Moore has underpinned the Chaplaincy service to Brisbane State High School since the inception of that ministry in the early 1990s.

Associate Professor Tracey Rowland

Dean of the John Paul II Institute for Marriage and Family (Melbourne).

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Associate Professor Rowland is a theologian of international standing well known for her work on Thomism and Pope Benedict XVI. She has studied under John Milbank when he was at Cambridge. I first met Dr Rowland in Nottingham at a Centre of Theology and Philosophy conference, as we share a keen interest in the theological movement known as 'Radical Orthodoxy'. Dr Rowland has been very encouraging of my studies in that field and I am a great admirer of her work.

Publications:

Note: All but the two earliest of the eleven publications below were written during the course of my doctoral candidature. I also have several papers under review at present. “Transcendence and Epistemology” in *Modern Theology* (2008) – being a highly regarded international journal in which the best known contemporary thinkers in my field are published – is my most important publication to date, though my chapter in *Belief and Metaphysics* (2007) also situates my work amongst well known international scholars.

Chronological list:

Book review of William T Cavanaugh’s *Being Consumed: Economics and Christian Desire*, *Zadok Perspectives*, 104, Spring 2009, Melbourne, p26

“Australian Universities in Transition: Moral, Pragmatic or Religious Drivers?”
Australian Ejournal of Theology, Issue 13, March 2009.

“A Spectral View of Contemporary Australian Youth Spiritualities, and Evangelical Youth Ministry.” *Australian Ejournal of Theology*, Issue 12, July 2008.

“A Post-secular approach to understanding Religion and Global Security”
Online Peer Reviewed Conference Publication for OCIS, the Oceanic Conference on International Studies, University of Queensland, 2-4 July 2008.
www.uq.edu.au/ocis/?page=53197&pid=53197&ntemplate=1419

“Transcendence and Epistemology”
Modern Theology, Blackwell, Vol 24, Issue 2, pp 245–270, April 2008.

“Plato against Ontotheology”
Chapter 17 (pp 393–412) in Cunningham, C., & Chandler, P., (eds.),
Belief and Metaphysics, SCM Press, London, 2007.

“The Iron Cage Closes”
Quadrant, Vol LI, Number 7–8, pp 55–58, Sydney, July–August 2007.

“Western culture and the ‘Hypothesis of God’”
Appraisal, Journal of the Society of Post Critical and Personalist Studies,
Vol 5, No. 4, pp. 169–176, October 2005.

“Linking the Global Economy to the Global Ethic”
Refereed conference proceedings, QUT Social Change in the 21st Century, Nov 2003.
http://eprints.qut.edu.au/132/1/Paul_Tyson.pdf

“Moral Economics”
QETA, Journal of the Queensland Economics Teachers Association,
pp. 13–28, March 2002.

“Darkness is as light to you”
Croucher, R., (ed) *Gentle Darkness*, Albatross Books, Sydney, 1994, pp 188-96.

Genre Break down and a brief description of publications and papers

1. Book Chapters:

“Plato against Ontotheology”

Cunningham, C., & Chandler, P., (eds.), *Belief and Metaphysics*, SCM Press, London, 2007, chapter 17, pp 393 – 412.

The book *Belief and Metaphysics* has chapters in it that were originally presented as papers in the second international conference organized by Nottingham University’s Centre of Philosophy and Theology, held in Granada in 2006. My chapter appears here amongst chapters from some of the leading scholars in contemporary philosophical theology, such as John Milbank, Louis Dupré, Daniel Bell Jr, Conor Cunningham, John Betz, Oliva Blanchette.

My paper, inspired somewhat by Catherine Pickstock’s approach to Plato and Merold Westphal’s understanding of ontotheology, argues that Plato’s metaphysics illustrates tendencies that are sympathetic to apophaticism and a hermeneutic of suspicion, at the same time that his theological stance makes his metaphysics viable without falling into ontotheological hubris. Thus Plato’s philosophical stance ‘agrees’ with counter-enlightenment epistemological contextuality, without conceding to the anti-metaphysicalism and epistemological nihilism of secular postmodernism.

“Darkness is as light to you”

Croucher, R., (ed) *Gentle Darkness*, Albatross Books, Sydney, 1994, chapter 26, pp 188–96.

The Reverend Rowland Croucher, a well known Melbourne theologian and Baptist pastor, compiled *Gentle Darkness* as a series of weekly reflections to aid contemplation. Chapter 26 is a reflection on Psalm 139, engaging this text with Conrad’s *Heart of Darkness* and Kierkegaard’s *Sickness Unto Death* and *Gospel of Sufferings*. This chapter contemplates, with the Psalmist, being “hemmed in with darkness” as that notion relates to the apophatic mysteries of God and the different ways we can understand human experiences of suffering and despair.

2. Peer Reviewed Journal Articles:

“Australian Universities in Transition: Moral, Pragmatic or Religious Drivers?”

[Australian Ejournal of Theology](#), Issue 13, March 2009.

The [Australian Ejournal of Theology](#) is a well ranked peer viewed journal, facilitated by the Australian Catholic University, and is one of the most widely read forums for public theology in Australia. This paper uses Milbank’s critique of secular reason to challenge the epistemological and metaphysical assumptions underpinning the logic of neoliberal managerialism as it is applied to the dominant trends in the governance, direction and pedagogic philosophy of contemporary Australian universities.

“A Spectral View of Contemporary Australian Youth Spiritualities, and Evangelical Youth Ministry.” Australian Ejournal of Theology, Issue 12, July 2008.

Evangelical Christianity is deeply embedded in Enlightenment epistemological assumptions, in modern forms of life, in non-liturgical political and economic outlooks and in popular consumer culture. This paper uses Milbank’s critique of secular reason to try and free Evangelical youth ministry from unconscious captivity to its typical frames of belief and practise that, so I argue, are both theologically and sociologically problematic.

“Transcendence and Epistemology”

Modern Theology, Blackwell, Vol 24, Issue 2, pp 245–270, April 2008.

Modern Theology publishes high quality articles by leading international intellectuals in the field of historically situated and philosophically engaged theology. John Milbank, Catherine Pickstock, William Cavanaugh and other key figures in the “Radical Orthodox” school have all published highly influential papers in this journal. My paper explores the links between epistemology, metaphysics and theology in the West’s cultural history, looking for similarities and distinctions in the epistemological approaches of Plato and Aristotle, and tracing our modern difficulties with metaphysically premised epistemology to the distinctive trajectories of late medieval Aristotelianism.

“Western culture and the ‘Hypothesis of God’”

Appraisal, Journal of the Society of Post Critical and Personalist Studies, Vol 5, No. 4, pp. 169–176, October 2005.

Appraisal is a peer reviewed journal run by a dedicated team of specialists, primarily devoted to the study of Michael Polanyi’s work. My paper seeks to combine elements of Paul Tillich’s theology of culture with Michael Polanyi’s personalist approach to knowledge and John Milbank’s critique of secular reason. This paper argues along somewhat Augustinian lines that to be able to think of God as an abstract or mechanical hypothesis that might or might not be conceptually necessary, is to presuppose certain characteristically modern assumptions about the relationship between theology and the ontology of being. This modern manner of thinking about God has historical roots that a ‘postmodern’ critique of modern knowledge combined with Augustinian theological approach to ontology and meaning can powerfully challenge.

“Moral Economics”

QETA, Journal of the Queensland Economics Teachers Association, pp. 13–28, March 2002.

This paper explores the tendency common to most Australian undergraduate courses in economics of distinguishing between ‘positive’ and ‘normative’ models of economics, and maintaining that the real science of economics is ‘positive’. I seek to understand why it is possible to think in this reductive and artificial manner about economics – particularly since economics is a key political discourse in Australia – and come to the conclusion that such thinking is only possible because of characteristically modern epistemological assumptions. Via Kierkegaard, I attempt to construct an epistemological framework that enables us to explore morally qualitative economic thinking more easily.

3. Book Reviews:

A review of William T Cavanaugh's *Being Consumed: Economics and Christian Desire*, in Zadok Perspectives, 104, Spring 2009, Melbourne, p26

Zadok Perspectives is an Australian Evangelical publication that seeks to do public theology in a manner that is engaged with the theological, philosophical and sociological thought of the broader ecclesial and academic world. As such, they were keen to publish this review of an Augustinian theologian's post-secular, post-liberal, constructive critique of secular consumerism.

4. Other:

“A Post-secular approach to understanding Religion and Global Security”
Online Peer Reviewed Conference Publication for OCIS, the Oceanic Conference on International Studies, University of Queensland, 2-4 July 2008.
www.uq.edu.au/ocis/?page=53197&pid=53197&ntemplate=1419

This paper is accessible as an online conference publication, but is also under review with Zadok Papers at present. Somewhat akin to Talal Asad's *Formations of the Secular*, this paper argues that secularism is a Western theological construct characterised by specific epistemological, ontological, teleological and political topographies. Hence, international relations – particularly between power imbalanced states/entities embedded in post-Christian Western secularism and different forms of Islam – do not occur on religiously neutral ground. Hence the Western and ‘secular’ study of international relations needs to become aware of its own theological assumptions, and it needs to take theology in international relations more seriously.

“The Iron Cage Closes”
Quadrant, Vol LI, Number 7–8, pp 55–58, Sydney, July–August 2007.

Quadrant is not an academic journal, but it is one of the few Australian public affairs periodicals that publishes long essays on matters concerning public life in Australia. My paper uses Max Weber's ‘iron cage’ analogy to describe the logic governing the manner in which the Queensland University of Technology's administration shut down its Humanities and Social Science offerings, and its BA degree, in 2007. This is of national interest because directional decisions framed by the same managerial logic and teleology are now common in Australian universities.

“Linking the Global Economy to the Global Ethic”
Refereed conference proceedings, Social Change in the 21st Century conference, Queensland University of Technology, November 2003.
http://eprints.qut.edu.au/132/1/Paul_Tyson.pdf

This paper outlines George Monbiot's vision of how the global economy should operate, and Hans Küng's understanding of what the global ethic is. Both Monbiot and Küng view economic practicalities in morally directed terms which goes against the grain of the Modernist separation of facts from meanings. This essay explores the difficulties of linking ‘the global economy’ with ‘the global ethic’ as a function of this modern difficulty of synthesising facts and meanings.

Addendum to Publications:

1. Papers Under Review (February 2010)

- “Faith in Plato and John”
The Journal of Philosophy and Scripture
Villanova University Press
- “Faith and Medicine”
Christian Bioethics
Oxford University Press
- “A Post-secular approach to understanding Religion and Global Security”
Zadok Papers
Zadok Institute for Christianity and Society, Melbourne

2. Finished Papers yet to be submitted for review

- “Boethius’ Conundrum”
- “What is Spiritual Conflict?”
- “Santa is Lord”

3. Papers under construction

- “Faith, Desire and the Market”
- “Faith, Sexuality and Australian Evangelicals”
- “Education and formation: a Christian parent’s perspective”
(by request for Zadok Papers)

4. Conference papers being written for 2010

- “Prayer: living life in God”
Centre of Theology and Philosophy conference
Krakow, October 2010. Conference theme – Life.
- “Apocalyptic Optimism for the Future of God in Australia”
Australia & New Zealand Association of Theological Schools conference
Melbourne, July 2010. Conference theme – the future of God.
- “Can cultural relevance can be bad for your ecclesial future?”
Melbourne College of Divinity centenary conference
Melbourne, July 2010. Conference theme – the future of religion in Australia.

5. Papers posted on the web

- “The Shibboleth of Homosexuality: a question of Evangelical Identity”
Rev Dr Rowland Croucher’s John Mark Ministries website, December 2009
<http://jmm.aaa.net.au/articles/23100.htm>