

PAIN
COMMUNITY
COUNCIL
COMMUNITIES
UNITED

SEPTEMBER '89
EDITION

P.O. BOX 102,
NIMBIN,
N.S.W. 2480

The Rainforest Within

If only I could make prayer to the deities, my ancestors, the hunter-gatherers, to the spirits I've come to recognise in the trees and rocks, to the Goddess herself. If only I could crack open rare mammal bones and decipher the secrets encoded in its flowing matrix. If I could somehow climb the highest peak, sit silent the longest, interpret the pleas as well as the celebrations of the jewelled birds, somehow prove myself worthy to make requests of this magnificent planet Spirit that creates and sustains us all.

I would wish, without speaking, that the greedy-scrambling-lost-lonely, disparate and distracted kinetic masses could become truly in touch with themselves, with their real animal-aware selves. To sense with all their senses.

I'd learn that special music that sends cracks like veins through their protective plastic covering. I'd send the dawn's steamy clouds like inspiration, condensing into droplets of water -- that pure and precious biological basis all life shares in common.

They would find their way through the cracks and begin dripping like incantations, like invitations.....and having discovered this rainforest within themselves, awesome potential lit by awareness, coloured and scented with genetic and environmental interplay, alive with leafy-furry-scaled-feathered diversity, in touch with their own primordial and spiritual roots, they would finally understand that.....The best reason for going beyond rhetoric into the responsive arena of direct personal action, is not for any resource it might contain for us. Not even for its dynamic, wondrous value as living temples for our children's children to discover their place in the natural order. Not even for us to experience its mystical solitude, living freedom, and unextinguished magic.

Let me tell you. Finding the rainforest in themselves, they'd know without a doubt that we must fight for these remaining wild lands and wild species, even if no human use is ever made of them, if no human eye ever gets to behold their special beauty. We must fight because they belong here, because they have a right above all to be here. For their own sake, not for ours.

And because we.....humankind, cannot exploit-cage-clearcut the wildlands without simultaneously crushing the diversity, spirit, and the wild potential within ourselves!

Kore Wolf Circles 5/85

PAN-COM UPDATE

MONTHLY MEETING VENUES:

Sunday, September 17: - Eden Creek Hall via Kyogle, 12 midday. From Kyogle along Afterlee Rd for approx. 15km. Turn off to the left just before a cement bridge where there is a sign post to the Hall which is approx. 100m down the road. The Hall area contains toilets, a kitchen area and kids' playground. Bring Your Own Everything. Pan-Com meetings are always a great opportunity to find out about other communities, what's happening on the land-sharing scene, get help with problems, share experiences, brainstorm ideas etc. Anyone is welcome and we always have a good time. So come along either to contribute or to listen and meet people.

Sunday, October 15: - Lillifield Community, 12 midday. Lillifield is off the Kyogle/Murwillumbah Rd next door to the Daystar School at Lillian Rock. More information in the next newsletter.

Sunday, November 12: - Dharmananda, 1pm., Ross Rd., The Channon. More info in the next newsletter.

We are still working on a new date for the large Festival gathering we have planned. January 1990 has been floated as a possibility and we will discuss this at our September meeting.

NEWSLETTER PRODUCTION

This newsletter is produced monthly, on Saturdays, and currently at the Nimbin Neighbourhood Centre. The Pan-Com Co-ordinators co-ordinate its production and members of various communities pop in during the day to drop off contributions, to write articles, to help collate, etc. For the newsletter to be interesting and useful we need contributions from land sharing communities and interested individuals. (Yes, that could mean you!) At our next meeting we will be discussing the possibility of getting different communities to take on the production of one issue or a few pages of an issue. This would mean greater variety in terms of lay-out and content plus the potential for more news about individual communities. Our next newsletter working days are 30th September, 21st October, 18th November, 10am - 3pm, at Nimbin Neighbourhood Centre. If a community undertakes to produce part or all of a newsletter and wishes to do so at another venue we will provide venue details via the newsletter. Please discuss this idea within your community.

PAN-COM CO-ORDINATORS

Following the departure of Karen Sampson from Tyamokari, Gordon King from Tyamokari (Ph.897 275) was appointed as a Pan-Com Co-ordinator to December. Other Co-ordinators are Des Layer (Moondani) P.O. Box 102, Nimbin, Diana Roberts (Pinpuna) Ph. 891 529, and Wally Wallace (Whatt Community) Ph. 891492 messages.

NIMBIN POLICE/COMMUNITY CONSULTATIVE COMMITTEE

At our last meeting it was agreed that Diana Roberts will represent Pan-Com on this Committee which is to meet in Nimbin bi-monthly. We decided that if such a committee is to exist it would be better to be represented so we can contribute to discussion and keep in touch with what's happening than to not be there. If you have anything you would like brought up at these meetings or want to know more about them please contact Diana on 891 529.

SOCIAL SECURITY UPDATE

Why Field Officers May Call

A Field Officer from the Department of Social Security (D.S.S.) may call on you for many reasons. It may be a routine review, or they may want more information to assess your pension or benefit eligibility. It could mean that they are investigating your circumstances because they suspect you have not told them something. Someone may have claimed you are working, or living in a de facto relationship, without informing the Department. They could be enquiring about someone else's eligibility.

How you respond is very important, and knowing your rights will help.

If a Field Officer has a simple or routine question, it is usually best to answer immediately and politely. If it is more complicated, or involves allegations against you or someone else, it is often best to say nothing until you have time to collect your thoughts.

What to Do When a Field Officer Calls

- Be polite and courteous, but firm.
- Ask to see their identification to check they are from D.S.S.
- Ask for their name and the reason for their call. — **WRITE DOWN THEIR NAME & TAKE NOTES DURING THE INTERVIEW**
- It is often best not to allow a Field Officer into your house. — **THEY CANNOT INSIST ON COMING IN — THEY HAVE NO LEGAL RIGHT TO GO INTO YOUR HOUSE/TENT ETC., UNLESS YOU INVITE THEM.**
- Give the Field Officer the information he or she is seeking only if:
 - it is simple and routine and you are sure you know the answers; or
 - there has been a simple mistake or misunderstanding that can be cleared up immediately; or
 - you receive a written Notice from the Secretary of D.S.S. saying that you must answer questions or make a statement immediately. Read the Notice carefully.

More about Field Officers' Powers

Field Officers —

Can collect information about you from sources such as friends, neighbours, employers, bank managers, real estate agents or landlords, Taxation Office, telephone, gas and electricity suppliers.

Can insist that these people answer questions put to them in a written Notice from the Secretary of D.S.S.

Cannot obtain information from your lawyer, and probably cannot obtain it from your doctor, counsellor or other professional advisers, unless you consent.

Cannot breach your confidentiality by telling other people about you or your affairs.

Cannot go into schools or approach principals or secretaries of schools. **OR YOUR CHILDREN!**

Cannot cancel or suspend a pension or benefit. They can only recommend to someone higher up, and they must have good reasons.

THIS ALSO MEANS THAT IF A FIELD OFFICER ASKS YOU FOR INFORMATION ABOUT SOMEONE ELSE, ASK THAT THE QUESTIONS BE SENT TO YOU IN WRITING.

THIS INCLUDES MOST GOVERNMENT DEPARTMENTS, BUT NOT ALL!

- Otherwise, it is best to say politely:—

"I do not want to answer any questions or make a statement at the moment. Please send me a notice with the questions you want to ask me and I will send you my reply."

This is to give you time to think about the correct answers instead of answering off the top of your head, or saying something you do not mean. Never admit to doing something wrong until you have time to think and, if necessary, to get advice. It may be that you are in the right.

- If a Field Officer becomes offensive, do not answer back. Conclude the interview immediately and then:
 - write down as much as you can remember of what happened and what was said. If there was a witness, get them to do the same. — **ALWAYS GET A WITNESS IF YOU CAN!**
 - ring the manager of your local D.S.S. office and register a complaint. If this is not effective, contact the Commonwealth Ombudsman's Office.
- If necessary, seek advice
- Always keep copies of letters you receive or write to D.S.S.

— **ASK THEM TO LEAVE & ARRANGE ANOTHER TIME IN THE OFFICE, OR TO SEND YOU A LETTER WITH THE QUESTIONS.**

Remember: — SOME FIELD OFFICERS ARE POWER HUNGRY BASTARDS — DONT LET THEM BLUFF YOU!

1. You do not have to allow a Field Officer into your home.
2. You do not have to answer questions or make an immediate statement unless you receive a notice from the Secretary of D.S.S. which orders you to do so. (Insist on keeping a copy).
3. You can say that you want to get advice — ~~immediately~~ — before you answer questions or make statements.
4. If the Notice asks you to go to an interview, try to get advice first and make sure you take along a friend, relative, interpreter, lawyer etc.
5. You have a right to be given a copy of any statement you make, whether you sign it or not.

DONT SIGN A STATEMENT UNLESS YOU ARE CERTAIN THAT EVERYTHING ON IT IS ACCURATE & YOU UNDERSTAND IT FULLY — MAKE SURE THEY RUL A LINE AFTER THE LAST WORDS OF THE STATEMENT SO THAT NOTHING CAN BE ADDED LATER.

Where can you get Independent Advice?

- Australian Legal Aid Offices throughout N.S.W. (see the Commonwealth Government section of the telephone directory).

- Local offices of the N.S.W. Department of Youth and Community Services throughout N.S.W. (see the State Government section of the telephone directory).

- **OR SEE WALLY AT PANCOM MEETINGS OR RING THE NIMBIN NEIGHBOUR & INFORMATION CENTRE (891 492) (I'M THERE SOME DAYS) — OR WRITE TO ME — INFORMATION CENTRE, I CAN ATTEND INTERVIEWS OR RING OR WRITE TO DSS ON YOUR BEHALF IF YOU NEED ME TO.**

DONT FORGET — YOU CAN INSIST ON SEEING ANYTHING RELATING TO THEIR QUESTIONING THAT IS IN THEIR MANUALS, GUIDELINES, THE S.S. ACT OR ON YOUR FILE — MENTION THE MAGIC WORDS — "FREEDOM OF INFORMATION ACT!"

COMMUNITY UPDATE

AVALON

The person on Avalon who received a demolition order in July from Kyogle Council has been advised that if she submits a building application with plans and a formal written commitment to pay the road levy demolition will not go ahead and her present dwelling will be recognised as a temporary dwelling. She has since submitted and paid for a temporary dwelling permit but will not receive it until she complies with their conditions. However, like many of us she feels unable to commit herself to payment of the road levy and is trying to decide on her best course of action. In the meantime the demolition order still stands and her breathing time runs out on August 28.

First Home Owner's Scheme

A couple from Pinpuna have been advised that their application for the FHOS grant has been approved after they took out a 5-year lease with their community. However, no money has been received yet. A resident of Lillifield is looking into ways of taking out a 5-year lease to apply for the grant without having to pay hefty legal costs. More on this in future issues.

Communities in Kyogle Shire

It has been recommended by Mac Nicholson (Lismore Council Alderman) that any M.O. in Kyogle Shire wishing to put in a development application should do so now hence avoiding the possible ramifications of the Local Environment Plan Kyogle Council is considering implementing. Any community needing help with this should contact Pan-Com or Blackhorse Creek Community. Just putting the Draft L.E.P. on public display is sufficient to change the rules relating to Development Applications.

TYAMOKARI

The growing community of Tyamokari has once again been thrown into the front line of battling for peoples' rights against the bureaucracy. The N.S.W. Dept of Housing has negotiated the sale of the land to one Mr. Gary Jones of Armidale, and have accepted a deposit, the sale being subject to the D.o.H. providing vacant possession of the property. The price negotiated was \$160,000, -- \$10,000 lower than the figure tendered by this community! As yet no-one has received eviction orders or summonses. If this does actually occur and the D.o.H. has the guts to go through with this action then we have two courses of action:

- 1) Legal action through Legal Aid by Mr. Vyvyan Stott.
- 2) Community members will passively(?) resist any attempts to remove them.

We have been told by a legal source that if the eviction order is carried out then we only need to have more people coming on to the land to negate "vacant possession" and the D.o.H. will have to go through the whole eviction process again and again and again1999?

Tyamokari Cont.

On a brighter note..... We have agreed to host the All One Family Gathering on September 23 and 24, 1989. The Kitchen and Camp area will be free from smoke, intoxicants and money. The kitchen will operate on food people bring to share and there will be at least one Communal Feast each day. There will also be dancing, singing, chanting, sharing of ideas and feedback circles plus information about All One Family Gatherings. Everyone welcome.

Pastures Protection Board

This will be further discussed at Pan-Com's next meeting in September but it was suggested at our August meeting that communities who object to paying the P.P.B. annual bill could lodge an objection with the Board and put the levy amount in a separate bank account. Has anyone done this or does anyone have ideas on this?

PAN-COM ROSTER FOR NIMBIN NEIGHBOURHOOD CENTRE SEPTEMBER '89

2 September - Aine (891529 messages)
9 September - Judy Lancaster (891492 c/- Wally)
16 September - Katrina & Scruff (891546 messages)
23 September - Wally Wallace (891492 messages)
 and Gordon King (897275)
30 September - Mike Shegog (897321)

<ALL TO ALL GREENS

.....
MOUNT WARNING CALDERA ENVIRONMENT CENTRE, PO BOX ⁸¹¹~~204~~, Murwillumbah. 2484

Membership enrollment form; DATE.....
NAME.....
ADDRESS.....POSTCODE.....
PHONE (H).....(W).....PHONE-TREE?.....
SPECIFIC SKILLS.....
.....
SPECIFIC AREAS OF ENVIRONMENTAL INTEREST.....
.....

Membership fees p.a. \$20.00 ☐

Concession \$12.00 ☐

Newsletter \$12.00 p.a. ☐

Enclosed ☐ \$.....

CALL TO ALL GREENS



PRESS RELEASE:

9th/August 1989.

A group of about 60 concerned residents met at the Autumn Club hall in Murwillumbah on Monday night, with the aim of forming the Tweed branch of the Richmond Greens Political Party alliance.

A member, Ms Janaki Pearson encouraged the gathering comprising of farmers, individuals and diversified local environmental groups, to put aside their differences and work towards the common goal of arresting the worlds critical challenges relating to environment, socio-economic and political issues.

The objects of the meeting were to hear everyone's ideas, to formalize a group of people who are concerned enough to act, to discuss various local concerns and how to more effectively deal with issues by establishing an environmental resource centre in Murwillumbah, and to provide voters with a Green alternative in the next election.

The meeting resolved to call on Tweed Shire Council to provide recycling facilities to outlying areas of the shire and produce a booklet for each household on "How to recycle your rubbish".

It was also resolved to lobby for recognition of forest regeneration on farmland as an appropriate land use attracting rural rating concessions, and the promotion of ecologically sustainable planning guidelines for rural lands developments based on Permaculture and Bio-dynamics to balance the urbanization of farmland.

The group will call public meetings in all major centres of the Richmond Electorate in the near future.

For further information contact Ms Jan Golding 066 743222.

JANAKI PEARSON

797181

(Kerry Gully)
Co-op.

This press release was sent to us by Jai Morrison from Pretty Gully Co-Op. The meeting mentioned had two purposes. Motions were passed to formalise the Richmond Green Political Party and later meetings will formalise the Constitution. Jai asked if Pan-Com could help by organising a meeting in Nimbin. Pan-Com will discuss this at our September meeting so come along if you're interested. The other aim of the meeting was to gather energy for an environmental resource centre in Murwillumbah. Maree Fowler from the Big Scrub Environment Centre in Lismore spoke and was extremely helpful. Ian Cohen (a local activist) spoke about the new centre in Byron and a Gold Coast group told of plans to establish a centre at Tweed Heads. So the wheels are moving and quite a network is developing. Anyone who'd like to be involved in either should contact Janaki Pearson, Pretty Gully Co-op, Pretty Gully, Byrill Creek Rd., via Uki 2484. The next meeting of the Richmond Greens - Tweed Branch is Monday, 11th September, 7.30pm, Autumn Club Hall, (next to the library), Murwillumbah.

SHARES FOR SALE

BLACKHORSE CREEK via KYOGLE 2474

Contact: 321 102, 322244, or write.

- * 1,000 acre valley, the complete watershed of Black Horse Creek (perennial)
- * Some rainforest, lots of forest, some cleared land, lots of replanting and regeneration
- * 25 shares, 15 households resident at present. We'd like people who appreciate the benefits of community, though we have separate households, plus 10 acre "private holdings" per share.
- * Several shares for sale, some with buildings, priced from \$7,000.

AVALON COMMUNITY The Western Paradise ... has shares available for Earth loving people.

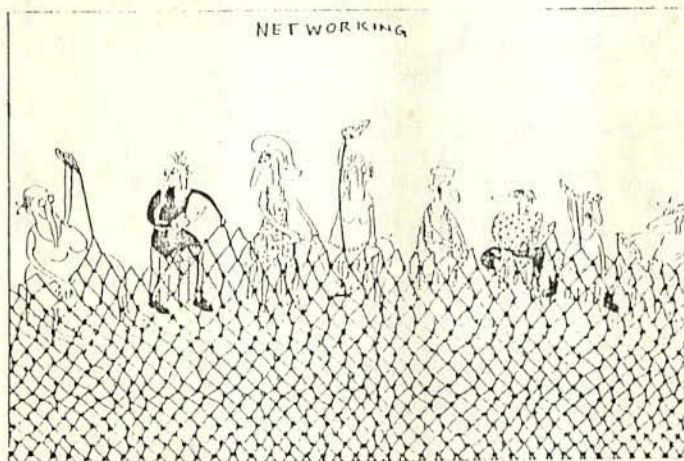
Each share varies in size from 2 - 8 acres and has water on tap connected and all weather internal roads completed. Steiner School ... 3km. Environmental by-laws included in Lease Agreement to protect an abundance of wildlife and trees on this 360 acre island of forest.

Full rights of resale etc. apply as in freehold title.

Cost: \$13,700.

For further information: contact Sophia Andrea, Avalon Community, P.O. Box 136, Nimbin.

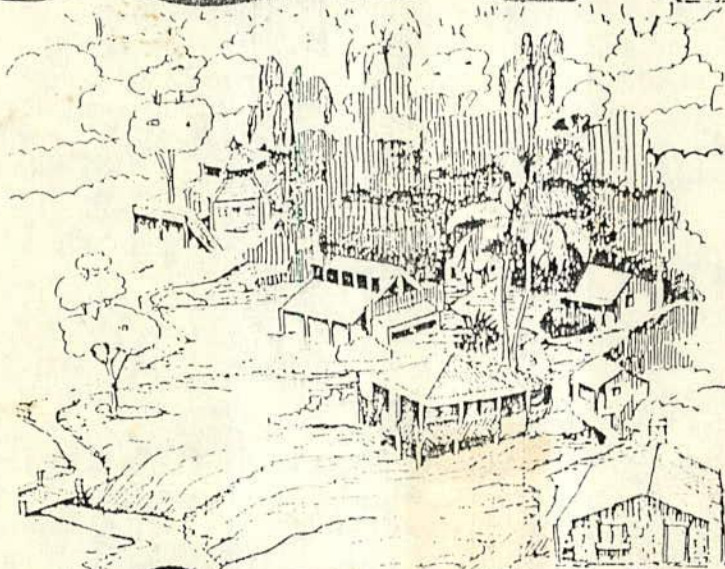
Or, Telephone Wednesday mornings on 891 305.



Dave Lambert.

IF NOT CLAIMED PLEASE RETURN TO: P.O. Box 102, NIMBIN 2480.

June Pleasance Pater



PAIN
COMMUNITY
COUNCIL
COMMUNITIES
UNITED

AUGUST '89
EDITION

P.O. BOX 102,
NIMBIN,
N.S.W 2480

SPRING EQUINOX GATHERING POSTPONED

Since our last newsletter Pan-Com has decided to postpone the gathering we were planning to hold at Tyomakari in September. For personal reasons a couple of the key organisers had to pull out and we were unable to find people willing to take on organising the event at relatively short notice. A meeting of co-ordinators decided it would be better to postpone the gathering rather than go ahead with an event not well organised. At our next meeting (see below) we will discuss possible future dates and the formation of a new organising committee.

NEXT MEETINGS:

Our next meeting will be held on Sunday, August 20, 12 midday at Tyomakari, Stoney Chute Road (approx. 1km from the Kyogle/Murwillumbah Road). Apart from talking about a new date for a major gathering of people from communities we will be discussing the Pastures Protection Board, what's happening about the demolition order issued at Avalon, Blackhorse Creek's Land & Environment Court case, production of future newsletters (would your community like to produce an issue?), local govt. elections, venues for future meetings, the first home owners grant and many other items. Everyone is welcome so come along, bring some lunch and meet people from other communities.

SEPTEMBER MEETING - Sunday, September 17

OCTOBER MEETING - Sunday, October 15

NOVEMBER MEETING - Sunday, November 12

Venues for these meetings will appear in future newsletters.

PAN-COM ROSTER FOR NIMBIN N'HOOD CENTRE AUG/SEPT '89

Some members of Pan-Community Council have volunteered to operate the Nimbin Neighbourhood Centre on Saturdays as a contribution to the social activity of our area and to provide space and information for our Pan-Com members and the general public on land sharing communities. The telephone number of the "Centre" is 891 492 and the CB Channel is 11.

The following members will be operating the "Centre":

- 12 August - Wally Wallace (891492 messages)
- 19 August - Greg Behrend (897338)
- 26 August - Diana Roberts (891529) - Newsletter Day
- 2 September - Judy Lancaster (891492 messages c/- Wally)
- 9 September - Aine (891529 messages)
- 16 September - Katrina & Scruff (891546 messages)
- 23 September - to be advised
- 30 September - Mike Shegog (897321) - Newsletter Day

Contact numbers have been supplied to enable volunteers to swap dates where necessary but in an emergency Brenda Durant (891176) has offered to take over the duties of a Saturday Co-ordinator if, for any reason, a rostered Co-ordinator is suddenly unable to attend. Thank you Brenda.

PAN-CLONE? VICTORIA'S PAN-COMMUNITY COUNCIL

FROM EARTH GARDEN JUNE/JULY 1989.

The Community Settlement Association

by Vicki Kaye*

Hurstbridge, Victoria.

THE Community Settlement Association of Victoria represents a range of rural land-sharing community co-operatives and co-operative working groups. The Association aims to promote the adoption of Multiple Occupancy as a Statewide planning policy in Victoria.

The Association meets regularly in Melbourne, and any land-sharing group which would like to become a member or would like further information can contact CSAV at the address below.

What is Multiple Occupancy?

Multiple Occupancy (MO) is co-operative group settlement on commonly owned land. The participants have varied translations of MO, from separate dwelling co-operatives to intentional communities (with varying degrees of communal expectations).

In the eyes of some mainstream people, MO conjures false images of hippies living in a drug-induced disorder of free love. The communal lifestyles of the 60s are bearing fruit in the 80s in the form of viable rural co-operatives and communities, although turning the dream into practice has brought personal disappointment and disillusionment for some.

Against this is the alienation, suffering and shattered lives and aspirations that are all too frequent in the consumerist and competitive mainstream of Australian society. Our dream consists simply of a belief in being able to live together and care for each other and the planet. It is hard work and demands serious commitment. But it is happening, as many readers know.

Pragmatists and cynics argue that utopian experiments don't work, do more harm than good by falsely raising hopes for change, and stem from a 'goodness and niceness fairy floss philosophy'. However, considering the infancy of multiple occupancy, we are doing well in our 'utopian experiment'. The issues now include learning from the mistakes and naivety of the past and continuing the struggle for a new society.

The campaign

The members of the Association believe that for multiple occupancy to develop we need to convince local councils that it is a viable option for rural settlement. As part of its aims, members of CSAV have written to the Victorian Minister for Planning and the Environment. In a reply the Minister stated that: "It is now my intention to turn to the policy issues involved in establishing multiple occupancy in rural areas."

NSW implemented multiple occupancy policy in 1979 and WA in 1985. So far Victoria has no statewide multiple occupancy policy.

The benefits

The benefits of multiple occupancy, particularly compared with subdivision, include the following:

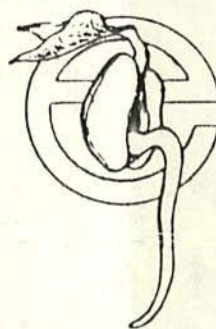
- Multiple Occupancy builds a sense of community (the experience of belonging among people, and to the land)
- it increases the range of housing and life choices
- it can provide access for low-income earners
- and helps revitalise the rural sector.

Conclusion

It is our hope that having Multiple Occupancy policy will make it easier for existing groups to settle the land co-operatively and encourage others to do so too.

We would like to hear from people who support our endeavours. The greater the voice the more likely a change. If you would like to be on a mailing list for news of the multiple occupancy campaign, contribute ideas/energy, or join the CSAV please write to: CSAV Inc, 901 Main Road, Hurstbridge, Vic, 3099.

*CSAV Secretary.



The Seed Savers' Network

"Before hybrid vegetables are all that's left please help us maintain locally adapted strains for your area."

Send SASE and find out how, to Michel or Jude
The Seed Savers' Network, PO Box 105,
NIMBIN, NSW, 2480.

"Preserving the Genetic Basis for Tomorrow's Food."



SHARES FOR SALE

BLACKHORSE CREEK via KYOGLE 2474

Contact: 321 102, 322244, or write.

- * 1,000 acre valley, the complete watershed of Black Horse Creek (perennial)
- * Some rainforest, lots of forest, some cleared land, lots of replanting and regeneration
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Full rights of resale etc. apply as in freehold title.

Cost: \$13,700.

For further information: contact Sophia Andrea, Avalon Community, P.O. Box 136, Nimbin.

Or, Telephone Wednesday mornings on 891 305.

GLENBIN COMMUNITY

Glenbin community welcomes 2 new shareholders as a result of advertisements placed in this newsletter. They are no longer looking for shareholders.

IMPORTANT NEWS The Lismore City Council have dropped their appeal against the Glenbin community following legal advice received by Council that their appeal against the Community wouldn't be successful. Glenbin are now finally able to get on with it! CONGRATULATIONS.

LETTER TO PAN-COM FROM KYOGLE SHIRE COUNCIL 26.7.89

Submission regarding Multiple Occupancy as contained with Draft

L.E.P. No. 3 - Discussion Paper dated February 24, 1989.

Dear Sir,

Thank you for your submission received in June this year. Your ideas will be given full consideration as the draft is developed and should be most helpful.

At present because of the massive flood aftermath problems that Council faces, work on the Draft L.E.P. has been put on the back burner for a while. When work is recommenced, Council will contact you regarding the meeting you requested.

Yours faithfully,

P.D. Thew
(P.D. THEW),
SHIRE CLERK.
P.D.

PAN-COM NEEDS A
LIGHT TABLE FOR
LAYOUT. ANY
VOLUNTEERS?

ELECTORAL ENROLMENT

If we are to maximise the opportunities to achieve the Aims & Objectives of the Pan-Community Council -

- "1. Protection of the natural environment.
2. Promotion of social interaction between communities.
3. Direct assistance in dealing with local councils and other government bodies.
4. Fostering sustainable economic initiatives.
5. Promoting the general principles of multiple occupancy land use to media, councils and the broader community.
6. Pooling resources, expertise and skill sharing to facilitate these Aims & Objectives " -

and take advantage of the rapidly growing support for Green Parties, Independent Greens and Green Organisations, we should encourage any of our supporters who are not on the Electoral Roll to consider enrolling.

Electoral Enrolment Forms are available at any Post Office and should be sent to:

Division of Richmond

Divisional Returning Officer
Division of Richmond
PO Box 56
Lismore 2480

Division of Page

Divisional Returning Officer
Division of Page
PO Box 411
Grafton 2460

Where necessary the "Business Reply Post" envelope can be changed to the correct Division.

INTRODUCTION TO SOCIAL ALTERNATIVES I

For some months the Centre for Alternative Lifestyle Studies, through "Norwaves" (2NCR-FM), the Northern Rivers C.A.E.'s "College of the Air", has been conducting a course - "Introduction to Social Alternatives I" and an opportunity has arisen for study groups to be set up within Communities, or with Individuals grouping together, to undertake studies for free. "The basic premise is to abandon affluence, break down social alienation and achieve a degree of self-sufficiency by means of "appropriate" livelihood."

The Study Groups can be assisted by documentation which is a method of self teaching including a "ten-part reader" which provides a wide range of information. The reader list includes 72 copies of essays and articles.

If you want details of the Study Group material please ring Mike Shegog - 897321 (Barjuma Community, Lillian Rock Rd, Nimbin 2480).

1990 ORGANIC GROWING CALENDAR

David Stephen's Organic Growing Calendar, featuring illustrated fruit tree pruning hints and a companion planting guide, as well as a host of the latest ecological ideas for home food production is being sold as a major fundraiser for the Tasmanian Environment Centre. It's available for \$6 a copy, post paid.

Write to: David Stephen's Organic Growing Calendar, c/- Tasmanian Environment Centre Inc, 102 Bathurst Street, HOBART TAS 7000 Tel: (002) 34 5566.

THE GREEN/ALP ACCORD

29th MAY 1989

HISTORIC AGREEMENT BETWEEN FIVE INDEPENDENTS
(BOB BROWN, GERRY BATES, DIANNE HOLLISTER,
LANCE ARMSTRONG AND CHRISTINE MILNE) AND
THE AUSTRALIAN LABOR PARTY (TASMANIA)

- THE ACCORD IN FULL
- WHAT IT MEANS
- WHY IS IT NECESSARY
- FOREWORD BY BOB BROWN

Printed on recycled paper

Foreword

The week leading to the Green Independent/Labor Accord put all five Independents through a phenomenal test.

We had repeatedly said during the election campaign that we would not cause instability with a balance of power situation but would make an accommodation with either of the two major parties in the interests of Tasmania.

We have done that - helped by countless contacts, criticism and encouragement from people throughout the state.

The Accord does not put us in a coalition. We decided not to take cabinet posts (with their extra wages, white cars and so on).

Instead, with the Field Labor Government we have gained an unprecedented Accord and so gain access to and influence on the whole range of government decisions.

As you will see in the Accord, Tasmania gets a new degree of openness in democracy, including Freedom of Information. And we have at the outset a list of innovative social, economic and environmental reforms.

The Accord is well short of covering all issues. But it is the basis upon which we aspire to build a period of much improved government.

A copy of this historic document
can be obtained by sending \$1.00

to:- THE INDEPENDENTS,

P.O. Box 1365,

GPO HOBART 7001.

Ph. (002) 31 1505

In keeping with our commitment, we did enter negotiations with Mr Gray's party. But then Mr Gray did an about turn on an agreement to resume those talks.

For us not to make a clear choice of supporting a party was indeed to make a choice. If we had simply sat on the cross benches, by default we would have let Mr Gray's government continue - with no innovation, no environmental guarantees and no new openness with the people.

He could have licensed the Huon Forest Products chip mill; set off logging in magnificent forests including the Douglas Apsley (now to become a national park in the Accord) and misdirected public money - like the \$20 million offer to Noranda-North Broken Hill for the Wesley Vale pulpmill.

The Accord is a document for optimism, opening exciting opportunities for the future.

The events leading to the Accord were trying, even harrowing. But we have nevertheless succeeded and The Independents have emerged even more strongly bonded in our vision for Tasmania.

We welcome your participation, advice and efforts in the weeks, months and years ahead.

Bob Brown
Independent Member for Denison

A Pastoral Act with the potential to facilitate proper management of public land leased for pastoral use in South Australia has passed through the lower house of the SA parliament and is now in committee before proceeding again to the upper house. It has been seventeen years in the making and has been through a range of pastoral inquiries, public reviews and considerable discussion with a range of interest groups. Former Environment Centre activist Richard Ledger has been instrumental in its final formulation.

The main objectives of the bill are:

a/ to ensure that all pastoral land in the state is well managed and utilised prudently so that its renewable resources are maintained and its yield sustained; and

b/ to provide for: 1/ the effective monitoring of the condition of the land; 2/ the prevention of degradation of the land and its indigenous plant and animal life; and 3/ the rehabilitation of the land in cases of damage.

The bill states that assessment of the condition of the land, which is a prerequisite for conversion of an existing lease to a new lease under this bill, must be thorough, include an assessment of the land's capacity to carry stock, must be conducted in accordance with scientific principles and be carried out by persons qualified and experienced in land assessment techniques.

The bill will be administered by a pastoral board comprising five members, one of whom represents pastoral interests, one conservation interests and the remainder are appointed by the Minister for Lands, Environment and Agriculture and must have experience in land tenure administration, rangeland ecology, soil conservation and land management.

There is a section in the bill containing a number of provisions that enable the board

to control the actions of the lessee if, in the opinion of the board, pastoral land has from any cause been damaged or is likely to suffer damage or deteriorate. Another interesting feature is that the board may declare reference areas on the lease which will serve as enclosures to allow both the board and the lessee to observe changes over time between grazed and ungrazed areas. There is no right of appeal on directions of the board given under the Land Management and Protection Act.

Despite detailed consultations with the pastoral industry this new bill is still receiving strong criticism from the United Farmers and Graziers. However, the new legislation will present no management problems to a lessee who is prepared to manage the land in an environmentally sustainable manner.

WE COULD DO WITH
SOMETHING LIKE THIS
IN N.S.W.!

Come clean, boards told

Pastures Protection Boards are coming under pressure on how they set minimum rates and what services they offer.

The boards are coming under pressure by southern small landholders and horticulturists who see them as just as another cost, and want to be exempt from charges.

They claim a precedent was set when the former Labor Minister for Agriculture, Mr Jack Hallam, granted an exemption to Far North Coast cane growers from paying board rates in 1986.

The Central Coast and Lower Hunter Valley groups are pressuring the State Government to introduce a user pays system for board services.

The growers see the boards as an unfair

tax because they provide no services or benefits.

The secretary of the Tweed-Lismore Pastures Protection Board, Mr Reg Timbrell, said the decision to exempt cane growers was widely misunderstood.

"Cane growers already were paying a pest control levy to the Pest Destruction Board," Mr Timbrell said.

"They argued that the pest destruction board did the same job as the pastures protection board.

"The then Minister for Agriculture, Mr Hallam, agreed and they no longer had to pay the two levies.

"Horticulturists are not in the same position because they are not paying another board or group a pest destruction levy."

Probe wants rating structure changed

The final report of the working party investigating Pastures Protection Boards minimum rates is ready for the Minister for Agriculture and Rural Affairs, Mr Ian Armstrong.

The report contains 26 recommendations on changes to the rating structure.

It has been released to boards for discussion, so their comments also can be given to the Minister.

This is the second time in four years the rating structure has been examined.

It was changed at the end of 1985.

Until then, properties attracted the minimum rate if they had an assessed carry-

ing capacity of five head of cattle or 50 sheep or goats.

After 1986 a property of or above a prescribed minimum area attracted the minimum rate.

The prescribed minimum area was set by each district, but had to reflect the amount of land needed to carry five head of cattle or 50 sheep or goats.

The Tweed-Lismore minimum prescribed area is four hectares.

The secretary of the Tweed-Lismore Pastures Protection Board, Mr Reg Timbrell, said the change had ended disputes between the board and land holders.

"Under the old system it was one person's opinion

against another persons," he said.

"There were a lot of conflicts."

Each board also sets its minimum rate, ranging from \$25 as in Tweed-Lismore, to a State maximum of \$50.

The move brought more people into the rate system and generated many complaints.

Mr Timbrell said that as a result of the complaints the Minister for Agriculture, Mr Hallam, had ordered the review of the system.

He said the report did not reflect what was happening because of the time lag between the complaints, establishing the working party and the delivery of the final report.

The number of complaints had dropped and was not reflected in the final report, he said.

The outcome of the review will be significant for the Tweed-Lismore Pastures Protection Board because of the large number of smallholdings which attract a minimum rate.

In a report to the last meeting of the Tweed-Lismore board, Mr Timbrell, said the board did not have a problem with minimum rates or minimum ratepayers, because it had contained costs and kept rates at a realistic level.

Mr Timbrell said the present rating system suited the board and it was opposed to most of the changes which would only cause confusion.

He said most of the problems which were addressed in the report were confined to four southern boards.

Mr Timbrell said it was interesting that 'even if all the recommendations in the report were adopted, these four boards would still require special attention to solve their problems'.

N. STAR 12.7.89

INFORMATION PRODUCED BY THE RAINFOREST

INFORMATION CENTRE - ALTERNATIVES TO RAINFOREST TIMBERS

An information sheet has been prepared by the Rainforest Information Centre, P.O. Box 368, Lismore NSW 2480. Telephone (066 218505), setting out "Alternatives to Rainforest Timbers" and copies of the sheet are available from the Nimbin Neighbourhood and Information Centre, Cullen Street, Nimbin for 50 cents.

The detailed information is set out under the following headings -

- * Introduction
- * Lifestyle Change
- * Design Re-thinking
- * IMPORTED Rainforest Timbers - Use Not Recommended
- * Uses of the most Commonly Imported Rainforest Timbers (Timber Species and their Uses)
- * Cabinet Timber
- * AUSTRALIAN Rainforest Timbers - Use Not Recommended
- * Plantation Timbers. Recommended
- * Alternative Timbers
- * Composite Boards, Particle Board Plywoods
- * Re-cycling
- * Alternative Materials
- * Future Directions
- * Good Wood

and finally, an extremely valuable "R.I.C. Ready Reckoner" showing 78 alternative Timbers and their "Environmental Rating" -

" * Alternatives should always be used when available

** Only recommended where *** unavailable or unsuitable

*** Highly recommended for use wherever possible."

Bodhi Farm

c/- the Shannon P.O.

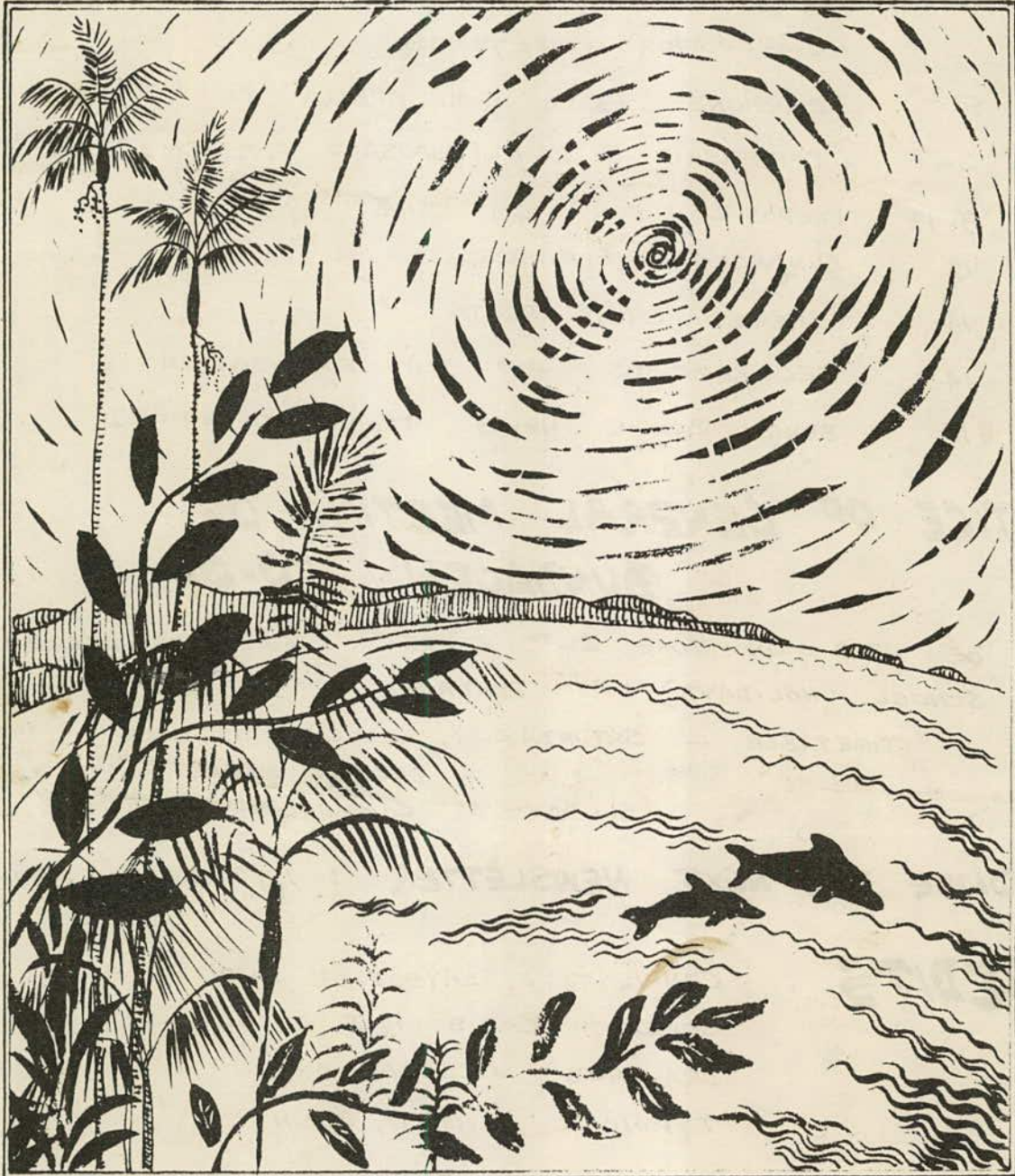
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Bundagen

Newsletter No. 48
June 1989

Design 13



BUNDAGEN
P.O. REPTON NSW 2454
Phone (066) 534 529

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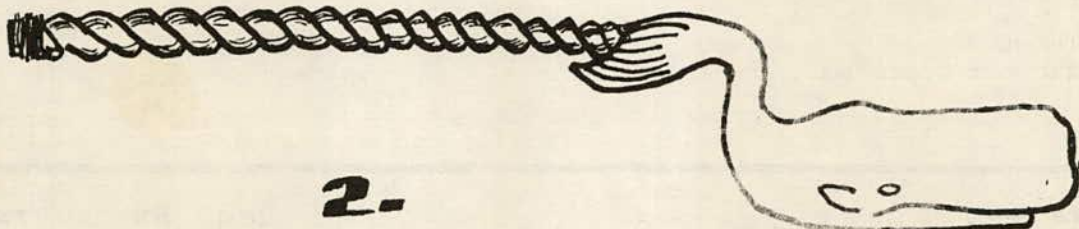
NOTICE OF GENERAL MEETING OF BUNDAGEN CO-OP.

TO BE HELD ON JUNE 24TH & 25TH 1989 (1ST WEEKEND
OF SCHOOL HOLIDAYS) AT BUNDAGEN.

TIMETABLE - SATURDAY : LUNCH 12 NOON
DECISION MAKING COMMENCES 1PM
SUNDAY : COMMENCES 10.30 PM

DEADLINE FOR NEXT NEWSLETTER : 11TH AUGUST 1989

CREDITS : COMPILATION, LAYOUT : ANDY
COVER : CHRIS PILE
DRAWINGS : CLAUDIA, ANDY
TYPING : SAVITRI, JENNY



AROUND & ABOUT

- The big news is that granting the final approval of Bundagen's Development Application, held up for so long by the slowly grinding wheels of Government bureaucracy, seems (touch wood) imminent. It was discovered by happy accident that our Right of Way over the access roads had finally been registered. All that remains is for the other conditions of approval to be met by us. A group comprising Rajiva, Michael G, Sapoty, Bill H, Will and Judy R. met with the Council officers for preliminary discussions and reported favourably on the outcome. The major concern, on which our attention must focus, was that of preparation for fire. See page 14 for more detail.



- The splendid new 'Bundagen Community School' built by Rajiva and Milan is now housing its' contingent of pupils plus two teachers. A play was performed by the kids as a commissioning rite and was so successful that a repeat performance was put on. A skateboarding area provided underneath the building is very popular. An expedition to the snow is being planned for late July; many big kids are also going! Progress is also being made in getting the school registered with the Education Department. The carved name board by Clarrie sets off the building beautifully.



- A pre-school has also been established, using the old school room in the bails, operating three mornings per week, to the enjoyment of the littlest Bundagenites.



- Welcome to new members Chris Battle, Milan (both Outback), Matthew Nash (non-resident) and Debra Coella (South-West). A special welcome to our new senior citizen Warski Bloenhard (Donné's mother): Selamat Datang!

- New settlements have been started on the northern side of the SW village, the western slope of the Outback and in Matakana. There is something of a building boom on with dwellings for Arnaldo and Judith, Mark F, Allan and Vivian and Greg Ryan well underway while Savitri, Paula, Michael G, Teresa, David Cater and Sapoty are about to commence. Bill H. has been steadfastly making mudbricks but has been diverted of late by the call to construct a chookhouse. The Cuckoos Nest's first house built by Tony and Jenny Cullen is clad in old doors, making entry to it a guessing game. Peter and Lorna Cook, Jenny's folks are occupying it at present.

- An interesting program called "An Introduction to Social Alternatives" produced by the Northern Rivers C.A.E. as part of their College of the Air service, examines the communitarian movement in detail. It is broadcast on 2BBB on tuesdays at 7.30 pm.

- The Outback has purchased a village ride-on mower to help keep the grass down, while the Cuckoo's Nest now have their own telephone as do several individuals on Bundagen.



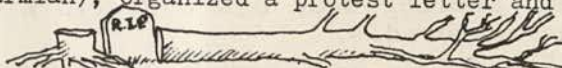
- An innovative, free-flowing concert/theatrical happening was held recently by prospective member Paul White. He played clarinet and Saxophone, his music partner electronic synthesizer. Other musicians George and Laurent are also performing regularly including at a recent Tuesday cafe.



- The wet season proved itself to be the genuine article with almost constant rainy days over late summer and autumn. Flooding occurred twice in April and the highway was cut near Raleigh bridge. The wet conditions have bred voluminous quantities of mosquitoes, some so big they can be mistaken for flies. The Greenhouse Effect?



- The Forestry Commission have been active, the drone of chainsaws being followed by the crash of another large tree hitting the ground. They have virtually clearfelled some areas. One of the children found a squashed koala in a felled tree and she (Charmian), organized a protest letter and solicited signatures one cafe day.



- Many Bundagen residents have been visited by Tien the wallaby. One morning I was sitting up in bed reading when she hopped into the room then, uninvited, leapt up onto the bed on top of my book. Claudia is the mother to a baby wallaby with big ears, abandoned by her real mother in her flight from an Allawah vegetable garden!



ANDY.

REPORT OF WEEKLY BUSINESS & COORDINATORS MEETINGS

FINANCE MTG. 2.3.89

1. Payment for work to continue in cash form rather than in-kind payment.
2. Chris Battle accepted (Outback)
3. Michael Galvin approved as back-up to Greg R to work on tractor and be paid.
4. \$500 for composting toilet to be built near house.
5. Need for W Tank taps for fire prevention outlets.

COORDINATOR'S MTG N° 60 9.3.89

1. \$100 approved for BMX bike track near soccer field.
2. Insurance sorted out-see summary in this NL.
3. Sapoty's 'experimental' building approved (according to Ord. 70.)

N.B.M. 16.3.89

1. Suggestion that Grazing Group put forward a proposal re. animals on the land (at present moretorium stands).
2. Need for all water pipes to have stainless steel bolts and then be covered. - Johannes to organise.
3. Old school building to be approved for use by child care group- to be reviewed 16-6-89.
4. Co-ord payment approved for: Secretary, Legal Liaison, Assist Treas, Building i.e. checking building Appl, ESP Mtngs, DA Submission.
5. Banana shed approved to use 'takings' for shed improvements.

COORDINATORS MTG. N° 62 20.4.89

1. Decision to clear up any school building debts from Joining Fees available before other projects.
2. Banana shed: until October '89 all camping fees and 10% of w/shop fees (gross) be used for improvements. To be reviewed in October.
3. Decision by M'ship group that it is not possible to pre-date M'ship Interviews.
4. \$100 approved for furbishings for child care group.
5. Working group suggested to look into buying trailer for Bund.

FINANCE MTG. 4.5.89

1. Savitri's house plans approved.
2. Temp shelter over D & C Coello's bus approved.
3. Matthew Nash-nonresident accepted
4. Roadworks to come under Land Management Co-ord responsibility Anna putting together a file.

COORD. MTG. 11.5.89

1. M'ship group decided that an informal interview for Donne's mum will take place. Need for Grandparent Bylaw.
2. \$500 set aside for Fire Safety requirements from Council. Proposal to GM.
3. New building application forms from Council-get from Michael G.
4. Resident's fund clarification:
 - i) If someone leaves Bund. and changes their status to Non-resident they must do this through a Co-ord Meeting.
 - a) Persons to leave a residence(temp or perm) continue to pay structures levy.)
 - b) Person who leaves their site and leaves no dwelling does not pay if they intend to be away longer than 1 year and relinquish their site. Hardship cases can appeal to a Co-ord Meeting. When these people return and change their status they need to give 2 weeks notice on Board & come to Co-ord Mtng.
 - ii) Non-residents reserving sites must be an accepted Village Member where the site is. They must pay a weekly maintenance levy. Proposal to go to GM re all of this.
5. \$140 to be paid to Barry Griffiths for map drawing for Bundagen in the past.
6. House plans approved: Dave Cater and Michael Galvin.
 REMINDER: All plans must go to ESP MEETING and site to be inspected by that meeting, before Co-ord approval. ESP must have quorum of 5 (Building, Fire, Environment Co-rds & 2 others) Applicants responsible for org. meeting. Must advertise on board for 2 weeks prior to mtng.
7. ESP Mtng to look at Greg R building which he wants to sell to decide whether it can be sold as a perm. building given proximity to forest.



MEMBERSHIP BY-LAW PROPOSALS (CONT'D)

- July 87 d) If the joining fee is paid at the time of purchase of a second share, no joining fee is applied at the time of transfer of second share to partner, child or parent***.

*** New proposal - includes parent.

5. Building

September 88. No building application shall be considered for approval from members on Shared Shares.

6. Membership Procedure

Interviews:

Easter 84. The Membership Committee (Membership Secretary and Interviewers) are appointed by any GM. Interim appointments may be made by Co-ordinators.

- (b) If the Committee or Co-ordinators decide a prospective member may be suitable for membership, an interview shall be held for each prospective member by two interviewers - one male and one female who do not reside in the same village.

- *** (c) Following the interview a prospective member may commence the required orientation period unless the Co-ordinators decide another interview is necessary or that the prospective member is unsuitable for membership.

- (d) July 85. Six month Orientation is required for a resident membership during which time the prospective member is required to spend the majority of the period on the land and gain acceptance in a village.***

- (e) July 85. Three (3) month Orientation is required for a non-resident membership.

- *** (f) The Committee or Co-ordinators may extend the Orientation period without the prospective member incurring any membership price rises if the extension is at their bidding or with price rises if requested by the prospective member.

- (g) At the end of the Orientation period, two (2) weeks notice shall be given on the noticeboard of the date and time of an Acceptance Meeting.

- (h) June 86. The acceptance Meeting for Resident Membership shall have a quorum of at least five (5) interviewers and at least ten (10) other community members. Non-resident membership acceptance requires five (5) interviewers only as a quorum.

- *** (i) PROPOSAL Should the required quorum not be present within one hour of the advertised time then the acceptance decision-making is postponed for a further two (2) week period with the required notice. If a quorum is not reached a second time, the decision is again postponed for two weeks with notice. If a quorum is not reached on the third attempt then the application will be considered to have been rejected.

- (j) June 86. Acceptance Meetings use the Bundagen Co-ops decision-making process passed in Jan GM 1986 (i.e. aim for consensus with as a last resort, ²/₃ majority for a YES decision.

- (k) Share Price & Payment:

Bylaw Number Two (2)

Refer to (2) Easter 84, Jan 85, June 86.

- *** (l) If full payment has not been received within a reasonable time then the prospective member may, by decision of the Co-ordinators, be required to undertake a further Orientation period and/or new Acceptance Meeting, or to resume Visitor Status, or to leave the land with a refund of any membership monies minus any outstanding debts owed to Bundagen.

- *** (m) If membership has been rejected then visitor status shall be resumed by the prospective member and the Co-ordinators may decide that he/she should leave within a certain time and the Co-ordinators or Membership shall decide a period of at least twelve (12) months after which re-application

MEMBERSHIP BY-LAW PROPOSALS (CONT'D)

- for membership may be made.
- *** (n) Possession of a resident membership entitles the member to access to the land, a voice in decision making and the possibility of permission to reside full-time.
- (o) September 84. Non-resident membership entitles a member to access to the land and a voice in decision-making. Should a non-resident wish take up full-time residence a further 6 months Orientation period spent on the land and acceptance into a village is required with a residency Acceptance Meeting.
- (p) *** Should a non-resident not get accepted for residency and then wish to withdraw, they shall go to the bottom of the withdrawal list.

PROPOSAL

Rationale for (p):

Pre September 1984 Non-residents do not have a six (6) months Orientation for residency but if they are not accepted into a village and therefore wish to withdraw, they go to the bottom of the withdrawal list. Post September 1984 Non-resident, if unaccepted for residency can go to the top of the withdrawal list (GM Sept 1984). These two contrary agreements seem unfair as there is virtually no difference between the two groups in reality and this inequality could be righted by reverting to our decision on 'no queue jumping' on the withdrawal list.

*** indicates New Proposal.

7. 'Saving for Shares' Schemes

There are two (2) types of Schemes available:

Jan 85. (1) For new prospective members who are Co-ordinator-approved hardship cases.

Special Conditions:

- a) Share price current at time of final payment.
- b) \$3,000 deposit.
- c) Limited numbers (5?) on scheme at one time.

Jan 89. (2) Special Cases:

- (i) Shared shares
- (ii) Long-term partner of a long-term member.
- (iii) Parents saving for kids shares.
- (iv) Eighteen year old children of resident members
- (v) *** Parents of Resident Members.

Special Conditions:

- Easter 88. a) Share price current at the undertaking of the scheme.
- b) 10% deposit.

*** **PROPOSAL :** That parents can be included in list for special cases.

Common Conditions Applying to Both Schemes:

- a) Minimum regular payments - automatic bank transfer preferable.
- b) Interest accrues to Bundagen.
- c) Full payment in three (3) years.
- d) First available membership when fully paid up.
- e) Contracts with default clause to be drawn up and signed by prospective member. Default clause to include that first monies paid, to become the non-refundable joining fee, should prospective member wish to withdraw from the scheme.



PROPOSALS FOR G.M. JUNE '89

PROPOSAL

BYLAW on illegal substances: that cultivation of illegal substances by anyone on the Society's land is not permitted.

Referred to working group from last GM

PROPOSAL

That a site reservation levy, equivalent to the structures levy (presently \$6 pw) must be paid to Bundagen, once members have been accepted into a village and have an exact site reservation for future building and approved by the village.

(Co-ordinators Mtng 11-5-89)

PROPOSAL :

NON-PAYMENT OF LEVIES-Forfeiture of Shares:

That this GM endorses forfeiture of shares of persons owing over \$200 in Levies to Bundagen after the following actions have been taken:

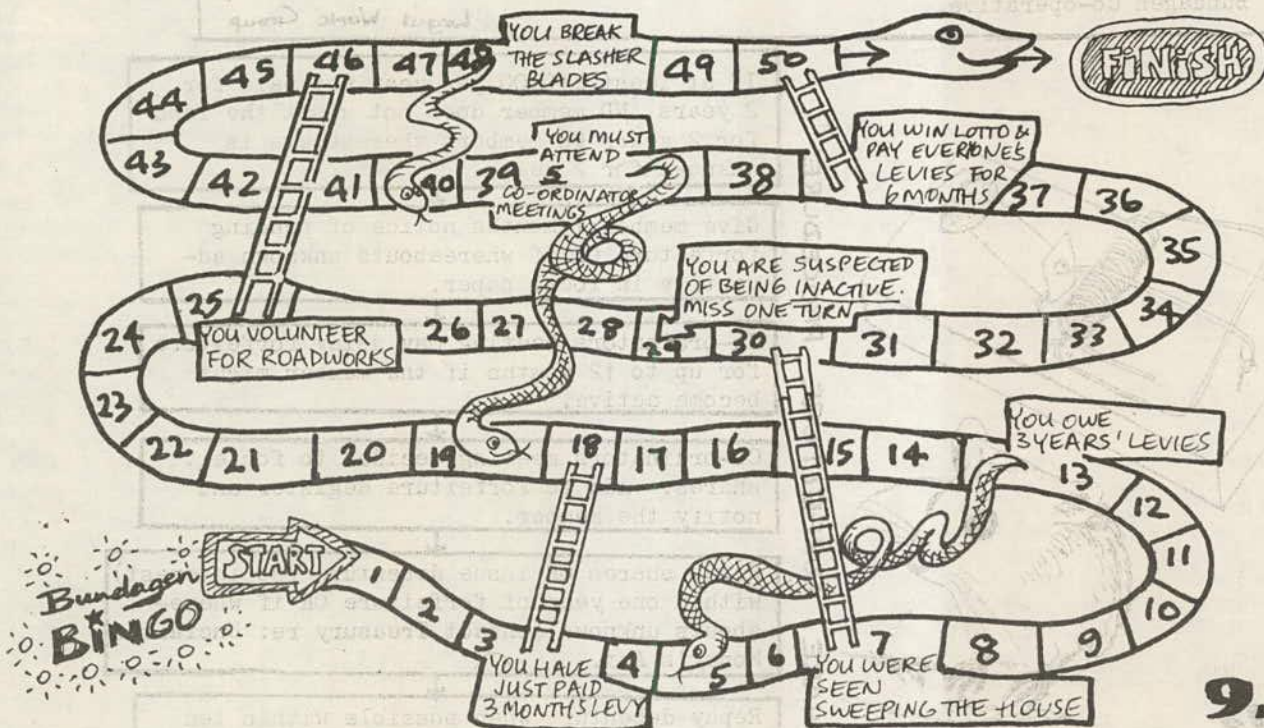
- 1) At least two letters have been sent asking for commencement of payment or full payment and asking the person to contact the Co-ordinators to negotiate repayment of the debt. (The second letter, if posted must be sent certified mail).
- 2) That the person's name be submitted to a GM for approval before forfeiture takes place.

RATIONALE

Several thousands of dollars are owing to Bundagen in unpaid levies. A good deal of energy is put out by the Treasurer and Co-treasurer in asking people to pay their debts (verbally and in writing/ in 'nice' ways and as a last resort, in threatening ways. Those people who don't respond to any of these attempts to get them to take responsibility for their debts leave us with an impossible situation:

- a) Do we all not pay and face whatever the consequences are to Bundagen?
- b) Do we let certain people not pay because????
How do we decide who these people should be?
- c) Has anyone got any other solution which will be effective?
How do we get people to wake up and pay their contribution to the running of Bundagen?

W.B.M



PROPOSAL : SPECIAL RESOLUTION — ACTIVE MEMBERSHIP

The following proposal has been approved by the Registrar of Co-operatives:
" That the rules of the society be altered by the addition of the following heading and new rule:

ACTIVE MEMBERSHIP PROVISIONS

- (13A) In accordance with Part 111A of the Act:
- (a) Creation of an economically independent community of resident and non-resident members who establish an environmentally and socially responsible rural settlement at Bundagen is a chief object of the society; and
 - (b) - a member shall
 - (i) pay an annual subscription of not less than \$10.00 in accordance with rule 76(i); or
 - (ii) visit the land on at least one occasion during a twelve month period in order to establish active membership of the Society."

In accordance with Section 80L of the Co-operative Act, 1923, a copy of Section 80Q of the Act is reproduced for your perusal:

FORFEITURE OF SHARES

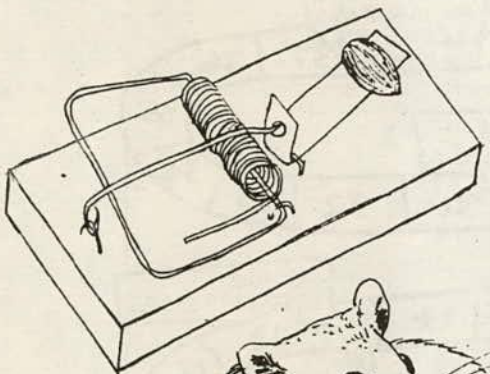
80Q. (1) The board of a society with limited liability shall declare to be forfeited the shares of a member if -

- (a) the whereabouts of the member are not presently known to the society and have not been known to the society for a continuous period of at least 2 years before that time; or
 - (b) the member is not presently an active member of the society and has not been an active member of the society at any time during the past 2 years immediately before that time.
- (2) This section applies to a member only if he or she was a member of the society throughout the 2 year period in question.
- (3) The question of whether a member was an active member at a particular time in the past shall be determined as if the active membership provisions concerned had been in force at that time.
- (4) The board's declaration under this section has the effect of forfeiting the shares concerned.

RATIONALE : This Proposal was deferred at the Jan 89 G.M. and we are obliged to reconsider it, but according to the Office of the Registrar of Co-ops. there is currently no urgency for it to be passed. Members who are currently inactive according to this proposal may not vote on it.

The Share forfeiture procedure is shown in the block diagram below. This procedure will become operative from the time of passing the proposal. Any simultaneously forfeited shareholders will be added to the end of the Withdrawal list in order of worst payer first (at the discretion of the Co-ordinators meeting). It should be noted that no interest is currently payable on any debentures which may be issued by Bundagen Co-operative.

Legal Work Group



SHARE FORFEITURE PROCEDURE

If at least \$10.00 per year not paid for 2 years AND member does not visit the land for 2 years OR members whereabouts is unknown for 2 years.

Give member 1 months notice of pending forfeiture OR if whereabouts unknown advertise in local paper.

Co-ordinators Meeting may delay forfeiture for up to 12 months if the member might become active.

Co-ordinators meeting decides to forfeit shares. Add to Forfeiture Register and notify the member.

Repay shares OR issue debenture (no interest) within one year of forfeiture OR if whereabouts unknown contact Treasury re: Unclaimed Money's Act.

Repay debenture when possible within ten years.

DECISIONS FROM G.M. APRIL '89

PASSED WITH CONSENSUS

1. That the Easter GM spend some time discussing the need for equality of communication.
Consensus and to be used as a reminder in our meetings.

2. That the Northern slope of the SW Village become settlement area.
Consensus with AMENDMENT: A map of where settlement and where dwellings and parking are proposed and where these extend to. To be clarified at an ESP and a Co-ordinators Meeting and put on public display for 2 weeks with the Community area clearly shown.

3. That a Bundagen working group negotiate the purchase of Skewes land. That all the frozen funds be allocated for a period of twelve months in which to purchase Skewes land. All the joining fees for the next five years be allocated for the purchase of Skewes land.
Consensus with AMENDMENT: Peter and Working group be empowered to negotiate with Skewes.
(b) Details of the negotiations be brought to a Special GM one week after negotiating with Skewes. Working Group to get information re Readymix Lease and Environmental constraints on sand extraction.

PASSED WITH MODIFIED CONSENSUS

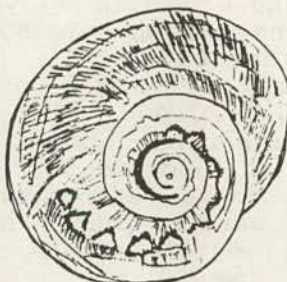
That settlement be allowed in Matakana.
Modified Consensus with A: amendment: Condition of settlement be that a special working group looks into a separate access which would only be for building materials and emergencies. That buildings be sited to allow extra members in order to be in line with Bundagen's density numbers should this prove necessary.

REFERRED TO WORKING GROUP

By-law on Illegal Substances; that cultivation of illegal substances by anyone on the Society's land is not condoned by the Society and may be grounds for expulsion.
AMENDMENT: that cultivation of illegal substances by anyone on the Society's land is not permitted.
Referred to a working group for more legal information.

DEFEATED

That the land East and West of Gunnadoo (Matakana) become a Bundagen Meditation Building/Centre and orchards and cultivation would also be appropriate.
Defeated.



MEMBERSHIP BY-LAW PROPOSALS FOR G.M. JUNE '89

Please note: Adoption of these bylaws will supercede any previous decisions which may contradict them.

Any of these proposed Bylaws not passed, but passed previously as agreements, will remain in force until a proposal to dispense with them is passed. The date of the original agreement is shown.

1. Residency & Membership

Jan 1985. It is obligatory for every resident to become a member.

2. Share Price & Payment

Easter 84, Jan 85, June 86. The share price is \$3,000; \$600 each for five (5) shares plus a non-refundable joining fee which is indexed to the C.P.I. Payment is to be made within fourteen (14) days of acceptance meeting, unless the prospective member has undertaken a GM approved Saving for Shares Scheme administered by the Membership Committee and Co-ordinators. Failure to pay on time will make the prospective member liable for any price rise in the joining fee (each Oct GM) since the date of the interview. A processing charge of \$10 pw for late payment may be charged also at the discretion of the Co-ordinators.

3. Withdrawal

a) June 82. Members must wait one year after full payment of shares before applying for refund.

b) June 82, Co-op Rules 15(a), 24 & 76. Money refunded on withdrawal will be original shares price of \$3,000, less any monies outstanding at that time. Refund payment will only be made when the money from a replacement member is received.

c) Easter 85. Members relying on Bundagen for replacement will be required to wait their turn on the withdrawal list. N.B. NO QUEUE JUMPING.

d) Easter 85. Members wishing to withdraw may find their own suitable replacement.

(Clarification: that is someone who was unknown to Bundagen before a withdrawing member introduced them. Same membership procedure required. Refunded when replacement member pays for share).

4. Transfer of Shares

Co-op Rule 25,26. A share may not be sold or transferred without the consent of the Co-ordinators who are strictly regulated by Co-op Rules and existing GM decisions.

July 85, Jan 89. There is no direct transfer of shares or inheritance except:

- a) Adult shares may be directly transferred to or inherited by partners and/or child (18years +) without any increase in joining fee, provided membership requirements have been satisfied.
- July 87 b) A second share may be purchased by members at the same share price of \$3,000. Shares held in trust for a child or future partner do not entitle the trustee to a greater area of land use.
- July 87 c) Should the second share later transfer to an accepted partner/child or parent then current non-refundable joining fee be applied on acceptance of that member.

PROPOSALS FOR G.M. JUNE '89 (CONT'D)

PROPOSAL Share Reinstatement

That, on application to the Society shares forfeited, due to the inactive membership rules or the whereabouts of the member being unknown, be considered favourably by the co-ordinators meeting for reinstatement without payment of the joining fee.

Rationale: A member may lose membership due to an oversight in such a case and it may be unfair to require payment of the joining fee
Legal Work Group.

PROPOSAL

FIRE SAFETY: That this GM set aside \$5,000 for possible expenditure for fire prevention requirements from Council related to our D.A.

WBM 4.5.89

PROPOSAL:

CO-ORDINATOR POSITIONS: That this GM appoint members to any existing co-ordinator positions.

N.B. Nominations wanted - see list in Farmhouse (Bundagen Business).

WBM 18.5.89

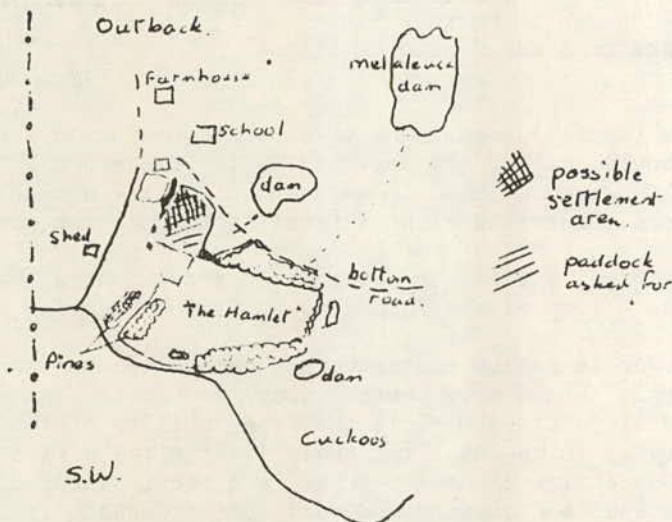
PROPOSAL : EXTENSION OF "THE HAMLET"

That: "The Hamlet" is extended to include the paddock to its northwest: the southeast facing slope south of the school and the bottom road, west of the swampy patch, and east of the strip of wattles bordering the soccer field. The upslope half of the paddock will be settlement area for 4 or 5 dwellings. Cluster plans to be approved before any settlement, by a G.M. within 2 years or this agreement lapses. Grazing to continue at present.

RATIONALE

The western cluster of the Hamlet is severely limited for possible house sites by the low wet area and the closeness of the very flammable pines. We do want to keep the pines, at least until a more fire retardant wind break and road screen can grow. On the northern paddock I want to establish a cluster for women (and kids), while still relating with the rest of the Hamlet and sharing a children's building and some facilities with the western cluster. Only composting toilets will be used, and absorption trenches will be as upslope as possible to allow the most biodegrading of grey water.

Judy Roseth with the support of The Hamlet.



PROPOSAL : FIRE PREVENTION CHECK UP DAYS

That : On a regular day each month, checking will be done of all fire-fighting equipment, both central and in villages; of need for the slashing of firebreaks, or long grass anywhere; of the water system, of the C.B. radio system operation.

A roster of named people, firegroup members and others who accept this responsibility for a specific month to be kept on the fire noticeboard; to be signed after the inspection and a report made to the next weekly business meeting with details of follow-ups needed. At least two people to check up together each month. The location of C.B. radio and fire equipment depot in each village is to be listed on the fire noticeboard and any changes advised.

Judy Roseth.

PROPOSALS : FIRE HAZARD REDUCTION

Knowing how divided members feel about these issues, and myself ambivalent for environmental and quality of life reasons, I nevertheless ask the community to consider the following two proposals.

1. (Changing G.M. decision of 29.9.84)

That: Burning-off is permitted under the following strict conditions only.

- a) Limited areas, not all in one season, no reburning for 5 years minimum.
- b) Recommendation by the Fire Group with outside qualified advice is needed.
- c) Approval by a Co-ordinators meeting after two weeks effective advertising to the community of the area and the appropriate conditions.
- d) Participation of a minimum (10 or 15?) of experienced people ensured.

(The proposed burning off by the Forestry Dept. just west of us in 1989 can provide us with some experience for controlling and fighting fire and for planning our own dwelling protection measures.)

2. That: Fire hazard material in bush strips between villages and in the north-west and western boundary areas next to clearings be reduced by one of the following methods specifically for each area.

- a) Hand removal of all dead material.
- b) Hand removal of lantana.
- c) Mechanical removal of lantana, blady grass etc.
- d) Reduction of tree canopy by felling selected trees.
- e) Establishing scrub-free parklike areas.

Areas involved.

1. Western boundary area in S.W. Village.
2. Western boundary area North of entrance gate.
3. Bush strip running N-S, west of Gunadoo
4. " " " " " " east of Gunadoo
5. " " " " " " west of Bananas
6. " " " " " " E-W north of Cuckoos Nest
7. " " " " " " between ridge road and N side of Allawah

COMMENTS

Some measures would change (spoil?) areas many of us would prefer to leave alone. I feel we should get our act together in the clearings before we resort to this. However we need to define what we are working towards. It is useless to discuss this without first looking at the areas.

Factors to consider: • The "edge" effect - greater shrub growth where there is more light. • Blady grass - very flammable and needs frequent mowing where it is established.

• Balance of values - Danger to nearby houses versus damage to bush in reducing it. (perhaps people should move farther away, or accept high danger to their houses. Will people who claim the expendability of their dwellings think so when trying to re-establish their lives after a fire?).

• Will removing shrubs reduce fire damage to trees in a fire. (Look at the badly damaged trees between S-E carpark and east end of Gunadoo).

• Belts of trees function to break windsweep in a fire, but they help more if they are not a massive fuel store.

• If we hope to stick to low impact methods we must commit ourselves to the work involved and to regular work days.



PROPOSALS FOR G.M. JUNE '89 (CONT'D)

PROPOSALS

1. That 2/3 milking goats be grazed on community grazing areas.
2. That community grazing areas be reviewed and clearly designated.

Grazing Group

PROPOSALS

Alternatives for use of money allocated to the Aboriginal People :

(1) That all or part of the money promised to Aboriginal people (after the land tax exemption) be again given to the Yarrawarra Co-operative [local Aboriginal people].
(WBM)

(2) That all or part of the money promised to Aboriginal people be given to people in Victoria, in order to help them purchase their land.
(WBM)

BUNDAGEN INSURANCE SUMMARY

Bundagen currently holds four insurance policies as follows with AACOOP Pty Ltd acting as insurance brokers.

1. Fidelity Guarantee

Premium: \$237.00 Renewal Date: 1 July annually
Cover: \$10,000 per person per annum.

Covers loss or embezzlement of money or stock committed by coordinators or employees.

2. Public Liability

Premium: \$655.15 Renewal Date: 16 Feb annually
Limit of indemnity: \$3,000,000.

Includes the risks of Bundagen conducting occasional lunches and concerts, construction of school house, goods sold including crops and provision of camping sites and facilities.

Does not cover the operation of the school. A quote for covering the school has been requested.

3. Personal Accident (Voluntary Workers)

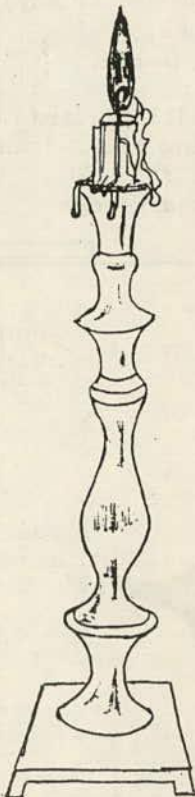
Premium: \$194.00 Renewal Date: 16 Feb annually.
Death: \$20,000
Injury: \$200 per week until recovered.



Covers voluntary workers (members and non-members) whilst engaged in duties connected with co-operative. The weekly payment does not exceed 75% of normal weekly income.

4. Farm Cover

Premium: \$350.85 Renewal Date: 16 Feb annually.
Items Insured:
Principle farm house \$50,000
Contents of farm house \$5,000
Other farm buildings \$5,000
Tractor \$7,000
Trailer/tanker \$2,000

Insured on Indemnity values so that we can choose freely how to spend the money.





THE LAND FUND.

Now you can make a positive action towards buying "SKEWES LAND"

An account called the land fund has been opened at the Bellinghen Loan Fund. For one year we will try to get money together with the aim to ultimately buy Skewes Land. At this stage we have no other dreams for Skewes as that it will join Bundagen and Bundageree together and possibly could be a workshop-meditation-holiday centre.

(We also would like to find ways to stop the sandmining that is now continously happening. There is a lot of destruction and the bulldozers getting awfully close or into the littoral rainforests. Some of us are looking into legal ways to stop the degradation of the land.)

In the moment your money could help us to buy Skewes land. The idea is to put \$100.- or more in this account. Books will be kept. On the end of the year or earlier we can meet and discuss the purchase of Skewes and its possible uses.

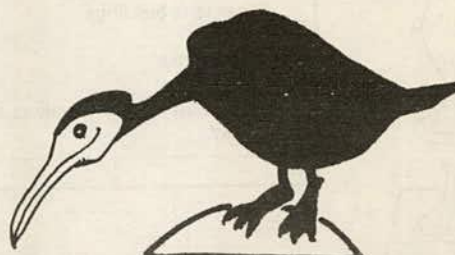
If the scheme fails you will get your money back plus interest (unless we all decide for a better use of the interest). In this stage this is a simple saving scheme without any strings attached.

For more information contact Zeik Reeves, Anna Bloemhard or Peter Connell. Checques of money can be deposited at the Bellinghen Loan Fund under the name of the Land Fund, membership (account) number 2010, via Anna, Zeik or Peter. Also see Proposals for Skewes land.



REQUIREMENTS FOR DA FINALIZATION

1. Approval is dependent on our fire management. The Fire Officer - Peter Butler will inspect, report and recommend within 3 weeks (by the end of May). Our village fire reps must get active to respond to his directions. Slashing and hazard reduction needs to be done now and more regularly.
2. Once the fire condition is satisfied, the building conditions will require that all permanent buildings be brought up to standard (including fire safety) within 6 months. Inspections will occur. Further fees for certificates will be required. Attention will also be given to drainage and grease traps etc.

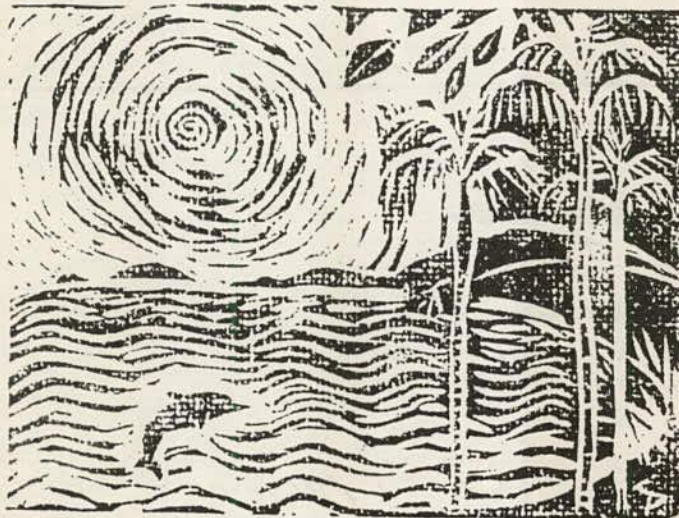


BONGIL BONGIL NEWS

The Coffs Harbour Council commissioned a second Local Environment Study (L.E.S.) by a group from the University of New England (who, as part of the wheeling and dealing, may be granted some of the Bonville land, albeit flood prone, for a university site). This second L.E.S. confirmed previous reports as to the environmental value of the land. The Council's reception was muted. The front page of The Advocate recently carried a story about the Council being unable to convince National Parks to buy the coastal strip because the price was too high - although it had originally been purchased with a loan from the N.W.S. Development Corp., a government body since privatized. The Council was next attempting to sell the land to the Forestry Commission.

Letters to the newspapers publicizing the findings of the E.I.S. are much needed.

BONGIL BONGIL



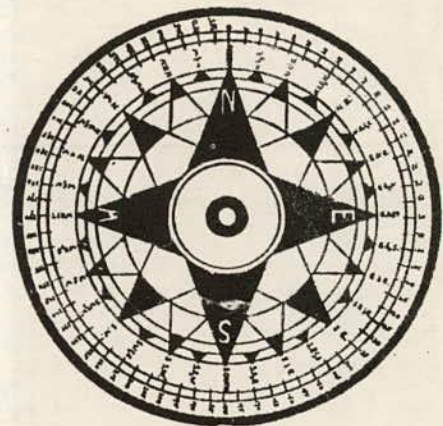
COASTAL PARK

EAST WEST, HOMES BEST

When I flew to America I was very much liked by the Americans. They greeted me very nicely. They gave me a spa bath and it was lovely. Then they asked me if I would like to be queen of America. I said "Wow", but I didn't accept. No, I want to go home and live my own life.

Erinna.

(From Bundage School Newsletter)



FOR SALE

Greg Ryan's dwelling situated at the entrance of Allawah (S-E) Valley, with wood floor 6mX6m Approx and tin roof, canvas and wood walls, water tank, large pot belly stove. The building is bolted together (can be moved) Lights - solar panel are extra. \$3,300

NOTE: The site may be too close to the forest to be approved as permanent. The price has not yet been ratified by the ESP group.





Bundagen

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A JOURNAL FOCUSING ON COMMUNITY ISSUES

Community

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PEOPLE PROJECTS is a community development and education service which provides a range of services to community organisations, including:

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> 'Where to Workshops' designed to assist organisations to confront obstacles, determine direction and plan ahead.

> Special purpose workshops on topics such as submission writing, planning, evaluation and needs assessment.

> Specific programs on youth and employment, e.g. 'Youth Transition Program' and 'Responses to Unemployment Seminar'.

> Other assistance includes training leaders for conferences, conducting research and assisting in program development.

Organisations which have utilized the services of PEOPLE PROJECTS include tenant and youth groups, schools, colleges and universities, neighbourhood houses, government departments, parent committees, health and welfare organisations.

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Community

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A JOURNAL FOCUSING
ON COMMUNITY ISSUES

"COMMUNITY quarterly" publishes articles and papers written by those directly involved in their communities.

Using simple, readable language, the articles elaborate on the background to community initiatives; on how successes were achieved; why failures occurred; which methods were effective; and what were the consequences of various community programs, services and campaigns.

With this practical approach, the journal draws on the experiences of community groups and emphasises such concepts as community development, self-help and participation.

In short, "COMMUNITY quarterly" gives us all a chance to learn from one another's experiences.

Past editions of the journal have covered such topics as employment, student participation, co-operatives, housing, community health, child care, workshops, campaigns, people with disabilities, education, local government, arts, committees, consumer rights, ethnic concerns, schools, job creation, youth, community development, volunteering, evaluation, consultation, book reviews, directories, notices, research register.

Contributors and subscribers to "COMMUNITY quarterly" include professionals and non-professionals, volunteers, self-helpers, members of community groups and community-based committees, students and others involved in the provision of human services.

These people, together with the journal's Advisory Board, ensure that each edition of "COMMUNITY quarterly" contains a range of articles and papers which are relevant and which reflect the scope of community activity.

In addition to these articles and papers, each edition contains reviews and notices, a lift-out directory, a research register and a 'How to' section on such topics as submission writing, publicity techniques, evaluation and the like.

**people
projects**
RESOURCING THE COMMUNITY

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- * generates new ideas and ways of working within the community; and
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"COMMUNITY quarterly" is compiled and published by an Editorial Board from PEOPLE PROJECTS which is supported by an Advisory Board including representatives from:

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AUSTRALIAN ASSOCIATION for COMMUNITY
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NUMBER NINE

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Community

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a journal focussing on community issues
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EDITORIAL

Throughout Australia we are in the midst of a rather lengthy debate on the role of Local Government in the provision of community services and community development. One outcome of this debate is certain: that Local Government will gain more power over the distribution of community services, resources and funding.

As recipients of services, community organisations have a role to play in this proposed re-structuring of services and resources. If it is to get the most out of these changes, the community movement must see itself as legitimate in being involved in consultation on the distribution of these services and resources; in demanding greater accountability from Local Government; and in assisting in setting up structures for such accountability. The community has to become a stronger, more organised lobbying force.

The first step for the community, then, is to gain information on the nature of these changes. This Features Section of **COMMUNITY** quarterly has contributed towards some of this information. The first article reviews the current role of Local Government, and makes recommendations regarding its future in community development and human services. With this information, the next step is to evolve strategies and processes for gaining input into Local Government and ensuring its accountability. The other Feature articles give some pointers in this direction. The final article of this section aims to de-mystify the process in becoming a Councillor. As can be seen one does not have to be some type of 'expert' to take on the office of Councillor; anyone in the community who sees this as the most appropriate level to be involved in community issues can!

The time for the community to act is now, there is a lot of opportunity while all the proposed changes are still in the discussion stage.

THE EDITORS

Community Services

----- As An Industry?

JAN CARTER

RECENTLY, THERE HAS BEEN MUCH DISCUSSION FOCUSSED ON THE STATUS OF THE SOCIAL AND COMMUNITY SERVICES SECTOR AS AN 'INDUSTRY'. IN AN ARTICLE ENTITLED, "COMMUNITY SERVICES - A NEW INDUSTRY?", ("COMMUNITY QUARTERLY" No.7, 1986, P19-23) GENEVIEVE CANTWELL CONSIDERED THE ADVANTAGES OF THIS 'INDUSTRY APPROACH' IN RELATION TO FUNDING, SERVICE PROVISION AND EMPLOYMENT CONDITIONS. IN THE FOLLOWING ARTICLE, JAN CARTER, CONTRIBUTES FURTHER TO THIS DISCUSSION BY FOCUSSED ON TRAINING AND CAREER PATHS WITHIN THE 'INDUSTRY' AND THE CONSEQUENCES THIS APPROACH HAS ON SELF-HELP.

I have been asked to speak on the subject: community services as an industry and I want to concentrate on Training issues. To do this, I would like to alter the title by asking you to add a question mark in your mind, so that the title is posed as a question for debate. I plan to first outline the results of an as yet unpublished consultative exercise, undertaken by Charles Livingstone at the Brotherhood Of St. Laurence (BSL), entitled "Training Structures and Strategies for Victoria's Social and Community Services". To do this I will draw heavily on a summary prepared by Fiona Smith, the Co-ordinator of the Affirmative Employment Unit at the BSL.

"... the pros and cons regarding training for Social and Community Services (SACS) as an industrial matter."

First, I will discuss some background issues pertinent to the non-government welfare organisations

(NGWO). Second, I will discuss some of the pros and cons regarding training for Social and Community Services (SACS) as an industrial matter.

There has been a phenomenal growth in employment in SACS. In Victoria, for instance, Australian Bureau of Statistics (ABS) figures indicate a 92% growth in employment between 1978 and 1984 in the welfare and religious sector, a sub group of the Community Services Sector. However, the way this employment is distributed, between the three tiers of government and the non-government sector, is unknown. What is the relative distribution of workers between institutional and community care? What is the relative distribution from field to field, for example, the fields of ageing compared to mental health or children? We know next to nothing about the parameters of SACS.

We do, however, have some information about the role of gender in the SACS sector. To use the BSL as an example: there are 578 employees,

of whom there are 412 women (78%). 93% of part-timers and 97% of casual employees are women and only 56%

"... women are over represented in part-time and casual staff and, under represented in full-time staff."

full-time staff are women. Thus, women are over represented in part-time and casual staff and, under represented in full-time staff. How typical the BSL pattern is, we do not know. Very few NGWO have profiles of their staff.

To examine the training issue as it affected the growth of the SACS sector, the Victorian Department of Labour commissioned a study which was to:

1. determine the parameters and size of SACS;
2. examine the systems and strategies adopted by other industries;
3. undertake case studies of a small number of representative occupational sub-groups, in order to illuminate issues pertinent to the training needs of the industry as a whole;
4. consider the relevance of TAFE and the educational sector to the industry;
5. consider the training needs of disadvantaged workers and potential workers as a priority; and
6. suggest strategies and systems capable of addressing the detailed training needs of the industry and its sub-sectors, with particular reference to disadvantaged workers.

"Unpaid/volunteer workers... use unpaid experience as a point of entry to the SACS field."

I will now quote from the report:

"Case studies of a small number of representative occupational or industry sub-groups involved consultation with a small sample of workers, in occupations with little training or related support. Occupations chosen represented 'growth' areas. Unpaid/volunteer workers were also included on the basis that many workers use unpaid experience as a point of entry to the SACS field."

Occupations chosen for the study were:

- _ Residential Care Workers (institutional and non-institutional)
- _ Youth Workers (youth housing, youth development, CYSS)
- _ Family Day Care Workers
- _ Disability Attendants
- _ Self-Help Workers
- _ Unpaid/Volunteer workers.

"The consequences of this it to entrench the disadvantage of many workers, especially women, and to undermine the standard of services."

It was hoped that this approach would help lay the foundation for building something solid in the future, for particularly, disadvantaged workers and unemployed people in the SACS field.

Second, although the project only applied to Victoria, it may be worth summarising the issues.

1. SACS has a large secondary labour market component (that is, workers are employed in low status, low paid jobs on a casual, temporary or part-time basis; with limited training opportunities, limited tenure, little, if any, prospect of promotion or advancement and low levels of unionisation.) Many such employees are women.

The consequence of this is to entrench the disadvantage of many workers, especially women, and to undermine the standard of services.

"SACS, in common with many other Australian industries... does not take very much responsibility for the provision of training."

2. A 'caste' barrier operates in many areas of SACS, denying professionally unqualified workers the opportunity for job mobility.

This distorts the efficient use of the skills of the SACS workforce, to entrench disadvantage.

The barrier was perceived as being aligned with the possession of formal professional qualifications, and to take little cognisance of the experience of workers.

3. The sector is characterised by a lack of 'career ladders' for many occupations. This may be a function of the lack of training within the sector, which tends to entrench a lack of career mobility for those who are from a disadvantaged background.

SACS, in common with many other Australian industries (though perhaps to a greater extent than most), does not take very much responsibility for the provision of training. This is generally left to individuals to arrange for themselves. Such a system further entrenches disadvantages.

"... training should be located at the work-site and should be pitched, at... a level of practical utility..."

4. The lack of training in SACS may be connected to the financial arrangements which prevail. Traditionally, these have failed to take account of the real costs entailed in providing services. Such costs include adequate training to workers at an appropriate level.

NGWO funded by government operate at the absolute margin of their funding and can find neither, the staff time nor the resources, to provide adequate, realistic or appropriate training to staff, who are also often under great pressure. This is also true (to varying extents) of other agencies, including government.

5. Low levels of unionisation were seen to have contributed to the marginalised nature of much of the work and thereby, to have contributed to the training-related problems perceived by this study.

6. Workers consulted considered that training should be located at the work-site and should be pitched, at least in the short-term, at a level of practical utility, related directly to the daily needs of (often largely) untrained workers. However, workers who had undertaken training were not interviewed.

"... self-help involvement with a group is itself a substantial contribution to learning..."

7. The focus and emphasis of training for workers in the self-help movement differs from workers in more traditional areas. For many, self-help involvement with a group is itself a substantial contribution to learning, and this must be taken into account when assessing the type of training.

Similarly, for the self-help movement, the question of control is paramount. It is a tenet (principle) of the movement that control should be in the hands of those affected most by a situation; in the case of training, this translates into a great deal of input into course-development by those who hope to learn from courses.

8. Workers in rural areas are noted as having particularly pressing training needs.

Not only are such workers likely to be isolated from personal contact; to be unable to attend training courses, seminars and so forth; and to be largely neglected by educational institutions, but the difficulty of recruiting experienced or qualified workers in the rural environment leads to relatively inexperienced and unqualified workers filling such positions.

9. It is conceivable that many problems confronting SACS arise out of a lack of managerial, organisational and supervisory expertise within the industry.

These issues are complex and interwoven. To quote,

"... the barriers to promotion which are presented by a failure to provide career paths lead to a segmentation of the SACS labour market, with professionally qualified workers clustered in relatively high status positions and unqualified (workers) clustered in the secondary stream. The latter have little opportunity to either develop additional expertise and skills or to utilise their often considerable experience."

The Consultative Group suggested that, in the long term, a Social and Community Services Training Committee be established, to provide a focus for industry training. Recognising that this was not something which could be done immediately, it was suggested that VCOSS (Victorian Council Of Social Service) or the VCCSD (Victorian Consultative Council of Social Development) should convene such an Interim Industry Training (ITG) Group, with support from the Department of Labour and DEIR (Department of Employment and Industrial Relations). The priority of the ITG would be to develop funding policies which reflected a commitment to training, with particular emphasis on young people, disadvantaged workers and the training needs of the self-help movement. This training should be developed within a skills centre, which would concentrate on the development of de-centralised, flexible and accessible training for workers currently without access to training.

Discussion

There is little doubt that there is a major problem in the Social and Community Services Sector concerning training. Numerous Australian reports, such as that written by Eva Learner for the Australian Government in the seventies, and my own report on welfare services in Western Australia, published by the Western Australian Government in 1984, draw attention to the gaps as well as the disorganised and fragmented state of play. It would be generally agreed, almost without exception, that all SACS employers have neglected the training and development needs of their employees. This applies to government as well as non-government employers. Getting the expertise required to carry out a task has been viewed historically, as the responsibility of the worker, not the employer.

"... in a time of
constraint on resources,
it is less likely that new
training bodies with large
resources will be set
up... "

I will assume for the purposes of the discussion which follows that staff development is an employer responsibility, whilst assuming that basic education/training is not necessarily so. The problems seem to be: how to negotiate training which allows for substantial involvement from the field, and which public sector should undertake this role? I will also assume that in a time of constraint on resources, it is less likely that new training bodies with large resources will be set up, and it is more likely that the training responsibilities of present organisations will be readapted. Thus, I will frame the discussion which follows within the limits of our present governmental structures.

It is also indisputable, as the report to which I have referred argues, that, as the High Court has determined, it is legally and industrially appropriate to call the Social and Community Services Sector

an industry. However, because an occupation has some of the features of an industry, it does not follow that its training has to be organised as an industry. For the sector also has sociological features other than the industrial and legal. For example, there are certain occupations within the sector which may technically be called professional (and if this is disputed, they could certainly be called semi-professional). Thus psychologists, social workers, some youth workers and some social administrators would accept the label of professional. Thus, since the salient issue is how to impose control for the purposes of creating and extending training opportunities, it might be argued that training opportunities could also be initiated and co-ordinated by the educational rather than the industrial sector, by means of certificated training courses, which may lend themselves to eventual upgrading. To suggest this, of course, is nothing new.

"... industry-based training could tilt this vagueness and uncertainty in the direction of the rigidities of the institutional model."

What could be the likely implications of pursuing the recommended option of industrial training strategies for the SACS? One concern would be that it may reinforce, not remove, the 'two caste' system. Far from enfranchising disadvantaged workers, it may alienate them further, by imposing an impermeable barrier between 'on-the-job' trained workers and those who are trained through the tertiary education sector. The health sector is a good example of this, where the distance between many health professionals in terms of training, and therefore rewards and status, is now so vast that demarcation disputes concerning the task cannot be resolved without conflict. The hospital hierarchy is a very long one, with occupations ranked in order, from the

medical profession at the top to the ward orderly at the bottom. Those towards the bottom of the hospital hierarchy have their work closely supervised and the division of labour is rigid. By contrast, the present community services work sector, is less hierarchically organised than health work, with less division of labour and less discrete tasks. Imposing industry-based training could tilt this vagueness and uncertainty in the direction of the rigidities of the institutional model.

"How can one possibly introduce training without a clear understanding of the nature of the work?"

However a more fundamental concern is that it is difficult to recommend training structures whilst we are still unclear about: first, the parameters of the sector; second, the task - who does what, when and why. Until then, in my view, efforts to establish industry training could be premature. How can one possibly introduce training without a clear understanding of the nature of the work?

If one examines the history of certain occupations over time, there is the tendency for occupations to upgrade themselves by extended periods of training, and in the process, leaving certain jobs on one side for others to do. Those jobs left aside in turn eventually seek training for what is then regarded as a 'new' occupation. An example is general practitioners, who, historically, were barbers, and who over time have shed many functions, first to the nursing profession, then to other health groups. Social workers started existence as hospital assessors, became almoners, then sought university training and eventually became social workers, leaving many of their earlier practical tasks for others to do. So over time, there is a tendency for occupations to upgrade themselves. The key issue is the provision of a ladder from one occupation to the training of the next, so that occupations can upgrade.

Our position on training will then depend on our starting point. If we take a task centred view of work, we will probably want to respond to training by continuing to establish new forms of training, specific to the task, by training within the educational sector. (This would not exclude on the job training too, of course.) New forms of training will be seen as a way of negotiating changes to the task, and eventually to upgrading the occupation, allowing for new occupations to come in to carry on where the old occupation left off. The key question will be, what is special about this task? However, if we start with an industry based rather than a task based view of work, our responses may be to make arrangements for the occupations, ahead of an analysis of the task. The type of task will be considered secondary to the traditional industrial concerns of wages, conditions and benefits. This approach will be not "what is special about our work?", but "what do we have in common with other workers in other industries?".

"Some would want to argue that since the work of the SACS is largely concerned with 'people work'... it is inappropriate to develop industry-based models of training..."

The question is, in which direction should we be going? Some would want to argue that since the work of the SACS is largely concerned with 'people work', with tasks that are 'one-off', and which are often ill defined and ambiguous, rely on individual judgement, and refined degrees of co-operation to get through the work, that it is inappropriate to develop industry-based models of training, since these have been based originally on production-type work. It may be appropriate to use an analogy of craft rather than production, on the basis that the task is often 'one-off' rather than standardised, which is related to process as much as to outcome and relies on unmeasurable attributes such as empathy and judgement to get through the work. Nor does it lend itself to close

supervision and, quality control of the product is difficult.

"... we need a clearer view of the consequences of the choices involved... we need more information about the parameters of the sector and the nature of the task."

So do we in the SACS sector want our work organised similarly to production workers in other sectors of industry? Or should we see ourselves as craftspeople ahead of industry workers? If the intrinsic rewards, (the job satisfaction, the client contact and the opportunity to express a commitment) are more important than the extrinsic rewards (the pay and the conditions), the craft route will be the approach for some to consider. If the pay and conditions are the priorities, another choice will be made and the training choices will reflect this.

There are no easy answers to this question, and I have argued that we need a clearer view of the consequences of the choices involved. First, however, we need more information about the parameters of the sector and the nature of the task.

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CROSS-CULTURAL LEARNING

ANDREA GOWERS

THE IDEA OF RUNNING MULTI-CULTURAL PROGRAMS IN KINDERGARTENS IS A RECOGNITION THAT CHILDREN BEGIN THEIR EDUCATIONAL LIFE WITH DIFFERENT CULTURAL EXPERIENCES AND LANGUAGE(S) TO THAT OF ENGLISH. THIS ARTICLE OUTLINES ONE SUCH PROGRAM IN A MELBOURNE KINDERGARTEN. AS THE AUTHOR POINTS OUT, THESE PROGRAMS ALLOW FOR GREATER POSITIVE DEVELOPMENT OF NON-ENGLISH SPEAKING CHILDREN, AND FOR GREATER CROSS-CULTURAL UNDERSTANDING. IT ALSO HAS POSITIVE CONSEQUENCES FOR PARENTS, FAMILIES AND THE WIDER COMMUNITY, IN TERMS OF AWARENESS, UNDERSTANDING, DEVELOPMENT AND GROWTH.

Historical Perspective Of The Kindergarten

Boroondara Kindergarten, in Richmond, was established by an independent committee in 1914 to cater for an homogeneous group of Anglo-Australian children. Their parents were hard working and formed a stable, tightly knit community. Boroondara was a focal point for social activities, such as, weekly dances and card nights, which were very well attended. This situation continued until after World War 2, when many families moved from the area to larger houses as a result of increased affluence. The Kindergarten population reflected the changing community. By 1958, there were seven children from Non-English Speaking Background (N.E.S.B); by 1974, after the completion of the adjacent high-rise Housing Commission estate, 50% of the children were from N.E.S.B and the majority of the children spoke Greek or Spanish. By 1986, 78% of the one hundred and twenty children spoke either Vietnamese or a dialect of Chinese.

Boroondara now has:

- * a constantly changing enrolment;
- * a majority of N.E.S.B children;

- * a majority of both parents who work and whose children are either minded by relatives or who are in formal care;
- * a substantial number of parents who do not have a fluent command of English;
- * a majority of families who are under social and/or economic stress;
- * the responsibility of being the first contact for many families with the formal education service.

"... the present program, with its multi-cultural perspective has been developed over many years... "

The Kindergarten has always endeavoured to tailor its programs to the particular needs of the community. Thus, the present program, with its multi-cultural perspective has been developed over many years as a complement to the composition of the local population.

Parental Input And Programs

At Boroondara, we consider it essential to discuss the Kindergarten programs and their implications with the parents. During 1986 an extensive series of interviews took place with twenty-five Vietnamese families. This

"... scores in excess of 90% were obtained in favour of the employment of bi-lingual staff and to the maintenance of the child's first language."

enabled us to build up a profile of the parents' attitudes to: the Kindergarten; discipline; their aspirations for their children in the future; and to language development, both first and second languages and its implications for the employment of bi-lingual staff. The results indicated an overwhelming support for the Kindergarten program. In addition, scores in excess of 90% were obtained in favour of the employment of bi-lingual staff and to the maintenance of the child's first language. The parents clearly

"The responsibility of the kindergarten then is to develop programs which have a sound theoretical base and which reflect the values of the parents."

articulated their reasons for why the children should develop fluency in both Vietnamese and English. Some comments were:

"... very important to learn different languages. Easier to meet people, more opportunities... Good for children to speak more than one language. Can communicate more easily... She (the mother) must be able to speak to her family always and not lose contact with them."

There was, however, a degree of

confusion as to how to achieve this bi-lingualism, but there was no mistaking the desire of the parents. This is precisely the stance taken by the Swedish researcher, Tove Skutnabb-Kangas, who, when discussing ethnic minorities, states that parents want their children to be competent in the majority language so that they can have better educational and economic opportunities than they themselves had, but of course, parents want children to learn their own language. (Skutnabb-Kangas, 1981, P79).

The responsibility of the Kindergarten then is to develop programs which have a sound theoretical base and which reflect the values of the parents. It is also necessary to explain the program philosophy to all parents so that they understand the program and can become involved in it. This is often best

"... very often the concerns are the same across the different ethnic groups."

done in a one to one situation so that the relevance of the program to their particular child can be explained in detail. For many of the parents the experiences of their early years were completely different to that of their children. It is necessary to put aside their fears, to explain what the children do at Kindergarten and why they do it. Parents are encouraged to participate in all aspects of the Kindergarten.

Boroondara provides a wide range of translated information and conducts a number of activities for parents. The purpose of the information and the activities is to give parents the opportunity to read about education and other issues; and to increase their awareness of and access to community resources within and outside their local area. By doing this, parents become familiar with such processes as utilising the transport system and so forth, and thus giving them the confidence to introduce their families to the opportunities that Melbourne has to offer. Notice-boards and hand-outs provide general

information covering a variety of issues including: descriptions of Kindergarten activities and their rationale; physical health and safety issues for children; local community information, such as, library times; the infant welfare services; council services and the like; child development topics; cultural information; meeting times and activities for parents and friends; T.V. viewing guide for young children and so forth.

Parent meetings and activities are held regularly. The topics covered range from family planning to the choice of a school for the next year. These meetings are invaluable and there is always time for discussion afterwards. Usually women attend the meetings and very often the concerns are the same across the different ethnic groups. An example occurred during one discussion when several women commented that their children were participating in a swimming program at the local pool, as part of a school activities program. The

"It provided the participants with more independence (and less fear) in their local environment."

problem was that none of the women had ever been to a pool, and what worried them most of all was the changing rooms. In order to re-assure the mothers, I organised to take them swimming each week. This successfully alleviated their fears of the surroundings and resulted in several women learning to swim. This activity also promoted friendship between the Anglo-Australian members who were able to swim and the Chinese and Turkish mothers who were the students! It provided the participants with more independence (and less fear) in their local environment.

Parents enjoy outings to the Fitzroy Gardens and the Collingwood Farm which are close to Richmond, well accessed by public transport and are lovely places for family picnics. The beaches, museum and many art and craft

galleries are within a tram ride away, but many parents have not known of their existence prior to the pre-arranged outings. We hope that by our simple practical outings and discussion groups, people can gain the necessary confidence to explore their environment.

The Multi-Cultural Program For The Children

As previously mentioned, Boroondara Kindergarten tries to meet the needs and abilities of N.E.S.B children who attend. In 1986 we were successful in obtaining funding from Community Services Victoria for two bi-lingual workers as a pilot project, to conclude at the end of 1987. We

"Young children's learning occurs when they are confident of themselves and their environment..."

made the submission because of our extreme concern that teachers and others in the field believed that children were somehow deficient if they did not speak English. From both experience and research, this argument was unacceptable to us. Young children's learning occurs when they are confident of themselves and their environment, and for this to happen they need to be able to interact with the adults in their environment, to converse with adults and peers. An

"Children need fluency in their first language in order to fully develop their second language."

adult who speaks the children's first language and understands their culture is able to explain why certain things are daily routines and are always expected, such as, washing hands before eating and after using the toilet. They take on meaning when children understand why it is done. Children need fluency in their first language in order to fully develop

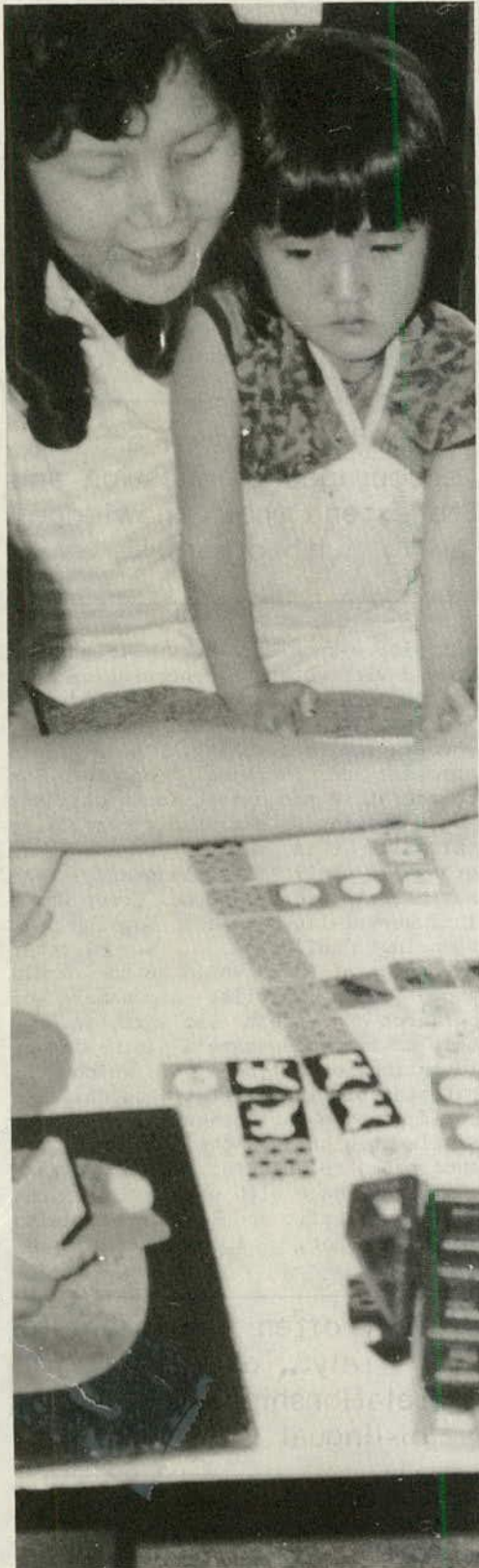


Photo C/- Boroondara Kindergarten

their second language. Thus, with the support of a bi-lingual adult, their knowledge and social development can develop fully within a setting that at the same time provides first language support and, gives the young child every opportunity to hear and use English, without ever insisting upon it. The transition to using English is both gradual and thorough.

"It is necessary for...
children to develop a
positive self image prior
to them progressing to the
next stage of
development."

When N.E.S.B children commence Kindergarten, mono-lingual staff usually have very little information about them. It is then obvious that the bi-lingual staff play a vital role. They are immediately able to speak to the child using the child's first language, which she/he understands fully. Some children will immediately want to communicate with staff about their family and about their experiences. Other children are more hesitant. In both cases, it is the bi-lingual staff member who is able to support the child, either by extending the child's ideas and providing the information sought, or by giving comfort and re-assurance to the hesitant child. In these first few weeks many children keenly feel the separation from their parents or care-givers. If the child is able to be comforted and supported, by having the routines and activities explained, it is a positive boost to the child's confidence. It is necessary for all children to develop a positive self image prior to them progressing to the next stage of development.

"... language is one of
the most powerful
reflections of...
culture."

Bi-lingual staff are in a unique position. They not only facilitate communication between the child and the mono-lingual staff (by providing

information about family, interests, anxieties and so forth), but they may also be the pivot person between the teacher and the family, that is, by assisting the parent in communicating and obtaining assistance from the teacher and vice-versa. An essential ingredient in this area is communication between the bi-lingual and the mono-lingual staff. The relationship between them should be one of mutual respect and trust and, each needs to have a clear understanding of the aims of the program.

It is not possible for an English speaking adult to understand a non-English speaking child's behaviour by observation alone. This is particularly the case when a child is an observer and not participating with any other child. The bi-lingual staff member is able to support the child and to encourage communication using their mutual language. Together, the staff can build up a profile of their perceptions of the child. For instance, is the child very shy and does she/he need time to adjust to Kindergarten? Does the child have a developmental problem; or has the child chosen to stand aloof from the group quite deliberately? Has the child ever mixed with a group of children? It is through the use of the first language that these and other queries can be answered. The bi-lingual person brings a cultural perspective to the situation, and is able to use that knowledge with the child. Culture and language are intertwined. Culture influences nearly every aspect of our lives and language is one of the most powerful reflections of that culture. An

"Within the kindergarten program we build upon the child's rich linguistic and cultural knowledge."

example would be the different words used to chastise a naughty child. In English we would say to the child, "be good", but a French parent would say, "sois sage", meaning "be wise"; a Norwegian parent would say, "be kind", and so on for each cultural group. A young child is a product of all the

cultural expectations that the group has placed upon her/him, and to assume that all children are alike is to deny the pervasive cultural influences that have been affecting the child since birth.

Building On Knowledge

Within the Kindergarten program we build upon the child's rich linguistic and cultural knowledge. Young children bring a tremendous amount of information to Kindergarten. Their

"... the children are encouraged to question and to extend their knowledge with others."

linguistic knowledge is utilised and shared with others by encouraging them to co-operate with their peers during story-telling sessions, games that encourage turn-taking, songs and rhymes and working together on co-operative projects. Young children enjoy talking about their families; initially this may occur in small groups in their first language; this may be followed by another group which includes bi-lingual and English-only speaking children. A further extension of this would be the whole group making a list of names of children and their siblings. From this activity can come a discussion of favourite foods (some of which the parents, bi-lingual staff and children could prepare for the group). From a simple beginning, the children are encouraged to question and to extend their knowledge with others. All the children benefit and learn from adults and each other. At all times, the

"Very often the parents rely... on their relationship with the bi-lingual worker... "

children are encouraged to share and to be responsible for themselves.



Rules and routines are kept to a minimum, so that the children are able to choose what activities they will do, either alone or with a friend, and for how long they will do it. The children enjoy singing songs in different languages and they take particular delight when their parents participate. They (the parents) may know and be able to add songs to the repertoire or be happy to read stories or to cook with the children. Very often the parents rely totally on their relationship with the bi-lingual worker, without whom they would take a much longer time before they felt comfortable enough to participate in

"... the children move freely across the linguistic barriers by using sign language, mime and by enlisting the help of a bi-lingual adult or child."

the program. The children are encouraged to express themselves in the language that they feel

comfortable using. Each child is placed in a group that has another child or children who can speak the same language. Thus they can give each other peer support, especially when they feel like indulging in fantasy and nonsense. The groupings are not exclusive and the children move freely across the linguistic barriers by using sign language, mime and by enlisting the help of a bi-lingual adult or child. There are

"The... aim... to give... children a sense of equality of cultural identity and an understanding of each other that is not based on fear and prejudice."

many advantages for the parents, children and staff who are fortunate enough to work and learn in a multi-cultural community.

The maintenance of the child's first language is supported by visual

evidence. In the rooms, sentences are written in different scripts; translated stories are available for borrowing, as are stories on tape. The latter are particularly beneficial for the children who board with their grandparents during the week; the grandparents may not be literate but the tapes give them a chance to participate.

In summary, multi-cultural education is not just a part of a Kindergarten program. It is an aspect of the total education process. Our objective is to build on the minority languages and cultures by promoting them through use. The particular aim is to give all the children a sense of equality of cultural identity and an

understanding of each other that is not based on fear and prejudice. The wider implication for the community is the understanding of our neighbours and for all of us to recognise that difference is just that.

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Andrea Gowers has been the Director of Boroondara Kindergarten for 3 years and has always been interested in multi-cultural programmes.

FEATURES SECTION

LOCAL GOVERNMENT

IN THEORY, LOCAL GOVERNMENT IS THE MOST ACCESSIBLE LEVEL OF GOVERNMENT IN AUSTRALIA: IT IS THE LEVEL MOST DIRECTLY AFFECTING COMMUNITY SERVICES AT THE LOCAL LEVEL. THE RESPONSIBILITIES OF LOCAL GOVERNMENT ARE EXPANDING AND, THEREFORE, ITS SIGNIFICANCE TO THE COMMUNITY MOVEMENT IS GROWING.

ONE OF THE KEY FEATURES OF LOCAL GOVERNMENT IS ITS VARIABILITY - THE DIFFERENT LOCAL COUNCILS AROUND AUSTRALIA VARY AS MUCH AS THE COMMUNITIES THEY REPRESENT. HOW WELL THEY RESPOND TO ISSUES, SUCH AS COMMUNITY DEVELOPMENT, IS JUST AS VARIED - AND WAS THE FOCUS OF THE NATIONAL TASK FORCE ON COMMUNITY SERVICES, HUMAN DEVELOPMENT AND LOCAL GOVERNMENT. THE FINDINGS OF THIS RECENT REPORT ARE SUMMARISED IN THE FIRST ARTICLE IN THIS FEATURES SECTION.

THE ABILITY OF LOCAL COMMUNITY GROUPS TO ESTABLISH WORKING RELATIONSHIPS WITH THEIR LOCAL COUNCIL, IS DEMONSTRATED BY THE EXPERIENCES OF A RURAL NEIGHBOURHOOD HOUSE, DISCUSSED IN THE SECOND ARTICLE.

A FURTHER CONTRIBUTION TO THE DISCUSSION OF THE ROLE OF LOCAL GOVERNMENT IN COMMUNITY DEVELOPMENT IS MADE BY BILL FOREST. HE ELABORATES ON THE USE OF SOCIAL PLANNING AS A MEANS FOR COUNCILS TO BECOME INVOLVED IN DEVELOPING A "POSITIVE SOCIAL FABRIC AND DESIRABLE QUALITY OF LIFE".

FINALLY, WE VIEW LOCAL GOVERNMENT FROM WITHIN. "GRASSROOTS DEMOCRACY" IS AN ACCOUNT OF ONE PERSON'S EXPERIENCES OF BEING A COUNCILLOR. IT DEMONSTRATES JUST HOW CLOSE TO LOCAL PEOPLE THIS SPHERE OF GOVERNMENT ACTUALLY IS.

DEVOLUTION AND COMMUNITY DEVELOPMENT

ROSE BOWEY

INTRODUCTION

In recent years there has been a growing interest in and indeed, lively debate concerning the appropriate role of Local Government in community development and human service activities. This article outlines the major issues and recommendations emerging from "The Final Report of the Task Force on Community Development, Human Services and Local Government", prepared in 1986 for the Local Government Ministers Conference.

BACKGROUND

In 1984, the Local Government Ministers' Conference considered the issue of community development. At that Conference it was agreed that a Task Force should be established to examine the present and potential role of Local Government in the organisation of community development activities, particularly relating to human services, and the implications of that involvement for other spheres of Government.

As a result of the Conference, a Task Force was formed with representatives from State and Commonwealth Local Government Departments, the Australian Council of Local Government Associations and the Advisory Council for Inter-government Relations. In 1986, the Task Force prepared its Final Report: "Community Development, Human Services and Local Government"; which was presented in the same year to the Ministers' Conference.

The Report outlined in some detail the current involvement of Local Government in community development and human services activities. It also identified a number of issues which should be addressed to further that involvement. Additionally, the Report made a series of recommendations for consideration by Local Government Ministers.

The review took place in the context of a number of other developments affecting Local Government and the organisation of human services, in various States and

"... there have been a number of attempts... to develop strategies for greater participation by Local Government."

the Commonwealth. This includes significant growth in the extent of Local Government involvement in human services in all States, increased central Government funding for such activities, and accompanying calls by Local Government for clearer relationships and improved financial arrangements. In addition, there have been a number of attempts by State and Commonwealth agencies, such as the Department for Community Services, to better structure local-central responsibilities in human services and to develop strategies for greater participation by Local Government.

COMMUNITY DEVELOPMENT AND HUMAN SERVICES

The concept of community development varies widely both in academic literature, and as applied in Government programs. It has, on occasions, been used as if it were interchangeable or synonymous with human services and, indeed, welfare activity. The definition adopted by the Task Force viewed community development as a:

"process by which residents and/or organisations in localities can be involved in the planning of, mobilisation of resources for, and provision of services and facilities for the enrichment and betterment of the residents and other persons using the locality."

This interpretation suggests that community development can be viewed as a process which is used in providing a service, or alternatively, as a process which may result in the provision of services. Equally, the community development process can be applied to a range of activities. Human services, on the other hand were broadly defined as :

"services which enable individuals to improve, maintain or restore their well-being and personal welfare."

Within the Australian Government system, this includes services such as welfare, health, education, recreation, arts and culture, and

"... community development process and human service activity should not be confused... "

those available to particular target groups.

While the community development process and human service activity should not be confused, community development objectives are commonly linked with human services. The 1970's, for example, saw the promotion of a number of Commonwealth and State Government programs which were regarded as community development initiatives. This included programs

such as the Australian Assistance Plan, introduced by the Whitlam Labor Government, the Family and Community Services Program in Victoria, which established Regional Consultative Councils and the Western Area Assistance Scheme in New South Wales. These programs, while varying widely in their objectives, nonetheless gave strong emphasis to human service functions.

"This has not... necessarily extended to community control over the planning or the allocation of resources for such services."

Recent trends in human service programs again reinforce community development principles. The Social Welfare Policy Secretariat Report, for example, indicated a number of principles for new service-delivery arrangements which included, maximum user-participation and localism in the planning and provision of services; and integration of marginalised groups of potential users into general services. Increasingly, human service programs are changing their emphasis from curative and maintenance approaches to preventive and developmental ones. These latter approaches give greater scope to local and community-based services, and as such, tend to promote community and user involvement. This has not, however, necessarily extended to community control over the planning or the allocation of resources for such services.

LOCAL GOVERNMENT'S ROLE

The Report sought to explore the rationale for Local Government activities in this field. In doing so, it concluded that Local Government is a 'natural vehicle' to facilitate and encourage the process of community development because of its inherent characteristics. These are in common with community development objectives, and can be described as:

- * a concern with a defined area;
- * emphasis on the involvement of community members in the decisions and activities of the community;
- * the achievement of objectives locally set or assented to; and
- * the stimulation of local resources.

In the past, Government initiatives in community development have shown no consistent attempt to use Local Government and in some instances, have established structures in parallel or conflict with it. An analysis of more recent initiatives indicated, however, a trend towards aligning community development activities with Local Government.

Community development and human services are not new to Local Government. The traditional support provided by Local Government to local community-based and volunteer groups is essentially a human service role, although it is not always acknowledged as such by Local Government. In more recent years, these traditional functions have been expanded and developed as professional services within many Local Governments.

In discussing the roles of Local Government, the Task Force did not intend to focus solely on service provision. Indeed, Local Government views its functions as much broader and includes such roles as:

- * catalyst and initiator, whereby Local Government is instrumental in mobilising responses and resources from the wider community;
- * facilitation, whereby Local Government provides a range of support functions to local community and volunteer groups so that they can provide services;
- * developmental support, whereby Local Government provides ongoing support to community groups to further the development of current and future activities;
- * liaison and advocacy, whereby Local Government acts as an advocate on behalf of the community to other spheres of Government;
- * planning, whereby Local Government provides a framework for the identification of needs and development of services;
- * co-ordination, whereby Local Government acts as an auspice for co-ordination between local service providers within an area.

As an administrative base for human services, Local Government offers a number of advantages in terms of its geographic spread, strong administrative and financial systems, permanent structure and ability to contribute or assemble resources from a variety of sources. A range of recent reports prepared for Governments, at both state and national level, have noted these advantages, and have, indeed, suggested that Local Government should play a more prominent role, especially in the area of service planning and co-ordination.

**"... Local Government
should play a more
prominent role, especially
in... service planning and
co-ordination."**

The Task Force also briefly examined the relationship between Local Government and the non-government or voluntary sector. It noted that, in providing human



c/- Melbourne City Council

services, Governments commonly regarded them as interchangeable or

"... Local Government and the non-government sector... should... seek to establish co-operative arrangements..."

competing structures. The Report suggested that Local Government and the non-government sector offer different strengths and limitations, and should therefore seek to establish co-operative arrangements which take full advantage of their complementary roles. In this way, Local Government can, for example, assist local groups to assemble funds, locate premises or, provide a range of administrative services and locate the service within a local planning framework, while the community group retains the primary responsibility for direct service provision.

"... in the last ten years, there has been an acceleration in human service activity by Local Government in all States..."

Much of the debate within central Governments is not, however, about which organisation should provide the service, but is concerned with the degree of central control of planning, service approaches and standards. Local Government, as an elected sphere of Government and the political unit closest to local need, would nonetheless assert its right to a direct and influential role in these matters.

A GROWING COMMITMENT

As part of its work, the Task Force sought to review the current scope and extent of Local Government involvement in human services across Australia and, indeed, the historical basis of those developments in each state.

The conclusions reached were, that in the last ten years, there has been

an acceleration in human service activity by Local Government in all States, although significant differences between States and individual councils were noted.

Their commitment is demonstrated by Local Governments' increasing expenditure in the human services area, and willingness to contribute their own resources to services. Nationally, Local Government spends in excess of \$1,000 million on human services, representing almost one quarter of its total expenditure.

"There are significant differences between the States in the level and scope of this involvement."

In addition, Local Government is increasingly employing professional human services staff, and establishing within their administrative structures, separate departments for human services, often headed by a manager who participates in the senior management team.

There are significant differences between the States in the level and scope of this involvement. Victorian Local Government has by far, the most developed human services role, spending an average of \$96 per capita per annum and employing in excess of 8,000 staff in this field. At the other end of the spectrum, Local Government in Queensland spends about \$44 per capita on human services with few local Governments having active levels of involvement. A review of the historical development of Local Government functions in human services revealed that the level of participation is related principally to:

- * the pre-existence of particular service systems;
- * the existence of 'gaps' in services which Local Government moved to fill;
- * the opportunities provided by State Governments for Local Government to

participate in particular service areas;

- * the availability of initial subsidies for Local Government.

The third of these is of particular significance, and demonstrates the influence State Governments can

**"... Local Government...
roles include
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exercise in developing Local Government's role in this field. Despite the State differences, there does, however, appear to be a growing consensus within Local Government about the most appropriate roles for it to perform. These roles include facilitation, social planning and co-ordination as 'base' functions - with service delivery regarded as optional, and allowing for services to be the direct responsibility of community organisations, or of Government agencies.

ISSUES IN LOCAL GOVERNMENT INVOLVEMENT

While the potential for Local Government to accept more significant roles and responsibilities for human services is acknowledged, the Report identified a number of concerns often cited as potentially limiting that development. From the viewpoint of central Government these concerns relate to:

- * the optional nature of Local Government involvement;
- * the diversity among Local Government in relation to size, financial and human resources;
- * the attitude and responsiveness of Local Government to human services;
- * management practices, competence and expertise available within Local Government.

Equally important, Local Government raises a number of concerns which relate to:

- * the nature of current inter-Government relationships, in particular, the reluctance of central Government to share power and authority with Local Government;
- * difficulties in relation to the division of responsibilities between spheres of Government and Government agencies;
- * limited legislative power (in some states);
- * uncertainty over levels and security of funding arrangements.

The Report proposed a range of strategies to overcome some of these potential problems. It noted, however, that the diversity of Local Government must also be recognised as a strength, potentially providing it with strong local accountability and responsiveness. The strategies proposed attempt, therefore, to deal with the limitations of diversity, while retaining its positive elements. The principal strategies to overcome diversity included:

- * joint or regional arrangements between Local Governments, where unit size does not provide an adequate economy of scale;
- * legislative, financial and advisory means to encourage improved awareness and practice within Local Government in relation to minority groups and equal opportunities;
- * encouraging mechanisms to ensure Local Government remains close to community needs and opinions;
- * provision of subsidies to employ generalist human services staff, or short-term consultant expertise to those Local Governments which have limited financial capacities;
- * encouragement of improved management practice, staff training and education programs for all sections of the Local Government industry.

From the viewpoint of Local Government, there is a clear need for the three spheres of Government to

"... these relationships should be based on 'partnership', as opposed to independent or autonomous action..."

clarify the nature of their relationships and their responsibilities in human services. The Task Force believed that these relationships should be based on 'partnership', as opposed to independent or autonomous action, or where one sphere acts as the agent for another. It also believed that the planning, policy development and implementation of human service programs should be characterised by co-operation between the spheres.



It noted that current policies of Commonwealth and State Government offer few references on the desired or expected role of Local Government, either in broad terms, or specifically within each individual human service area. The development of such policies would, however, provide Local Government with a clear context in which to establish its own roles and functions, ensure consistency in the way individual agencies treat Local Government, and enhance the potential

for co-ordination or linking of programs at the local level.

In some states, there is also a need to reform present legislation to provide Local Government with jurisdictional authority to perform a range of human service functions. Local Government in Western Australia, for example, has very few powers to be involved in welfare services, outside those traditional areas which it has undertaken for many years, and may unintentionally act in an 'ultra-vires' manner, that is beyond its permissible legal authority.

"There would be... advantage in allowing local negotiation and flexibility in service delivery at the local level..."

Equally, the nature of the relationship between Local Government and the non-government sector requires greater clarification. There would be considerable advantage in allowing local negotiation and flexibility in service delivery at the local level, to encourage co-operation and the development of new service delivery arrangements.

"... the Task Force revealed that these problems relate principally to the large number and variety of funding programs."

In some states, these issues have been addressed in the context of developing an overall framework for the planned development of Local Government responsibilities in human services. Two important aspects of that development, relating to financial and administrative arrangements, and consultation and co-ordination arrangements were dealt with in some detail in the Report.

FINANCIAL ARRANGEMENTS

Specific purpose grants, provided by State and Commonwealth Governments, have provided a significant incentive for Local Government to participate in human services and underpin much of its current activity. The nature of these financial arrangements are, therefore, of central importance to the further development of Local Government functions.

Experience at both central and local level suggests that there are a range of problems associated with the operation of specific purpose grants. Local Government itself has drawn attention to these difficulties, which are confirmed in a number of recent reports.

"The level of subsidy... frequently fails to keep pace with actual local level service delivery costs."

The review carried out by the Task Force revealed that these problems relate principally to the large number and variety of funding programs. Each program may use a different method for application, allocation and release of funding as well as reporting requirements. This mixture of funding procedures causes administrative overlap and unnecessary complexity for local service providers.

"... reforms would need to centre on achieving greater simplicity, consistency and co-ordination... and ensuring greater security in funding."

The lack of co-ordination between programs, compounded by overly prescriptive guidelines, may create difficulties for Local Government and other organisations, particularly in planning and providing a range of integrated and inter-related services.

The uncertainty in levels and commitment to funding may also inhibit organisations' abilities to plan for future services, or to allocate resources to those services. The level of subsidy provided frequently fails to keep pace with actual local level service delivery costs. In addition, the allocation of funds on the basis of annual submission may serve to reward 'grantsmanship', and may result in a situation where funds are not distributed to areas of 'most need', if organisations are unwilling, or lack the capacity to participate. As such, resources and services may be distributed inequitably across areas.



In most funding programs, Local Government is one among a number of bodies eligible to receive funds. In only a few programs does Local Government have input into the processes through which grant programs are developed, in terms of policy and planning, or in the administration of grants. This does little to strengthen the role of Local Government in human services, nor does it acknowledge Local Government as a partner with other spheres of Government.

For these reasons, the Task Force believed that the efficiency and effectiveness of specific purpose grants is limited and indicated the need for review of these arrangements. The reforms would need to centre on achieving greater simplicity, consistency and co-ordination in the range of programs available, and

ensuring greater security in funding. Guidelines would need to be developed to allow greater local flexibility, if services are to be responsive to local need. Equally, financial and administrative arrangements should

"... program planning and the allocation of resources... to be on a 'needs-based' approach..."

seek to express the principle of 'partnership' between the spheres of Government, as is appropriate to the human services field. Arrangements for program planning and the allocation of resources would also require examination, to be on a 'needs-based' approach, whilst ensuring input and negotiation between all parties.

A number of specific proposals were suggested by the Task Force to improve the operation of specific purpose grants. Particular initiatives outlined included: 'broad-banding', where separate programs are linked under one administrative management; block funding, where funds are provided for broad purposes; the development of 'models' for program administration; and the introduction of negotiated contractual agreements between funding agencies and individual Local Governments which secure funding over a fixed period.



ARRANGEMENTS WITHIN

GOVERNMENTS

Organisational arrangements within Government will impact significantly on Local Government participation in human services. The issues examined by the Task Force related principally to the co-ordinating structures available within Government, the relations between Local Government and other Governments and the role of Departments of Local Government and Local Government Associations in these arrangements.

"... Local Government itself needs to be organised to effectively participate in central Government processes."

The Task Force noted that a number of structures are available within Government, at Cabinet or administrative level, for the planning and co-ordination of human services. In a number of States, however, neither Ministers nor Departments of Local Government are involved, reducing the potential for planned and consistent approaches to Local Government activity. Consultation arrangements between Local Government, State and Commonwealth Governments also vary considerably, but are generally limited.

On the other hand, Local Government itself needs to be organised to effectively participate in central Government processes. At present, central Governments may experience considerable difficulties in negotiating with Local Government as a whole, and in coping with its diversity. Consideration must be given to the resources and authority necessary for Associations of Local Government to become more effective in an inter-governmental role.

Departments of Local Government also have the potential to be a focal point for consultation and liaison between the spheres of Government, and between Government Departments. These functions need however to be explicitly acknowledged and adequately resourced.

RECOMMENDATIONS

The Report established the case for reform of current arrangements relating to Local Government and human services and made a number of recommendations aimed at assisting in that reform.

Those recommendations related to five major areas:

1) **The Role of Local Government in Community Development and Human Services.** Recommendations sought to have Ministers acknowledge the appropriate role of Local Government in community development and human service initiatives, and to encourage the development of a policy framework within Government which would outline those roles, both in broad terms and within individual human service areas;

2) **The Planned Development of Local Government in Human Services.** Recommendations sought to have Ministers encourage their Governments to establish a planned framework for development of Local Government roles in human services based on reforms in: their relationships and responsibilities; financial, administrative and planning arrangements and, consultation and co-ordination arrangements. This framework would take note of a range of strategies to deal with the diversity in Local Government, and would encourage the employment, training and development of professionally qualified human services staff within Local Government.

3) **Relationships and Responsibilities between Central Government and Local Government, and between Local Government and the Non-Government Sectors.** Recommendations sought to have Ministers acknowledge that the relationship between Central and Local Governments in the human service field should be based on the principle of partnership. The different characteristics and strengths of Local Government and the non-government sector should also be recognised within Governments, and local co-operation encouraged by allowing local communities to determine local arrangements (within funding programs) and, by making Local Government eligible for programs currently only available to the non-government sector.

4) **Financial and Administrative Arrangements.** Recommendations sought to have Ministers highlight, within Governments, the problems of specific purpose grants and seek opportunities to review those arrangements to achieve greater simplicity, consistency and co-ordination between programs, and to encourage co-operative approaches to needs-based planning.

5) **Co-ordination and Consultation Arrangements between Central Government and Local Government.** Recommendations sought to have Ministers ensure the effective participation of Ministers of Local Government, Departments of Local Government, and Local Government Associations in current consultation and co-ordination arrangements for human services.

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A number of other recommendations were made concerning future work to be undertaken by the Task Force. Principally, the Task Force will continue to meet to initiate and review responses to the Report. It will detail, within each State and the Commonwealth, any action to implement the recommendations of the Report, and carry out further research in the area of financial arrangements.

While pointing to a range of potential approaches or initiatives which could be taken, it did not detail them to a point where they could become a guide to particular activity for the State or Commonwealth. Rather, strategies for implementation would be developed as appropriate in each state.

The Report and Recommendations were adopted by Ministers attending the 1986 Local Government Ministers'

Conference. Copies of the Report are available through State and Commonwealth Departments of Local Government.



Rose Bowey is based in the South Australian Department of Local Government. Rose is involved in the area of Local Government and Human Services, as well as providing Executive support to the Task Force on Community Development, Human Services and Local Government.

LOBBYING LOCAL COUNCIL

PETA PHILP

THE WARRAGUL NEIGHBOURHOOD HOUSE HAS CONDUCTED SEVERAL SUCCESSFUL LOBBYING CAMPAIGNS ON THEIR LOCAL COUNCIL. THIS IS A USEFUL DESCRIPTION OF THE TECHNIQUES THEY USED IN THE LOBBYING PROCESS, SUCH AS, HAVING A SYMPATHETIC PERSON ON COUNCIL, THE IMPORTANCE OF 'FOLLOW-UP', MAKING DEPUTATIONS AND SO ON. THE END RESULT IS THAT THE NEIGHBOURHOOD HOUSE IS WELL KNOWN BY ITS LOCAL COUNCIL AND, IS ABLE TO MUSTER SUPPORT FROM THEM WHEN CAMPAIGNING OTHER LEVELS OF GOVERNMENT.

The Warragul Neighbourhood House (WNH) is the result of the vision and hard work of six women, who wanted to get together to learn and give each other the encouragement needed to grow. These women, who had little access to money, first met in December 1978, in the back room of a kindergarten, where they formed not only an idea of establishing a neighbourhood house, but also a Collective to run such a house.

The new WNH and its program became increasingly popular and, as a result, it quickly outgrew its premises. It was time to move and although the Collective had no money, the members decided to take a gamble and rent a private home close to the main shopping area of Warragul. After negotiation with the owner of the house, the rent was reduced to \$30.00 a week. Thus, the WNH was moved to Cooinda House. The money that was needed to run the house came from nominal charges made for classes. However, this was not enough, so the Collective was soon writing its first submission. With no experience in submission writing, the women of the house pooled their knowledge and came up with a document that won them their first grant from the Voluntary Adult Learning Group (VALG) for \$1000.00.

This money came just in time as the WNH was \$300.00 in arrears in their

rent. The \$1000.00 enabled the women to pay the back rent, to install a much needed telephone and to cover the costs of the very barest of essentials. At this time there was no money available to pay the Co-ordinator a wage.

The WNH occupied Cooinda House for fourteen months, after which the house was sold and destined to be pulled down to make way for office buildings. With only a few weeks of tenancy left, the women were very worried, as they had no-where to go. One of the Shire Councillors, who was a personal

"With no experience in submission writing, the women of the house pooled their knowledge and came up with a document that won them their first grant... for \$1000."

acquaintance of the Co-ordinator, told her of a Council-owned house which was earmarked for demolition, but was currently vacant. The Councillor suggested that the Collective write a letter to Council requesting the use of the house and also, request permission to speak to the letter at the next Council meeting. Once again,

the Collective found themselves doing the job of political lobbying, although at that stage they did not realise that that was what they were doing. At the Council meeting, the Co-ordinator read out the letter and answered questions from the Councillors. These were about the services that the Neighbourhood House provided. This meeting received the request favourably and the house was let to the Collective at \$10.00 a week. The Councillors thought that this was only a temporary arrangement, and they could see the benefits of having the house occupied until the demolition date.

The Collective had, by this time, compiled a list of services that it provided; and the numbers of people who used the house, as shown by the signatures in the day book. In addition, a survey was conducted in the community on child care needs.

"This meeting received the request favourably and the house was let to the Collective at \$10.00 a week."

All this information was evidence that the WNH was providing a valuable service for the town and district. It was unfortunate then that half of the hard-won VALG grant was being given to the Council in the form of rent. The Collective started to formulate the opinion that such a service should be funded and supported by local, state and federal governments.

Eighteen months later the WNH was again forced to find new premises as the house was to be demolished. With limited time available, the Collective sought information on other available Council-owned houses from the same Councillor, who had been of assistance previously. Two houses were found to be available. The members, had by now, recognised that there was a need for child care facilities for women who used the WNH. Thus, a letter was sent to Council requesting both houses, rent and rate free.

When the item came up at the next Council meeting, a deputation of seventeen women and their children were present. The children were taken

along to make the point that concentrated and productive work and study is made very difficult in the presence of children, thus demonstrating the need for a separate house for child care. The women were made up of Aborigines, young school teachers and house participants. This meeting was very rowdy. The

"... the Collective sought information on other available Council-owned houses from the same Councillor, who had been of assistance previously."

deputation had to first sit through other Council business. Three women were given permission to speak to the letter. This meeting was much more difficult than the first because many of the men on the Council then, could not see why women should need child care facilities, and expressed the view that women should be home with their children. The deputation spoke about the results of the needs survey and how the WNH was catering for those needs; the Councillors were replying with comments, such as, "... my wife stayed at home with the children and did not need child care or a place to meet people, why do you?" Eight years ago sexism was not the issue that it is today, we just knew there was a need and pushed it that way.

"This meeting was much more difficult than the first because many of the men on the Council then, could not see why women should need child care facilities... "

No decision was made as the meeting ran out of time. Council met two weeks later to take a vote on the request. The women and children were once again present, although they were not allowed to speak, as the deputation had already spoken. However, as a follow-up, between the two meetings, all Councillors were sent a letter detailing the results of the child care survey.

The WNH won their request by a majority of only one vote! Both houses were made available, rent and rate free, with security of tenure for at least ten years.

The following year, the WNH submitted their first request to the Warragul Shire Council for funding to run activities and cover costs. This involved writing a letter requesting a meeting with the Finance committee. The meeting with this committee went along similar lines as the previous Council meeting which we had attended.

"We have found that an all day vigil was/is necessary..."

We answered questions and spoke on the needs fulfilled by the WNH. We also presented a detailed financial report. We had discussed our items for negotiations with our Council representative before the meeting, that is, what we would be willing to concede, if we had to. Thus, when it looked like we must lose something, our representative would bring up these items.

A roster was drawn up to ensure that the WNH representatives were present all day at the Council Estimates meeting, so that when our request for funding was discussed, as many people as possible were present from the Neighbourhood House. When our item came up and the talk didn't go our way, we would sit cross-legged, arms folded and shaking our heads. We used nods and smiles, when the talk did go our way. We have found that an all day vigil was/is a necessary technique. Time and time again, we

"Today the WNH enjoys a good relationship with the Warragul Shire Council."

have seen other community groups' submissions slashed in the absence of representation from the groups. The submission was successful, as have been all others since.

Today the WNH enjoys a good relationship with the Warragul Shire Council. We are on friendly terms with the Shire Secretary, where we are able to ring him any time with

Photo C/- Warragul Neighbourhood House



questions on Council issues. He responds to our requests, such as, erecting a street sign for us, advising us on funding availability for things such as, a toilet for people with disabilities and so forth. We do not maintain constant lobbying; intensive lobbying only happens at estimates time and when other issues come up. However, we do maintain continuous contact with the Councillors. They receive invitations to our functions such as,

"We do not maintain constant lobbying; intensive lobbying only happens at estimates time and when other issues come up. However, we do maintain continuous contact with the Councillors."

International dinners and end of year break-ups. We ensure the Councillors are kept informed about the House by sending them our newsletters, Annual General Meeting Report and, of course, our annual submission, (for activities and costs) which details every aspect of our organisation.

We also have a Councillor who was elected by the Council to represent our house, as well as other community groups. We are fortunate to have a representative who understands community issues and is very supportive.

At the last Council by-election we supported a woman candidate whom we thought to be a good representative for community issues. Even though she

lost that election, we will be supporting her next time. Due to our limited funding, we were unable to financially support her, but, we did a 'letter box' for her and gave a luncheon so that she could tell the house participants about the issues on which she was standing.

Local Government Support In Lobbying Other Government

Lobbying for State and Federal Government support is becoming an increasingly important area of our political work. To this end, we have asked our Shire Council for support in lobbying for us. In response to this request, last year the Warragul Shire Council wrote a letter to the

"... we have asked our Shire Council for support in lobbying for us."

Department of Community Services, expressing their concern about the lack of adequate funding of Neighbourhood Houses and occasional child care facilities. Although Council lobbying has not been obviously effective, the fact that our Council is seen to support us must have positive effects for the future.

Networking And Lobbying

We have also found it useful in the lobbying process to maintain close links with community groups in the local area; as well as with wider networks. The WNH is a member of the Association of Neighbourhood Learning Centres, which also lobbies heavily in

the areas of funding and support for Neighbourhood Houses. In our local area, we find that links with other groups fulfils both the need for greater contact with the community and, provides an avenue for public and government recognition. Links with such bodies as local doctors, social workers, groups that deal with physical and intellectual disabilities and others, give government and funding bodies secondary information about the needs that the Neighbourhood House fulfils via these groups.

Conclusion

Although, at times, it often seems as if we are chasing our own tails, the needs that Neighbourhood Houses fulfil are becoming increasingly recognised by funding bodies, governments and the community in general. This is a direct result of continued lobbying and persistence. A lot of hard work goes into lobbying. It takes a long time and requires

"A lot of hard work goes into lobbying. It takes a long time and requires different types of strategies..."

different types of strategies, such as, building up and maintaining good relationships with Councillors, to, being present at the decision-making stage. In many cases our requests are not acted upon, however, every letter, phone call and visit makes our presence and needs felt, which must surely have positive consequences in later years.

Peta Philp is joint Co-ordinator of the Warragul Neighbourhood House. Peta has been in this position since October 1985.

PLANNING FOR A BETTER QUALITY OF LIFE

BILL FORREST

THIS ARTICLE LOOKS AT SOCIAL PLANNING IN VICTORIAN LOCAL GOVERNMENT. IN PARTICULAR, IT LOOKS AT THE HISTORY AND DEFINITIONS OF SOCIAL PLANNING; THE PLANNING PROCESS; THE RISE OF SOCIAL PLANNING AS A PROFESSIONAL DISCIPLINE AND THE SKILLS REQUIRED OF A SOCIAL PLANNER. THE ARTICLE ENDS WITH A DISCUSSION OF SOME OF THE CURRENT DEBATES IN LOCAL GOVERNMENT AND SOCIAL PLANNING.

HISTORY

In the broader sense, social planning is not a new phenomenon in local government. The traditional responsibility of local Councils in the area of roads and rubbish had significant social implications. Before the advent of the telephone, television and radio, roads were the major form of communication, and therefore a well-maintained road

"... promote a quality of life in making social activities accessible to families."

system allowed people to communicate with friends and relatives, get access to much needed health services and promote a quality of life in making social activities accessible to families. In urban areas, efficient rubbish collection services had major health implications in terms of reducing the risk of disease.

The introduction of the Maternal and Child Health Service in the 1920's had enormous ramifications in terms of reducing infant mortality and therefore, had enormous social impact in terms of reducing stress and anxiety in families with young children. The essential difference between activities undertaken by local Councils fifty years ago and activities undertaken now, in terms of social planning is, in essence, the extent to which the planning of activities takes into account, in a conscious fashion, the impact on the welfare of the family and the quality of life in the local community.

DEFINITIONS

Planning has been defined as:

"a method of determining policy under which developments may take place in a balanced orderly fashion in the best interests of the people in the given area". (Frank, S. So; 1979)

This definition supports the position that distinctions amongst social, economic and physical planning are largely artificial, since one cannot be effective without the others. The consequences of economic planning are invariably social in nature, and economic and physical planning without consideration of social impact can easily have adverse

"This definition supports the position that distinctions amongst social, economic and physical planning are largely artificial..."

effects upon communities. For example, the slum reclamation undertaken by the Ministry of Housing, the establishment of high rise flats, and the placing of families with young children in those flats, has possibly created more social problems than it solved. Transport planning in the outer suburbs (or more specifically the lack of public transport) has enormous impact in terms of isolation of families without access to a car.

Such a definition then, clearly raises the question of "Why Social Planning?", if delineation between social, physical and economic planning are largely artificial. In response, it would be fair to say that whilst this is the case in theory, in practice, the increased division of labour and professionalisation has resulted in planners who specialise in the social, economic or physical fields.

An appropriate definition of social planning would therefore be "the pursuit of the quality of life and social relationships for people within a geographically defined area". Therefore, transport, physical harmony, availability of work, leisure opportunities and other physical and economic factors, as well as the provision of community services, all become important factors in social planning: for example, not placing polluting industries next to housing estates or residential areas.

Local government involvement in social planning over the last twenty years has been largely in the area of planning the provision of community services or social services.

"... social planning is far more, and far broader, than simply community services planning."

While planning for community services is an important element of social planning, and the area which historically has been most widely practised, it can be seen from the above that social planning is far more, and far broader, than simply community services planning.

HISTORY OF COMMUNITY

SERVICES PLANNING

Planning the provision of community services in Local Government has been an activity that commenced probably in the forties, but has grown rapidly in the last twenty years.

Broadly speaking, child and maternal health services (then called Infant Welfare Services) were established in the 1920's, and in the 1940's, South Melbourne Council became the first in Victoria to appoint a municipal social worker. By the 1950's, Councils were, to varying degrees, involved in Home Help, Meals on Wheels, Child Care, Kindergartens, Elderly Citizen Centres and other Child Health Services for children aged between 0 - 5 years.

"... the role of the first Municipal Social Work Department... in 1947... was seen to be in planning, research and co-ordination, as well as in the direct provision of services."

It is important to note that the role of the first Municipal Social Work Department, established in 1947 in South Melbourne "... was seen to be

in planning, research and co-ordination, as well as in the direct provision of services. This is particularly significant as it is often assumed that municipal welfare work had its beginnings in the more traditional social work role of individual case work." (Jenny Wills et al, 1985).

"... recognised the ad hoc development of services and were concerned to see that services met local needs, were flexible, did not duplicate..."

An increasing awareness within Local Government of the need for local planning and co-ordination in the area of community services, combined with the introduction of a Welfare Officer for the Aged Subsidy in 1969, gave municipal social planning a real shot in the arm in the 1970's. Professional staff with social science backgrounds, employed under the subsidy, soon recognised the ad hoc development of services and were concerned to see that services met local needs, were flexible, did not duplicate and, by implication, were

"... the first stage in the planning process tended to be a social demographic profile of the city and/or a social needs report."

therefore looking at the activities of State, Federal and non-Government sectors within their local areas.

THE PLANNING PROCESS

The following outline of a planning process is a generalised version of what took place during the 1960's and 1970's in a large number of municipalities across the State. The fact that it is generalised means that it does not exactly represent the developments in any single municipality, but that the essential threads of this process would be apparent in any such planning process.

When officers with relevant social planning skills were appointed to positions that required some form of planning, the first stage in the planning process tended to be a social demographic profile of the city and/or a social needs report.

A social demographic profile is in essence a systematic and detailed answer to the question, "Who lives in the municipality?". The first source of such information is the five yearly census done by the Australian Bureau of Statistics. From this we are able to obtain such things as: people's ages, employment status (employed, unemployed or not in the labour force), marital status, how long they have lived in the municipality,

"This information is available at the municipal level but is also broken down within the municipality to a neighbourhood basis."

religion, what type of family people live in, whether they are studying, birthplace, level of competency in English, qualifications, income, method of travel to work, occupation, type of house lived in, whether owned or rented, monthly rent or mortgages. This information is available at the municipal level but is also broken down within the municipality to a neighbourhood basis. It can be supplemented by further information, such as, details from the Department of Social Security on pension and beneficiary recipients within the city, more up to date unemployment figures from the Commonwealth Employment Service or the Australian Bureau of Statistics, birth notifications received at the Council, the number of new homes being built in outlying areas, figures on the number of properties owned by the Ministry of Housing and statistics from the Council on numbers and categories of people using existing services.

From the collation of these figures and statistics, one is able to establish a detailed picture of who lives in the municipality.

Generally speaking, the next stage of the process would be to identify the range of community services provided in the municipality and who they are for. The planner may look more closely at the services provided by the Council itself, to determine whether they are achieving what they set out to achieve.

"... then provides a basis on which to identify gaps in the provision of certain services, and... amongst certain sectors of the community..."

A combination of a social demographic profile, an idea of the level of service provision within the city and an evaluation of Council's own services, then provides a basis on which to identify gaps in the provision of certain services, and gaps amongst certain sectors of the community who may not be receiving appropriate services.

Such a planning process is often added to by a series of specific research projects that may address issues such as: housing needs, needs of low-income families, support for single parents, child care needs and so forth. These research projects may be very specific (for example, the need for emergency accommodation for teenagers in the city) or very broad

"The planning process does not operate in a political vacuum."

(for example, the needs of people from non-English speaking backgrounds in the municipality). Often this research is undertaken by students on work placement, however, more recently, Councils have increasingly employed consultants to undertake some of this specific type of research.

CONSULTATION AND COMMUNITY INVOLVEMENT

The planning process does not operate in a political vacuum. The extent to which social planning

promotes community development and the concept of empowerment, will depend on the philosophical and political position taken by both the social planner and the Council, for whom she or he works.

Historically, Victorian Local Government has provided some community/human services that are designed to be preventive and supportive, and targetted at people according to their life-cycle needs (1). Such a philosophy behind service provision, which is orientated towards 'normalisation' (2) and avoids labelling people as 'having problems' by virtue of using particular

"... within these parameters, it is possible for Local Government to have either a conservative or a very developmental and empowering approach to social planning."

services, does lend itself to a community development approach.

However, even within these parameters, it is possible for Local Government to have either a conservative or a very developmental and empowering approach to social planning. For example, it would be possible for a Council to undertake the planning process outlined above with either minimal or no amount of consultation with the local community, or, it would be possible for a Council to undertake a process whereby the



Photo C/- St. Kilda Council

community was involved from the outset in designing the process and then participating in the follow through of this process.

"... social planning goals can be... the maintenance of the status quo or changes to the social/economical/ political system ... "

Jenny Wills, in her book, Local Government and Community Services (1985), contrasts conservative and social developmental approaches to social planning. She points out that social planning goals can be "... the maintenance of the status quo...(or) changes to the social/economical/ political system to achieve equity and social justice." Citizen participation can be "... tokenistic and consultative," or there can be "... effective user control by citizens, for example, Council run Child-Care Centres or Community run Child Care-Centres."

SKILLS OF A SOCIAL PLANNER

Probably the major difference between a social planner and other

"... a social planner... thinks about action and developments principally in terms of their impact on a person or family's quality of life, and their impact upon social relations within a defined community."

planners is that, such a person thinks about action and developments principally in terms of their impact on a person or family's quality of life, and their impact upon social relations within a defined community.

Generally, such people have tertiary qualifications in the social work or social science area, specialising in research techniques, social policy, social planning and

administration. However, unlike other areas within Local Government (such as, Town Clerk), there is no closed shop in terms of a particular qualification being required and therefore, there are people within social planning positions in Local Government from other backgrounds, such as teaching, nursing, urban geography, economics and recreation.

CURRENT DEBATES

Integration of Physical, Economic and Social Planning

As stated at the outset of this paper, in the broader sense, divisions between physical, social and economic planning are, to some extent, artificial, as planning in one area of these three ultimately has impact on the other two. In recent years there has been increasing awareness of this, and we now see attempts to address specific activities in an integrated planning approach. For example, at the State level, whereas 10 or 15 years ago the Ministry of Housing employed nothing but architects, they now have a number of people with social planning backgrounds working in the department. Other State Government Departments, such as Transport (which once was the exclusive domain of engineers) and Planning and Environment, are now also employing social planners.

Photo C/- St. Kilda Council



Photo C/- St. Kilda Council



At the local level, and in Regional Organisations of Councils, we have seen industrial development

"Planning Acts... have... enormous potential to encourage and facilitate social planning."

strategies, housing development strategies and transport plans being worked on by physical, social and economic planners jointly.

THE PLANNING ACT

AND SOCIAL PLANNING

Planning Acts introduced by State Governments (which traditionally have been building Development Control Acts), have enormous potential to encourage and facilitate social planning. This potential has been realised in NSW, where the objective of the Environmental Planning and Assessment Act is to encourage:

"... the proper management, development and conservation of natural and man-made resources... for the purposes of promoting the social and economic welfare of the community and a better environment... (and)... the provision and co-ordination of community services and facilities."

Under that same Act, Councils in NSW have the capacity to levy for payment towards provision or improvement of community facilities and services. The effect of this Act

is that, in developing outer suburbs, not only is land set aside for community facilities, but each sub-divided block is levied and the money is then used to build and staff maternal and child health centres, kindergartens, neighbourhood houses, child-care centres and so on. In the inner suburbs it can be used in imaginative ways, such as levying a developer who upgrades low-income

"The extent to which it continues to develop and promote a positive social fabric and desirable quality of life will depend on the extent to which it can promote concepts, such as social justice and equity... "

rental stock or closes down boarding houses for office accommodation. These levies are on a basis of the number of bedrooms in the flat or the number of beds in the boarding house, and the money is then channelled into a housing co-operative, which buys up boarding houses and rental accommodation for low-income groups in the municipality. (3)

WHAT DOES THE FUTURE HOLD

With the increasing complexity of society in the 20th Century, it was inevitable that there would be a professionalisation of social

planning. The extent to which it continues to develop and promote a positive social fabric and desirable quality of life will depend on the extent to which it can promote concepts, such as social justice and equity, in the general public. If conservative elements within our society manage to paint these principals as a load of 'hogwash' and 'waffle', then a focus on the social environment and the social consequences of development within our society will be lost.

More specifically, at the Local Government level, Councils continuing action in the area of social planning will, in addition to the issues raised

above, be dependent upon clarifying the roles of the Federal, State and Local Government, particularly in respect to Community Services. More generally, social planning will be influenced by the extent to which Councils take up new opportunities and their expanded powers, that will be outlined in the new Local Government Bill, shortly to be introduced into State Parliament. This new legislation provides an exciting opportunity for Councils to throw off the shackles of being an agent of State Government, to take up the issues which are of most concern in their local community and take action upon them in a most decisive way.

Bill Forrest is employed as the Community Planning Co-ordinator by the City of Prahran. Bill is also President of the Victorian Municipal Community Services Association.

FOOTNOTES

(1) Life-cycle needs refer to the specific needs of a particular age group. For instance, infants require such services as infant welfare centres; these services remain, although users change according to their age.

(2) "... making available... patterns and conditions of everyday life which are as close as possible to the norms and patterns of the mainstream of society." (CSV LINKS, 1986, Pl.)

(3) The Victorian Government is currently putting a new Planning and Environment Act through Parliament which will replace the old Town and Country Planning Act. Unfortunately, for people interested in social planning matters, the Victorian Legislation is not nearly as progressive in social planning matters as the NSW legislation; however, officers from the Ministry of Planning and Environment continue to maintain that it would be possible to achieve the same social planning objectives under the Victorian legislation as it is possible under the NSW legislation. This new legislation in Victoria will have to await a test case from a local Council.

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GRASSROOTS DEMOCRACY

HAROLD MACKRELL

THE FOLLOWING ARTICLE IS BY AN EX-COUNCILLOR WHO RECOUNTS HIS MOTIVATIONS AND STEPS INTO COUNCIL OFFICE. HE ALSO DISCUSSES HOW COUNCILLORS WORK, RELATIONSHIPS WITH COUNCIL STAFF, WORKING WITH THE MUNICIPALITY, THE TYPE OF EXPERIENCE NEEDED TO BE A COUNCILLOR AND WHAT TYPES OF THINGS INFLUENCE DECISION-MAKING.

In 1973 I was running a youth club for latch key kids in Fitzroy, Melbourne, on a voluntary basis. I was approached to stand for Council in a bi-election for my local ward. Up until then I had only limited dealings with Council, such as, having had some submissions knocked back. I considered this proposal as I had lived in Fitzroy for 45 years, had recently become a member of the ALP, and there were several community-minded Councillors whose principles and achievements I greatly admired. I felt that there was a wave of stimulating change coming and I wanted to be part of it. Those looking for candidates must have seen something in me for I was too politically naïve at the time to know how to become a Councillor and all that was involved in being one.

The community hopes for wise, mature, civic minded responsive representatives who will justly handle the city's administration and the residents' concerns. It will, however, settle for the best available volunteer, so an incoming Councillor must not be too over-awed, but must try to measure up to expectations.

Administration, power to cause or stop change, and access to advanced detailed information of use to the Councillor (and the interest groups he or she belongs to or supports) propels the Councillor forward. Many streets are named after old-time Councillors. When you look up their careers and interests, say from the local history society, you'll find that they frequently were contractors or property developers. They saw in

the service they gave opportunities for self-interest. Many went on to be politicians and some even statespeople.

"... it takes two or three years of vital participation to be effective... "

In recent times, environmentally and socially concerned residents have come forward as Councillors to take up 'quality of life' issues. Interest is initiated by a cause, for example, noisy speeding traffic in one's street or the need for a facility in one's area. I come in this latter category.

Once committed, one learns fast, but it takes two or three years of vital participation to be effective in a mature responsible way. Even then it's only the beginning.

GETTING ELECTED

I found that there was a lot of hard work in getting elected. Step one for me, as for anyone attempting to get elected, is to list the networks in the area, of which one is a member or preferably a key person, such as, personal friends, clubs, churches, societies, kindergartens and schools. Step two is to visit and talk about municipal issues so as to establish common ground and interest. There is also the need to drive, cycle or, preferably, walk the whole area seeing it from a Councillor's point of

view - industrial, commercial, residential, traffic, cleanliness, accessibility, vandalism and so forth. This gives an idea of some questions to ask when doorknocking, which needs to be done so as to seek out the issues - roads, rates and rubbish, but what else? An introductory card is also beneficial.

With the issues clearer, the next step is to draw up a leaflet and go back to the people with good self-presentation to show what the benefit would be for them if you were elected (for example, cleaner city, safer traffic, competent childcare services).

Nomination forms have to be lodged with 10 signatures and addresses of ratepayers on the roll of your ward. The election material must be authorised and have printers' name and address on it. Distribution of leaflets, posters, how to vote cards and the like, has to be organised. On election day, it is necessary to be at the pollingbooth early, and to stay all day to greet those you have doorknocked and be introduced to their friends and others, as well as to authorise scrutiners and so forth.

**"The local municipality
can be the place for
grassroots democracy or
petty dictatorship and
self-aggrandisement."**

There is a great sense of relief, excitement and responsibility when the election winners are declared on the Town Hall steps! What goes on behind those local doors of power? I found the first Council meeting came quickly, there was a lot to be done - what levers could I press from within Council? What voice could I give to ordinary people? The local municipality can be the place for grassroots democracy or petty dictatorship and self-aggrandisement. In my time, we chose to give the residents as much say in their own lives and property as possible. Other

Councillors and Council staff do not tell you much - they expect you to find out, ask, research, discuss and come ready to move motions on a wide range of topics and have the motions seconded.

As a raw novice Councillor, I found help from many directions. A seminar on meeting procedures was invaluable. Rapid accurate analysis of propositions and effective public speaking are the Councillor's tools of trade. Books like, Hugh Stretton's "Ideas for Australian Cities"(1), expand your vision. Discussion groups, such as those run by the Victorian Council of Social Service, deepen your feelings for people's need with insights as to how they could be met.

A retired Councillor (one time Mayoress) introduced me to campaign door-knocking in the three Housing Commission blocks of 'walk-up' flats for older people. I found that there is a lot to be learnt from older people if one is willing to listen and ask. In following up some of the resulting queries I was surprised at what appliances, resources and avenues for improved living I was able come up with. For example, lifting bars on baths, meals on wheels, a press button emergency beeper to wear around the neck. With actual cases to talk about, the ensuring meetings with Council staff from physical services (such as building inspectors or engineers) or from human services (such as the social planning officer or social worker) become specific approaches for information and direct action, rather



than time consuming academic exercises for busy people. There is better rapport between Council staff and the Councillor if the Councillor is prepared to follow up the issue and do some of the work.

There is much to learn by reading the Notice Paper (Council Agenda) on Friday night and going out on Saturday afternoons with Councillors to see, at first hand, the items on the Notice Paper that would require motions on the following Monday night. You see the difference between what residents

**"There is better
rapport... if the
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would like to do, what is legally possible, pragmatically allowable and politically sensible. Things like overshadowing someone's garden, overlooking someone's windows or private backyard, spoiling the streetscape, being a danger to future purchasers of the property - show up to the experienced eye. It is better to see things from both the owners and neighbours' points of view before the decision is made, than to try to sort out the conflict afterwards. If the matter was really contentious, all the disputing parties would be invited to the Building and Permits Meeting, where the matter would be debated in

**"Open government can be
really practical."**

the presence of all Councillors and with the appropriate Council officers present. Open government can be really practical.

I found there to be an endless round of meetings, piles of paper work and legalistic formality. However, behind all this was the opportunity to get things done. A municipality has people from many walks of life who can share expertise even if only for an hour here and there. Individuals can be mobilised into groups around their own interest. Groups can be

co-ordinated into mutually supportive action. Both Councillors and local Newspapers will take up issues when interest and concern has been generated by such interest groups. An interest group meeting regularly and drawing upon all resources can achieve desired results for healthier, happier living. It is better to organise than complain.

A Council united in agreement with the wishes of its municipality can be very effective, as can be seen with the following example. A massive freeway (the F19) had been planned by the State government to carry a huge stream of traffic from the growing outer suburbs to the city. To the horror of the residents, the proposed freeway was to dump its load right in the midst of our narrow, inner urban, residential streets! The Council and the residents fought the State government, but the end result was only a modification of the plans - the freeway went ahead. Some of our streets were to be congested by noisy, dangerous traffic and consequently, increased pollution; however, we did manage to keep the traffic largely

**"A Council united in
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municipality can be very
effective... "**

confined to the main roads. The next Freeway planned to go down the Merry Creek Valley, did not get past the drawing board. Confronted by this inevitable situation, the Council took another tack - the 'lead in petrol' issue. It has been shown that the intake of lead in young children significantly reduces their intelligence level. A visiting U.S. expert was invited to speak at the Town Hall on 'Lead In Petrol'. He showed that when lead was medically removed from children's bodies their intelligence level increased. Council and residents decided to take action after this meeting. Both Fitzroy and Collingwood Councils contributed funds to take on the oil companies that had neglected higher technology oil refinery developments for single brand petrol stations 'on every corner'. A sympathetic public relations consultant was able to suggest the use

of the money to the maximum impact. Councillors were able to bring the matter up wherever traffic, and particularly freeways, were discussed. As there was co-ordination between these groups, this spread the issue over many municipalities. The residents were able to bring the issue to conservation groups, newspaper editors and the like. Soon members of various political parties were asking to be included on the platform of those opposing lead in petrol. While Fitzroy and Collingwood residents and Councillors would not say that they alone produced the eventual

"As there was co-ordination between these groups, this spread the issue over many municipalities."

legislative changes to the permitted lead content in petrol, they certainly focussed the attention of governments, corporate sector and active community groups on what is, after all, our greatest concern - the health and welfare of our children.

DECISION-MAKING

More often than not, Council and the municipality are not of the one opinion, even members within Council are often at odds with each other. Let us look at an example of the fate of a football ground, no longer used by an Australian Rules League Club. It had high walls and was in a somewhat run down condition. It was under used in Winter. An ethnic soccer club applied for the use of

"More often than not, Council and the municipality are not of the one opinion... "

the ground. There were, and are, many European and Middle Eastern migrants living nearby. It was well served for transport. The issues were: to allow the soccer team the use of the ground, this would give the ethnic residents a greater stake in their city. Alternately, take down the walls and open up the public land for community view and use. This would give interest, vigor, team

spirit and help reduce vandalism, boredom and the like. The assumption being that competitive sport is undesirable especially commercial competitive sport - local amateur sport is tolerable. Passive recreation and tranquility relieves the stress and strain of tense occupations and inner city living.

Amongst the Councillors, there were three active football, but not soccer, supporters; three supporters of local residents, whose properties would be enhanced by open land use development of the ground; three in favour of use by the ethnic communities and the rest open to argument on particular aspects; with one in favour of all sport and particularly the (ethnic) soccer option. It was interesting that the active football supporters frequently voted with the passive recreationists. Place of residence, friendships, mutual support and other issues played a part in the decision-making.

"Tension grew and one former Councillor told the women they were trying to displace the sportsmen."

The soccer team gained the use of the ground for 12 months in a close decision and after much debate. They and their supporters behaved impeccably, but parking was a problem. Local residents were irate at times, particularly when their visitors had nowhere to park.

Multiple use of facilities was advocated. This resulted in the allocation of space to a women's handicraft group with pottery and other activities. Kilns, looms and the like were put in at the end of the changing rooms and had to be safeguarded during training sessions. The swept floors were not considered clean enough for the children being minded. Tension grew and one former Councillor told the women they were trying to displace the sportsmen. During the second season, a fire in the pie shop at the end of the pavilion destroyed the stand. By this time the anti-soccer grouping had developed their plans for the area and the fire enabled the balance to be

restored in favour of the unwallled, open, 19th century sports ground and park.

In making decisions, Councillors worked on criteria such as, residents having priority, the need to increase open space, employment opportunities and health and safety; but well presented considerations and public lobbying played a part too.

BALANCING NEEDS AND RESOURCES

We worked on the basis that physical services, roads, lanes, rubbish and the like came out of rates. Human Services were seen as a charge on taxes so funding for these was sought from State and Federal Governments. It can be shown that a comprehensive network of community services saves money in the long run. For example, baby bashing from one generation to the next, despondency and injustice leading to criminality, institutionalised care of older

"... a comprehensive network of community services saves money in the long run."

people, instead of support in their own homes and community, family breakups and vandalism, are all more costly than the measures which might prevent them. The material and psychological benefits of living in a caring community are enormous. For instance, to know that in one year, no child was taken away and made a ward of the state gives relief and a sense of pride to those who built up, and were part of the comprehensive community support. This approach led to a growth in the human services staff: from one social worker monitoring the needs of the city and giving some advice, to, a greatly enlarged team of highly skilled

workers sponsoring, encouraging and supporting the communities in self-help. This approach had the support of most Councillors, although some in the municipality saw the increase of human services personnel as unbalanced and out of kilter with the community's needs for additional resources.

At estimates time, when the Council draws up its budget, there is always an ordering of priorities in each department. Discussion follows where the Councillors decide on the cut-off point. The priorities between departments present more difficulties, such as, deciding between sealing a road or providing a youth recreation officer. Councillors need to listen carefully to all the advice and requests they are receiving. From time to time, an engineer will draw the attention of individual Councillors to the condition of particular streets, as will the residents when potholes or drain blockages occur. The same attention needs to be brought to focus over a long lead time and effectively co-ordinated over some specific issue if a social solution, for example, provision of a recreation officer, is to rise above the rate cut-off point in the budget priorities.

The role of Councillor, far from being the self-interested administrator, proved to be in my experience, an all consuming task, which involved a lot of learning and hard work. However, it did provide an exciting opportunity for grass-roots democracy and for making a valuable contribution to the development of a strong, empowered community.

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Harold Mackrell is a retired Commonwealth Public Servant and qualified accountant. Harold was a Councillor in Fitzroy, Melbourne, between 1973-1981 and Mayor in 1981.

LA RES

A Hungarian Experience In Co-operatives

GABOR HEGYESI and ANNA GONDOS

THERE ARE MANY INITIATIVES AND EXPERIENCES HAPPENING OVERSEAS FROM WHICH WE CAN ALL LEARN AND BENEFIT. THE FOLLOWING ARTICLE FOCUSSES ON A WORKER CO-OPERATIVE IN HUNGARY. ALTHOUGH THIS CO-OPERATIVE IS SET IN A DIFFERENT SOCIAL/POLITICAL/ECONOMIC STRUCTURE TO AUSTRALIA, THERE ARE SOME SURPRISING PARALLELS TO BE DRAWN. THE CO-OPERATIVE WAS ESTABLISHED TO FILL GAPS IN THE PROVISION OF HUMAN SERVICES BY THE STATE; THE MEMBERS HAVE HAD TO LOBBY EXTENSIVELY FOR FINANCIAL AND OTHER SUPPORT FROM THE GOVERNMENT; AND HAVE DISCOVERED THAT THE 'ROAD' TO SELF-SUFFICIENCY IS A LONG, HARD TRACK. THIS PARTICULAR INITIATIVE IS AN IDEA THAT COULD BE DISCUSSED FURTHER IN AUSTRALIA.

In Roman mythology 'lares' denotes the beneficent ancestral spirits that guard the hearths of their living descendants. It is this kind of profession that our co-operative has chosen to provide, as our name suggests. Lares has been operating in Hungary for about five years, so now it seems appropriate to give an account of the type of needs and demands that brought about our venture, and to explain the kinds of social services, or as we often call it, humanitarian services, we offer.

The type of demands we respond to are mainly to do with older people and children who present problems for their families; the support of which falls outside the scope of the traditional and established framework of social services provided by the government and the local councils. (1)

Today in Hungary, productive and active members of the society are

limited in their efforts to provide proper care for their dependants (like parents and children). The old family pattern of three generations living either together (or at least in the same neighbourhood) and the mutual help that this pattern provided, has by now almost disappeared. Single parent families lacking in these

"The old family pattern of three generations living... together... and the mutual help that this... provided, has by now almost disappeared."

family supports, are becoming more and more common. Therefore, the demand for social services is likely to increase, but is not being met by present organisations. It is typical of the economic and the social

conditions of Hungary in the 80's, that people in active age groups (2) are more extensively employed. It is no longer possible for a family to maintain the previous standard of living from the incomes of parents in full-time jobs; many people have to take up second jobs, part-time jobs or overtime work so as 'to keep up with the Joneses'. Consequently, the time and energy available for family use are decreasing. Those who have no job (older people, the sick and youth) seem to lag behind in getting their personal needs satisfied. These needs remain to be fulfilled by someone outside the family structure. Many of these demands are taken care of by the social and health care system of the

"... many requirements and needs... fall outside... institutionalised services."

country. However, there are many requirements and needs which fall outside the scope of the institutionalised services.

These services sometimes fall short. For example, day-time care centres for active older people, can provide a meal, a medical check-up or some entertainment at low cost. As long as they can go out, they are happy with such a centre and always have a choice. However, as soon as they fall ill and are confined to their homes, then they have difficulties in obtaining access to services other than meals. If someone happens to draw a pension below subsistence or has no relatives to support her/him, then she/he is

"There is a great shortage of skilled personnel and funding in the State-run social welfare system."

eligible for a range of free services from the social welfare system. However, if she/he is not entitled to receive any free assistance, she/he has to buy it from the social welfare system (the price depends upon her/his income) or from somewhere else, especially when there are no relatives

or friends who can be called upon to be of assistance. There is a great shortage of skilled personnel and funding in the State-run social welfare system. So if a retired person becomes helpless for a few months, or a child becomes ill and cannot go to school for some time, or a person becomes allergic to wheat, or another has an intellectual disability and cannot function in 'normal' communities, there is no solution readily available within the established, State-run social care system. In these and many other situations, the only way out is to buy the required service. Well-to-do families have little difficulty in doing this, but low-income workers and pensioners have difficulty in finding people who will do the services that they have become heavily dependant on.

A solution to their problem emerged naturally from the growing need of people to make some extra money. As another opportunity for part-time work, new ventures and initiatives offering 'social work' type of personal services have been created.

"... they were forced to wind up because of their growing operating costs, high taxes and rates."

In our particular case, we felt that a co-operative was the best economic framework for providing these humanitarian or social services.

ORIGINS

When we first started thinking of setting up Lares, there was in existence, a co-operative called Tempo, who were providing temporary assistance to families with difficulties. However, they were forced to wind up because of their growing operating costs, high taxes and rates. At this time, the financial controls and regulations were identical for both profitable industrial co-operatives and co-operatives providing social services.

We (a psychologist, sociologist and economist) had previously made contact with a public servant in the (then)

Ministry of Labour, who had been trying to set up a service to assist families and dependant people. Her idea was to encourage people from the newly retired population to assist these families with difficulties. The assumption was that if a person was still fit upon retirement, that person would usually be willing to take up some other job - partly for financial reasons and partly to find something useful and gratifying to do.

"... encourage people from the newly retired population to assist these families with difficulties."

Thus two ends were met here, two requirements equally important were combined. On the one hand, it is necessary that the sick in bed should be washed, fed and talked to and, on the other hand, it is necessary that a person in good health, but of reduced financial position, should maintain the level of activity that she/he was used to and should get paid for it.

There was a lot of work and planning done along these lines. (We surveyed typical demands, family time utilisation and shifting employment patterns.) Then we planned and submitted proposals for new economic controls and regulations to suit the needs of this new branch of services to be established. At this time, the Ministry of Labour was being reorganised and financial resources dried up. It became evident that our

"At this time... resources dried up."

concept and ideas could only materialise in the form of a business venture. That is how Lares started. It was and still is more of a venture and less like a business. Our initial team members began to organise other people who wanted to do this type of social service. We announced that the service would be available to families who were willing to pay moderate fees; and we promised to communicate the experience to the officials in the Ministries of Health and Finance, who are in charge of setting up the

operational and financial framework of any such new organisation. It has only been due to our persistent lobbying for government subsidisation of humanitarian services (or rather, exemptions and refunds from certain taxes), that new regulations were adopted. (We have become quite experienced in finding our way in fiscal and legal affairs, making applications, budgetting, costing and the like).

STAFF PROFILE

We are a small co-operative with less than 40 people. Our payroll is short and so is our history, but the experience we have accumulated is surprisingly rich. We have received about 2500 requests from our clients since our foundation. Most of these have grown into permanent relationships.

We have a low staff turnover and the composition of the staff is relatively constant. Contrary to our preliminary assumptions, nearly half of the staff are young people. While all our pensioners are from Budapest,

"Contrary to our preliminary assumptions, nearly half of the staff are young people."

many of the young people we employ come from the country. They live with distant relatives or are lodgers. Most of them are students doing evening courses. They go to college, but at the same time work with us with conscientiousness and endurance. Some come from well-heeled families (with all the goodies) where they cannot or do not want to start their own life following models seen at home; instead they want a job with immediate reward, new relationships and people contact and of course, they have material motivation as well. It is also important to note that we regularly hire people from active age groups as well. They come to work for us in addition to their normal jobs.

The following box lists some examples of our staff:

* Retired social worker who used to work for a local council, on call duty all day as well as 4 hours work nursing helpless patients.

* Retired teacher, never had a family of his own. Took care of his sick father for six years. Nursing became an indispensable part of his life. Brought his experience to LARES. Keen on taking demanding assignments, low pay would not put him off. At present visiting an old couple, where the wife is bed ridden; helps husband with nursing and housework every day.

* Girl on evening course in theology. Comes from the country, found lodgings with suddenly widowed woman doctor as quasi member of family. Helps with 8 year old son, such as taking him to distant school.

* Arts student on evening course, daughter of university professor and physician. Teaches English two hours a day to a child who is preparing to move to special English class; teaches Russian two hours a day to child who failed last term.

* Vet student, moved to Budapest, shares a room. Keen to visit families, supervises two children daily for old woman.

* Nurse in hospital on afternoon shift. Does shopping and other services for old woman in the morning.

* Former personnel manager, retired on health grounds from a Budapest transport company, does household chores two hours a day for a man with eye defects.

* Former cashier in department store, forced to retire on health grounds, nurses university professor unable to control bowels, runs his household.

* Boarding school teacher, man of 30. Does the flat of a client with poor sight 2 hours a day; cleans for two other families every fortnight.

* Retired municipal attorney now working for two clients; takes old woman, recovering from thigh bone fracture, for a walk five times a week; does shopping for another three times a week. (Prior to his employment with us he worked as a ticket inspector in a sleeping car; speaks three languages.)

There are many more people like the ones above, but perhaps this list is sufficient to give you a picture of the staff.

SHARING SKILLS

We have found that even doing small services can have an ego strengthening impact. Consequently it may become part of the daily routine of a lonely person who is still capable of doing something for others as well. The role of helping someone fosters self-help. In assessing new applicants for jobs we try to assess their aptitude and skills, both psychologically and otherwise. We cannot send an inexperienced person to mind a baby, but when someone is needed to do some odd jobs for a mother or a grandmother, we look for patience and versatility in the applicant; she/he is not expected to have experience in child rearing. In more demanding cases we want qualifications and experience in nursing.

It became quite evident at an early stage that in these diverse activities, common and shared experiences are produced. It seemed a good idea to discuss these activities, as everybody was interested in the experiences of colleagues with different assignments. This is how we started having discussion meetings so as to gain benefit from case histories. These take the form of spontaneous informal talks on unexpected occasions, like the death of a client and its odd, sometimes tragic consequences. One worker had to face the fact that whilst being a crucial figure when the patient was alive, he suddenly became a stranger and a pain in the neck to the relatives. Some of our workers are so deeply affected by similar events that

they would not accept any more assignments for some time.

In the social service that we provide, we stick to non-professional duties; our service consists of services which a member of a family could normally provide. This is why social services provided by small enterprises cannot substitute the established basic services, though they may add a new dimension to them or be combined with them. In fact our

"... our service consists of services which a member of a family could normally provide."

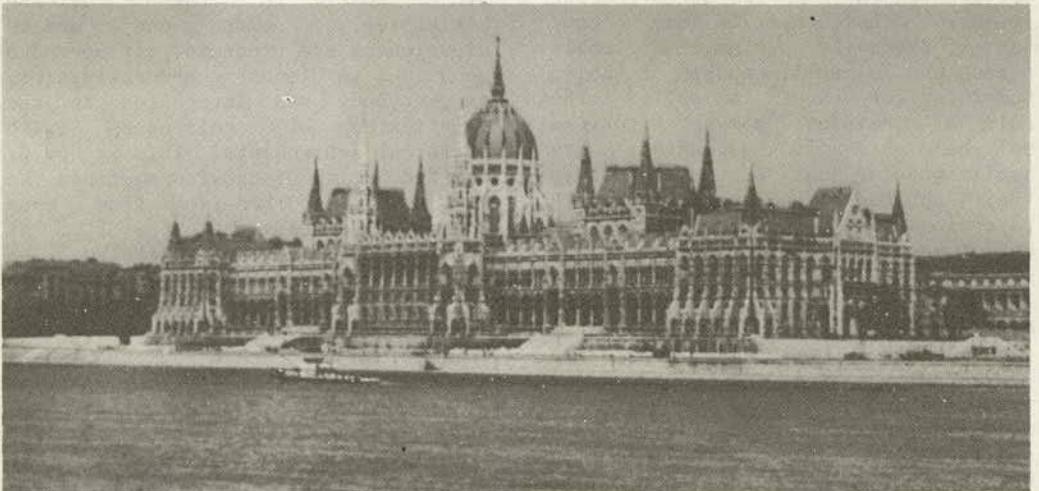
customers do resort to both services side by side. For example, a mother takes her child, who has an intellectual disability, home from hospital, she seeks help until the child turns four and becomes eligible for further institutionalisation; a hospital doctor tells a relative of an older patient to find a nurse for home care, when found, the patient is released. The traditional social care system covers widespread incidents, anything outside atypical, is not necessarily taken care of. So it is a good idea to combine various kinds of services. It has been tried and proved elsewhere. For example, between January and June 1984 we had a contract with an adult education centre to do work in mental hygiene (3) among mothers on paid maternity leave in a suburb of Budapest. We organised informal meetings for them

so that they could mutually benefit from discussing their common problems. They helped each other out and learnt how to utilise time spent with children more efficiently. They were able to practice formerly acquired skills or to learn new ones. Mothers attended courses for a couple of months while LARES looked after the children.

LARES, as a 'block' of services, has been utilised by another service with a different profile. For example, the Institute of Cardiology is launching a survey of risk factors for the prevention of heart diseases. Interviewers will be hired from LARES so the Institute does not have to set up a team of its own for the project. Another example, a small building enterprise is designing homes for pensioners. They have contracted us to provide services for the people who have already moved in. They were kind enough to include a local LARES office in the plans. We may not personally work in there but we certainly have taken part in designing the place and starting up operations. LARES wants to become a kind of workshop in practical social policy and is ready to make its experience available.

FINANCIAL STRUCTURE

The basic activities of LARES - those we have mentioned so far - naturally do not bring us any profit. Yet we can struggle on, because part of the rates and taxes are refunded by the council.



We cannot deny that we have recurrent financial problems. We are lucky, though, with premises. We took over some of the premises of the TEMPO co-operative at hotel Astoria in the city, an 80 square metre suite where their matchmaking agency used to operate. One of the pre-conditions of the rental transfer contract was an obligation to take over this particular line of theirs with unsettled commitments. When we continued the service of facilitating the encounter of lonely and single people, the service turned out to be

"... neither of our large scale services bring any profit. "

self supporting, though it used to make heavy losses for TEMPO (apparently because of their larger overheads). Our expectations that other services were going to be self supporting have so far proved to be unjustified. As you will have seen, neither of our large scale services bring any profit. Moreover, the co-operative has had very bad moments of financial crises. The management's aim is to achieve economic security by opening up new areas for operations, and it continuously makes efforts to improve the quality of service. In some cases the new areas may be unrelated to our activities. For example, a computer program designer (who later joined the co-operative, in return for letting him use the computer with which we were presented)

"Personal services do not seem to be spreading from a single central organisation: they tend to be locally triggered."

wrote an excellent, versatile information storage and retrieval system for all our activities. The program was so clever that we were able to sell it to an industrial firm. The success of this transaction gave us the idea of occasional switches to 'alien' areas for sponsoring our main activities. To this end we have turned to offering agency work or

representing other similar associations or ventures. That is, many established organisations are trying to satisfy demands with existing facilities. There are adult education centres, Red Cross organisations and the Patriotic People's Front organisations with facilities which are suitable for voluntary social work. We are ready

"We do not regard other similar organisations as competitors... we know that our scope is limited."

to give advice and if they decide to turn professional, running small enterprises in our line, the fee they may want to pay us for representing their interests would come in handy.

We do not regard other similar organisations as competitors. We aim at economic security only. Providing a social service is our primary concern, whilst profit making or accumulating wealth are means of self-help. We know that our scope is limited. Any ambition to expand from one organisation to increase service coverage seems rather illusory to us. Personal services do not seem to be spreading from a single central organisation: they tend to be locally

"... survival depends on the extent of allowances and tax reductions granted by the State... "

triggered. So what we think is feasible is the set-up of many autonomous, moderately sized, local LARES. In short, we are delighted to have 'rivals' and we think it is most natural and desirable in this kind of work. We are ready to co-operate with newcomers and all who turn to us for guidance and practical assistance (to this day, founders of similar ventures from 5 counties have called on us).

We find that there is a market for our kind of social service in Hungary. A certain part of the population creates a sound demand and that is where new initiatives, like

LARES, can operate. There is free and unutilised capacity for performing this kind of service in the society. These ventures, because of their very moderate pricing policies, can hardly be anything but non-profit organisations. Their survival depends on the extent of allowances and tax reductions granted by the State (which recognises and appreciates the social

importance of direct individual service for the 'needy'), on establishing profitable back-up activities and on management inclined to humanitarian work with little financial reward. Given these conditions, this type of social service organisation can exist and the service may be broadened.

FOOTNOTES

(1) The current framework of social services was set in motion after 1948 when Hungary, lagging behind socially and economically for centuries, tried to overcome the problems of being under-developed. There were vital social and economic tasks to be solved. Firstly the elimination of mass poverty and the re-building of the ruined post-war economy. The State saw these tasks as its responsibility and proceeded with the provision of central government controlled social services and the promotion of a fast pace of industrialisation.

(2) In Hungary, the age of retirement for women is 55 years and for men, it is 60 years.

(3) The concept of 'mental hygiene' is a concept adopted from the American concept (and movement) of 'mental hygiene'. It aims to reach a state of general well-being for the whole population. It involves the teaching of stress management, solving private and group conflicts, finding ways for attaining personal growth and so forth.

Anna Gondos is the President of LARES. Anna is a psychologist; she formerly worked in a Family Advice Bureau with Gabor Hegyesi. Gabor is a sociologist with a strong interest in social work. He is currently on study leave in Australia, and is close to finishing his Masters thesis in Social Work at Monash University.

REVIEW

INNER URBAN LOCAL ACTION KIT

LIESBETH VAN TONGEREN

INNER URBAN LOCAL ACTION KIT



This booklet, entitled, *Inner Urban Local Action Kit*, sets out to explain, to the uninitiated, how local residents can have input in the decision-making process at the local level.

Although the kit's stated target area is inner urban Melbourne, most of the chapters are equally applicable to residents elsewhere.

The booklet takes us through the various stages of organising, meeting, planning, the official meeting procedure, publicity, lobbying and finally, a section on funding. Unfortunately there is no general conclusion or 'end' chapter which could put the various chapters in a better perspective to each other.

I feel that a group of residents, after studying the book, will be able to understand what is happening in an existing local group organised along formal lines. Starting a new group with this booklet as a guide, would not give inexperienced people enough information. The secretary and chairperson of our newly formed local action group, for instance, would get all the basics; but woe for the new treasurer, especially if our group obtains any funding. The kit gives the treasurer very little information and recommends only one book on finances. Additional resources should have been included, such as the financial management guide for housing co-operatives, *It's Everybody's Business*, (1) by Sharon Staines.

The overall problem with this book is that some parts of a topic are dealt with quite comprehensively, whilst other parts are only touched on. This means that someone using the book for its intended purpose will have to do additional research. For example, in the publicity section, there is a detailed description of a press release, but only a few hints on public speaking.

As previously mentioned, most chapters in the kit succeed in being relevant to residents, no matter where they live. The only aspect of the booklet which really departs from this approach is the lists of organisations and addresses, which occur in two chapters ("Publicity" and "Achieving Your Aims"). Instead of having these lists of easily outdated information, it would have been better to explain how such information can be obtained, as was done in the section on funding.

Apart from the introductory chapter, which needs a lot of tight editing before a reprint, the book is written in very clear, easy-to-read English. All the texts were checked thoroughly for sexism, but one of the cartoons was missed in the editing process: we have a Mrs Jones and Mr Green, why not Ms Jones?

As in the book Stepping Stones reviewed in the autumn issue of COMMUNITY quarterly (2), there is a lack of information on alternative

structures to the traditionally organised group. Consensus decision-making is barely touched on. The author mentions, as the only difference, the fact that instead of voting, everyone agrees to a proposal! Other valuable resources such as Building United Judgement (3) by the Centre for Peaceful Conflict Resolution, are not mentioned, neither are the Victorian Council of Social Service publications on meeting procedure and constitutions.

All in all, this very easy-to-read booklet certainly has its uses. It would be a very good resource for a person who has recently joined a local management or steering committee and needs some inspiration and encouragement so that all the official goings-on could be understood and that, she/he could make a valuable contribution to decision-making on a local level.

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Inner Urban Local Action Kit, Linda Cargill,
Inner Urban Regional Consultative Council,
9th Floor, 176 Wellington Parade, East
Melbourne, 3002. Ph: (03) 651 7466. Available
for a donation of \$5.

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Bethal Dutton Tenants Group.

Working together within the community, or a group of people interdependent in some way, is a form of activity which may be called 'Community Politics'.

Community Politics does not define politics in a party political way, but rather in terms of power and resources. It is an alternative form of politics, bubbling up from within the community returning control over power and resources to the people, both for their own benefit and on behalf of their communities. Community Politics deals with the redistribution of power, the development of alternative power structures and the reform of existing power structures.

'Self-help', 'participation' and 'community development' are the processes of Community Politics. These processes 'empower' people so that decisions can be made from the bottom-up rather than being imposed from above.

Self-help assists people to gain a measure of control over their own destiny and involves: the sharing of information; the development of decision making structures, which ensure that decisions are made by those who will be affected by the outcomes; and the access to and control over, the resources they require.

This control emphasises, rather than negates, the responsibility of government in providing financial and other resources to assist in this process of self-help.

One of the ideal objectives of Community Politics and therefore of self-help, participation and community development, is the equitable distribution of power over the whole community.

The sharing of information and the development of community networks are fundamental to this objective and are the aims of this journal.

Good Government

A JOURNAL OF POLITICAL, SOCIAL AND ECONOMIC COMMENT



Site Revenue and a Sustainable Civilization

DECEMBER, 1988

No. 879

PRINCIPLES OF GOOD GOVERNMENT

GOOD GOVERNMENT RESTS ON THESE FOUNDATIONS

1. The true function of government is to maintain peace and justice. This does not include interfering in national or international trade or commerce, or in the private transactions of its electors save only as these threaten peace and justice.
2. A democratically controlled and just revenue is available to governments by the collection of all site rents as their sole and proper revenue, at the same time abolishing all taxes, tariffs and unjust privileges of every description.
3. A democratic system of representation by the adoption of proportional representation in multi-seat electorates and simplified provision for the referendum, initiative and recall.
4. A continuous programme of education in the economic facts of life to enlighten the electorate.

IF YOU AGREE WITH the Principles of Good Government as set out above you are invited to support our work in one of the following ways:

- (i) Write an article or a letter to the editor, expressing your views in agreement or disagreement.
- (ii) Attend our meetings at our rooms at 143 Lawson Street, Redfern, or other functions as advertised from time to time.

GOOD GOVERNMENT

(Incorporating "The Standard",
published since 1905)

THE PROPER REVENUE OF A NATION IS
THE SITE RENT OF ITS LAND

No. 879

DECEMBER, 1988

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VIEWPOINT

HOUSING TRICKS

The Federal Government's scheme, suggested by Science Minister Barry Jones in conjunction with some parts of the housing industry, to cut the cost of a typical house and land package 15% by making both smaller, is not new.

Why should Australians accept lower standards of living? Especially why should they do so when it is clear that, in time, this smaller block and smaller house will cost as much as a house and land does nowadays? This is because of the tragic fact that the price of land tends to eat up all that the homebuyer can afford to outlay. If the homebuyer does save 15%, he has that 15% to offer, in the last resort, for a home -- and in time will do so.

Those who care about the housing problem should begin to pay attention to such facts. This is especially the case with the Minister for Science, who, if he were asked, would claim to know all about the Georgist philosophy.

GOVERNMENT SPONSORSHIPS

Recent newspaper ad.s, taken out by the N.S.W. Cancer Council, call for Government sponsorship to replace that of tobacco companies. 'Health promotion foundations' have already been established by the governments of South Australia and Victoria, funded by cigarette smokers at about ten cents a packet.

Whilst these advertisements alert the public to dangers of cigarette advertising, the public ought also to be alerted to the dangers of government sponsorship. This is because these 'foundations' might easily be directed by our militant 'new puritans' who may very well sponsor -- put our money into -- social engineering projects, into nepotic projects, or both.

For example, it is unlikely that these 'foundations' will simply replace those sponsorships now currently held by tobacco companies. They, like other quangos, will soon be free from their political creators. These 'foundations' may then selectively sponsor programmes or occasions for human rights commissions, anti-discrimination boards, equal opportunity offices, women's advisory groups, ethnic community groups and other organizations charged with good works.

Whilst these groups, their supporters, and even some members of the public, would doubtless applaud this sponsorship, the question must be asked how well such initiatives sit with liberal principles. These groups would be the first to protest if these 'foundations' were to spend large sums on mini-series, films or documentaries which attacked abortion, homosexuality and permissiveness -- and they would be right to do so. Let these groups fund their own propaganda.

Worse still, the Government, by patronage, through its appointment to positions on the 'foundations', may seek to influence sections of the media at critical times.

If politics is the art of the possible, then all these things are possible, and undesirable.

THIS EDITION

When I undertook to write and produce this edition, I was involved in only part-time employment as a lawyer, and hoped for a full-time, paid appointment as a national Georgist liaison officer. Unfortunately, I am not enough of a businessman and this post eluded me: so I had to resume full-time work as a solicitor. Now, the best of my energy has to go into drawing people's wills and trust deeds, their litigation and their family squabbles. Consequently, the set of essays collected here only partially reflects my initial vision. I hope, however, that they suffice, and communicate fresh elements of "New Guard" Georgism from a novel and original perspective.

DAVID SPAIN

GOOD GOVERNMENT

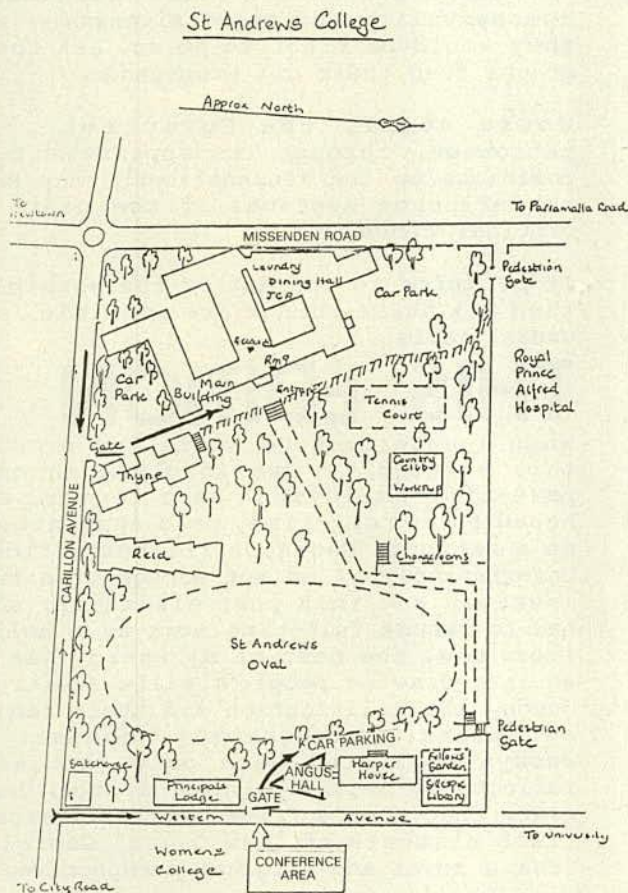
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LEARN BY CORRESPONDENCE

Part 1 of a correspondence course in Georgist ideas will be available in each issue of **Good Government** in 1989.

Part I will deal with the birth, development, and application of the concept of economic rent to the problem of the distribution of wealth in modern society.

Part II will deal with the importance of free trade and civil liberty to society. The course will begin in February and it is hoped to have follow up discussion evenings for those who participate. Further details about how to participate will be in the February Issue of **Good Government**.



PUBLIC CONFERENCE JANUARY, 1989

On Saturday, 28 January, our conference will be held at Angus Hall in St. Andrews College, Sydney University. A map of the location of St. Andrews College can be found at left. Speakers include Dr. Terry Dwyer at present Senior Economic Adviser in the P.M.'s Dept. and former Senator, Colin Mason. Topics include **recent developments in taxation and the Australian family and the politics of citizens' initiative** — why parliament opposes it and how this opposition can be overcome. Sessions will begin at 2p.m.

The address of Mr. Jeff Ferguson of Speakers' Forum, Melbourne, at 8p.m. will help those who have become interested in Georgist ideas and wish to see more of their meaning and importance.

Write to P.O. Box 443, Enfield, N.S.W., 2136, or ring (02) 744 8815 for more information.

OVERVIEW

There is a simple yet sovereign remedy for most of the economic ills of our time. This includes big government, rich-poor gap, unemployment, inflation, currency fluctuations, unjust enrichment, high interest rates and deficit financing. For anyone prepared to meet upon the objective plain of Reason, the facts and arguments clearly indicate this assertion is correct. Here they are: judge for yourself, the ball is in your court.

The remedy is to collect the annual rental-value of all enclosed sites (ignoring their improvements) and to make this fund the sole source of government revenue (i.e. of public finance).

This planet was not made by humans, yet control over sites (on land and water, and in the air) is essential for the life, privacy and productivity of our species. When society grants private monopoly over sites then economic sanity can only be maintained by collecting the site revenue in return. This is the only natural and proper fund for public purposes.

The more site revenue that is collected for the nation, the more will land-prices drop towards zero and global pollution be minimized. Of course, under a Site Revenue system, a purchaser pays for improvements upon the land. Improvements would form the only source of collateral security when seeking mortgage-finance.

Site Revenue provides a severe disincentive to owning more land than one has to. It tends to force optimum development and usage of, and ends speculation in, sites. Unjust enrichment from "exploiting the ecosphere", "locational advantage" and "capital gains" become impossible, since the rental-value is collected and land-price is destroyed. These sources of wealth are in no way due to the efforts of the land-owner as such. They are due to the natural attributes of the site; to its enrichment by public expenditure upon roads and facilities serving it; and to the sheer growth of the community and its demands. Such unjust enrichment by private citizens constitutes theft, especially from unborn generations, of a publicly-created asset.

The annual rental-value of privatized sites in Australia is adequate to fund an appropriate, modern govern-

ment. At present, due to heavy taxation, producers in Australia are being crippled. Only welfare-dependency, government and bureaucracy are flourishing. Meanwhile, that 10% of population who own 90% of wealth (in Australia and planet-wide) continue to skim off the cream, largely due to unrequited site monopoly.

The collection of Site Revenue, as the prime source of public finance, would replace all taxation (e.g. upon earnings) and all imposts upon productivity (e.g. payroll tax, sales tax & tariffs), thereby encouraging employment. Everyone willing to work with hand or brain would have easy access to a site, even if only for subsistence farming, or as a base for part-time work. Governments, like individuals and corporations, would be constrained to live within their budget. No longer could there be deficit financing and highly inflationary borrowings, selfishly creating burdens for generations yet unborn.

There are no practical difficulties obstructing the implementation of a Site Revenue system. Those liable to contribute could not avoid it. The unimproved value of a site (due to its natural attributes, location-amidst-services, and its neighbourhood) can be accurately assessed by trained valuers. The machinery for this at present exists, for purposes of collecting local rates, throughout Australia. Maps kept displayed at local centres could show the variations in revenue payable by each site. Thus corruption could be avoided and the relevance of variables made clear. [Variables affecting site value are e.g. soil fertility, raw resources, block size, proximity of services and utilities, accessibility, vista and the quality of the neighbourhood].

Site Revenue does not involve the nationalization or enforced redistribution of land: it is not a communist plot! In fact, by minimizing government, and maximizing individual freedom, it is just as often accused of being a capitalist plot! In fact, it is no more (and no less) than common sense. Full freehold title is left with the individual to sell or bequeath. The Site Revenue debt would attach to the site-title (in the same way as local government rates do at present), and payments could be postponed until death upon the security of the improvements.

There is no rational objection to the Site Revenue analysis. Politicians, entrenched academics and the wealthy usually dismiss it with angry emotion, but they will never debate it publicly.

DEFINITIONS

Annual Site Value:

The annual value of a site is that amount of money which would be offered in the free market for the privilege of holding the site, exclusive of its improvements, for the period of one year, the tenure being renewable in perpetuity. Sometimes "value" of a personal or sentimental kind will inhere in a site. Such value is not capable of objective quantification and would not be reflected in the open market, which is sensitive only to economic factors. The term "site value" is synonymous with a variety of terms used in earlier times, including "land value", "unimproved value" and "ground value". It is of prime importance to notice that the value of a site is due solely to the community and not at all to the site-holder as such. There are three factors which give a site economic value: (1) The bounty of nature, in endowing the site with certain resources; (2) The efforts of society at large, which by its expenditure on infrastructure (e.g. roads, bridges and parks); upon utilities (e.g. gas, electricity & water supplies) and upon services (e.g. library, police, fire, school and health facilities) adds immensely to the value of a site; (3) The proximity of the society-at-large, with its industry, goods, companionship, services and its demand for these things.

Co-Operative Communities

Are intentional communities structured as co-operatives. An intentional community is a group of people deliberately settling an area together. They are not mere accidental co-habitators of an area, but are, rather, cohered by specific and defined purposes and practices which they continually work to perfect. They tend to be basically self-managing and self-subsistent economically and in food production. They are not merely units of production, but far more: they are social, legislative, cultural, judicial and educational bodies as well. Often intentional communities have some special interest or belief binding them in common.

Land Monopoly

Exists when society grants absolute tenure over a site to an individual, incorporated entity or arm of government and then fails to collect the annual value of that site. This failure (a) permits the locational value to remain with the site-holder and to become capit-

alized into land price and (b) enables the site-holder to continuously pocket profits derived from locational advantages. A land monopolist is a site-holder who, deliberately or unconsciously, regularly or occasionally, professionally or accidentally, benefits from land monopoly. Most culpable is the professional speculator in land values.

Locational Advantages

As a site is rendered valuable by the community, so benefits are enjoyed by the site-holder. These may flow from the volume of trade passing the site, from the minerals it contains or fertility of its soil, from its vista or proximity to services and utilities. These benefits swell the site-holder's consumption, enjoyment and income and make the site attractive to a rent-paying tenant.

Site

A site is a defined, surveyed portion of land, water, bounded airspace (as with a skyscraper or flight path), electrical wavelength or proportion of a limited resource (such as fish or oil), given over to exclusive control or exploitation by an individual, corporation or arm of government. Such a site is "enclosed". Sites vary greatly in their use and may be a tiny residential block in an inner suburb, a vast pastoral or agricultural holding, a factory, a shop or a mine. All wharves and berths, yacht moorings, oyster leases & transmission wavelengths for radio and television are sites. Only truly public land, such as parks, roads, rivers and beaches fall outside this definition. Even so, charges could be imposed by local authorities when there is intense competition to dominate public space (e.g. parking meters).

Site Revenue

Used in a tangible sense (e.g. "Site Revenue fund"), this denotes that money available as public finance through the collection of annual site value. Used in an abstract sense (e.g. "Site Revenue Economy") it refers to this basic system of raising public finance. The word "revenue" comes from the Latin re-venire, to come back. It is the return to the community of payment for benefits bestowed, that is, for the site-monopoly granted. It is in no way a tax, and relates to privilege, not production.

SITE REVENUE & ENVIRONMENT

The Site Revenue Concept.

Land provides resources, vital locations and natural beauty: it is essential for the material, commercial and spiritual welfare of humanity. Yet the land was not made by humanity. Therefore absolute private ownership of land can have no legal or moral foundation: those who hold it do so under some degree of trust and responsibility, environmentally and economically, for the rest of society and the planet, both now and in the future. Fee simple tenure over sites provides extensive individual privacy and security, these rights being deviseable by will, and is desirable to promote effort, investment and family cohesion. However, in return for those rights being granted by the community, it is logically imperative (if any sort of economic sanity is to prevail) that site-holders pay to the community the annual rental-value of the site occupied.

Current Abuse of Land Tenure.

At present only a tiny fraction of the annual site-value is collected (usually by way of local rates). Public revenue is gathered, instead, by taxation of labour and transactions. The annual rental-value is, thus, allowed to accumulate and forms ever-increasing land price. Land is, accordingly, held unused for speculative motives, is often unavailable to the poor and is neglected rather than improved.

Site Revenue and Big Business.

Big Business, whether private or State, usually hides behind corporate veils, has material profit in the short term as its major goal, and is the enemy of the environment and the mass of humanity alike. Yet Big Business depends upon monopoly, and land monopoly is the mother of all monopolies since it parasitizes at the base of all productive effort. In a Site Revenue civilization resources could no longer be exploited cheaply for private gain, corporations would tend to disintegrate in favour of co-operatives and interest rates (hence the power of financial institutions) would collapse¹. The demise of Big Business would enable a "Small is Beautiful"² society of local, independent owners (and co-operatives of them) -- folk who are not mere employees or "cogs in the machine", without personal interest and responsibility.

Land, instead, would tend to be held only in those quantities which a man or family can utilize productively. Such small units, careful of their resource and mindful of their children's needs, tend to care for and enrich the land ("improving the well") rather than to doctor and exploit it with artificial fertilizers ("improving the pump"). The very basis of power and capital, i.e. the land, would be distributed amongst the folk.

War.

War (especially nuclear) wastes and damages the environment and is caused by nationalistic land-hunger, resource-grabbing and governmental direction of citizen disgruntlement away from home economic problems (e.g. boom & slump, unemployment, rich-poor gap) which are invariably occasioned by land monopoly³. Site Revenue prevents private profiteering out of raw resources, diminishes central government and national boundaries and founds economic stability upon rock. It is, therefore, the indicated remedy against war.

Creating Beautiful Environments.

Site Revenue encourages site-holders to improve and beautify their holding, whether it be urban or rural, by appropriate landscaping and conservation measures. Caring is natural to those with a real stake in their environments. Those who do care and improve their holding incur no extra revenue obligations, since the annual site value is calculated against the average, unimproved land of that locality⁴. Those who do not improve their sites will be less able to compete for tenants.

Creation of National Parks.

Site Revenue would force maximum utilization of holdings and would end tenure of sites for speculative reasons. This would release masses of land onto the market, especially at marginal locations (e.g. desert fringes). This land could be obtained cheaply by the community and dedicated as national parks (preferably with broad inter-linking swaths), or as local beauty-spots, which would bear no Site Revenue obligations.

Exploitation of Sites.

Critics sometimes allege that, when subjected to a Site Revenue system, rural landowners would respond by over-exploiting their land so as to pay, or be able to pay. This allegation is hypocritical and unfounded. It is the existing high price of land and interest rates (both of which are ended by Site Revenue) which already make landowners over-exploit their soil⁵. Moreover, in a Site Revenue society protective environmental laws would remain in force and enable community interference in any illicit mining (e.g. of topsoil), poisoning, timber-harvesting, clearing or erosion.

Furthermore, the amount of Site Revenue payable is determined by market forces (not government edict) according to the average financial return possible from land in a locality. If there is a drought, bushfire, downturn in pertinent commodity prices etc. then the local market will reflect this with decreased annual site values. Usually, the amount due would be less than that extracted under present taxation systems.

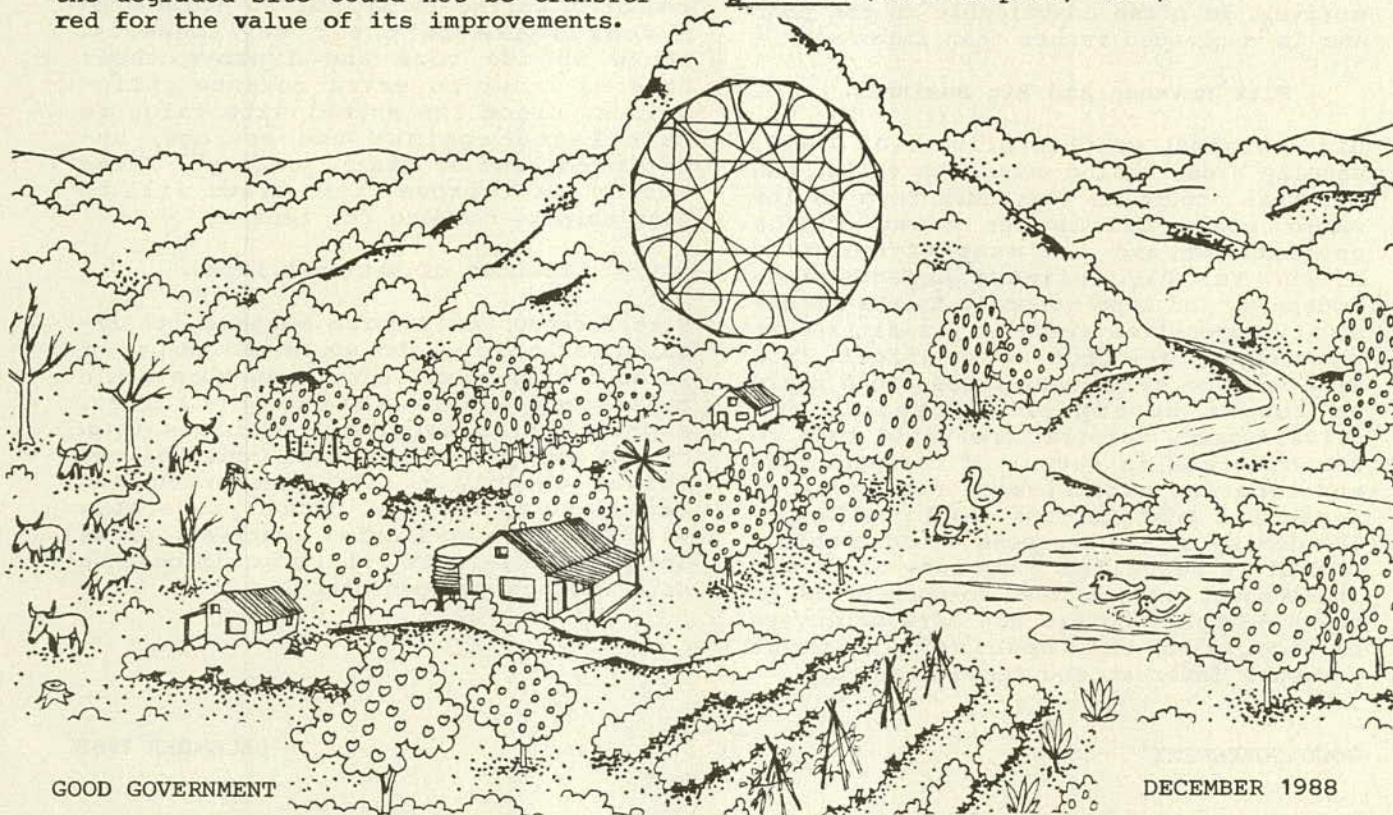
Finally, a site-holder who degrades his land would eventually find it failing to provide adequate income for the annual revenue requirements (which would reflect general landforms locally and be assessed according to the previous, unexploited, legitimate status of the site). Such a one would eventually lose greatly, for the degraded site could not be transferred for the value of its improvements.

Site Revenue and the Green Movement.

The Green movement, disliking the environmental exploitation of both capitalism and communism (more accurately termed "State capitalism"), tends to have no clear comprehension as to how Land Monopoly alone simply occasions and enables both these systems. Whilst tolerably united and rational as regards preservation of natural ecosystems, its members tend to lack a coherent economic overview and to uncritically acquiesce in an involuntary (State-imposed) socialism or an insubstantial, theoretical Utopian libertarianism as regards economic and social matters. Site Revenue holds the vital solution enabling preservation of the natural environment and preventing its exploitation for the benefit of a few⁶. Here lies the simple key to a sustainable civilization in harmony with nature.

Notes.

1. See SRS essay "Site Revenue and Interest Rates".
2. Read E.F. Schumacher Small is Beautiful (Abacus).
3. Various SRS essays are available on the relationship between Land Monopoly and economic ills.
4. See SRS essay "The Assessment of Annual Site Value".
5. See article on demise of the Australian family farm, Weekend Australian January 16-17 1988.
6. See Shirley-Anne Hardy The Land Question (Watt Chapman, 1982).



SITE REVENUE & THE BIOSPHERE

Introduction

During the past thirty years it has become apparent that enormous progress in technological and mechanical power has enabled human modification of the biosphere to jeopardize those same living resources upon which human civilization depends. Conservation of the biosphere, until recently largely ignored or even ridiculed as a balanced concept, is now of critical concern. Such conservation involves positive actions -- preserving, maintaining, restoring and enhancing. Ignoring conservation creates ecological damage which hampers development itself. "Unless development is guided by ecological, as well as by economic, social, cultural and ethical considerations, much development will continue to have undesirable effects, with reduced benefits or even failing altogether."¹ Indeed, the Gaia hypothesis (of the planet as an intelligent entity adjusting to reinstate balance) is not anthropocentric: this process might eliminate humanity.

Growth Economy

Despite the extensive and obvious damage wreaked by modern industry, the concept of a "growth economy", largely based upon it, remains the dominant political and economic aim throughout the world. An aggressive "market mentality" still dominates human culture and this takes little account of public or natural interests. Yet the bare facts are undeniable: at 3% p.a. continued economic growth along the present lines, human economies will be churning out eight times as much waste and pollution, and consuming eight times the resources, by 2060. Our planet is vast and wealthy, but it is evident that there cannot be enough resources to supply such a process indefinitely². For instance, known reserves of fossil fuels will be fully consumed in 200 years of usage at current rates.

The Moral Duty

Planet Earth is fragile and finite. Its inhabitants and ecosphere are inextricably inter-related. Humanity is part of nature, but has emerged to dominate it. As we treat the Earth, so we treat ourselves. We do not own the Planet -- we are a passing part of it and have borrowed it from our children. At present, exploiters of natural riches have the money and power to swamp information and advertising, manipulate politics (both capitalist and communist) and subvert

democracy. Morally, if not yet politically, "the tide is against those who see the Earth's resources as infinite, profitable and theirs"³. Humanity needs a healthy Nature and every organism in her, from the beasts down to the plankton and worms, more than Earth needs us.

Automobile Culture

The tremendous modern planetwide economic and social emphasis upon transportation by use of internal combustion engines has produced massive environmental problems. These include noise and air pollution, visual impact & the congestion + frustration of urban concentrations. Economically, there is dependence on oil and vulnerability to Middle Eastern events, high urban development costs, loss of intimacy, and consumption of hinterland by suburban sprawl. The prime sources of urban air pollution are industrial coal-fire power stations, and motor vehicles, which latter produce 90% of the lead, 95% of CO₂, 55% of hydrocarbons & 65% nitrous oxides. The rich interdependence, gaiety and zest of organic cities has become fragmented and eliminated by the means of transport dictating a habitat of defensive privacy and incessant movement. In a properly-designed, healthy, sustainable civilization car ownership would be inessential. Such an environment would need compactness, rail-links, bicycle-paths, walk-ways and a system of centres & spines enabling mobility by walking, horses, bicycles, and public transport.

Wastes:

The flood of industrial wastes, whether hazardous [dangerous to health], or intractable [no environmentally-acceptable disposal method], can no longer be accommodated in the environment. Even the oceans are being degraded as dumping-grounds for sewerage, poisons and nuclear wastes. Large areas of the North Sea are dead⁴; fish reserves are being eroded. For a couple of decades, export overseas to less fortunate countries has been a common option, but this is becoming politically unacceptable and is expensive (\$5000 per tonne): nor does it solve the global problem. Incinerator ships are not good: they have low emission standards and primitive, if any, scrubbers against acids. The only solution, regardless of the type and concentration of an intractable waste, is high temperature incineration (1200°C), with scrubbers, (which costs \$4000 per tonne), but the by-product is more unwelcome CO₂.

Greenhouse Effect:

Since the Industrial Revolution, combustion gasses from billions of chimneys and engine exhausts, spray cans and chemical processes have been spewing into, and warming, Earth's ancient atmosphere. The main gasses created are carbon dioxide⁵, methane⁶, nitrous oxide, ozone and the chloro-fluorocarbons⁷. Reaching the upper atmosphere, these gasses absorb infrared radiation and, like the walls of a greenhouse, trap in the moist warmth of the globe⁸. Thus the Earth's ambient temperature is warming [0.6°C this century -- and accelerating] as its atmosphere thickens. Carbon Dioxide concentrations in the atmosphere are now 25% greater than at the commencement of the Industrial Revolution⁹. By 2030 A.D. summer rainfall is projected to increase by 50% with tropical cyclones as far south as Sydney, and a rise in sea levels of 60-140 cm.¹⁰. Within a century, global temperatures are predicted to rise enough to melt the ice caps raising the sea level up to 9 metres (where it was during the last interglacial period prior to 150,000 years ago). It is technically possible to act now, but politically difficult.

Ozone layer depletion

Ozone (O₃) exists as a thin blanket in the upper atmosphere and performs the vital task of absorbing ultraviolet radiation. As chlorofluorocarbons escape from human applications they reach the upper atmosphere (after a long transportation period), break down (due to ultraviolet radiation), and release their constituent chlorine, fluorine and bromine, which combine chemically and deplete the ozone layer. A 1% reduction in the ozone layer leads to a 7% increase in skin cancers: Australian deaths from skin cancer are now five times the rate of 50 years ago. Increased radiation is estimated to have led already to a 1% decrease in agricultural productivity, and damages oceanic food chains based upon plankton, a major source of atmospheric oxygen.

Approximately 45% of CFCs result from airconditioning/ refrigeration applications, 33% from aerosol propellants, and 22% from plastic foams: the latter two applications can be readily replaced. Although the 1987 Montreal protocol, on the use of CFCs, is an advance (proposing to limit CFC production as of January 1989 and to reduce it thereafter at some 4% p.a.), it is a complacent compromise with the EEC diehard-industrialists and hopelessly inadequate. Third world countries, which will tend to rely on CFC as a cheap refrigerant, are exempted. The

global release of CFCs is at least five times what can be removed by natural processes. There is a need for legislation regarding the use of comparatively-low ozone-depleting members of the CFC family, and the recapturing of refrigerant gasses. The export of CFCs and halons should be forbidden.

Deforestation

The Earth's tree cover is being cleared at the rate of 15 ha. per minute, so as to exploit timber resources or clear vegetation for agriculture. Landsat photographs reveal that Brazilian Amazonia is losing 14,000 square km. of rainforest p.a. (the burning of debris from which contributes 10% of Earth's CO₂). Vast areas of the globe, e.g. the Sahara, have been rendered desert by such human activity. In Australia, since White settlement, exploitation of forests (often under the direction of short-sighted, irresponsible Forestry Commissions) has removed 50% of the forest area and 75% of rainforest. Comparatively little is being done to reafforest, yet this is vital to increase photosynthesis of CO₂. Another danger of deforestation, and of favouring monoculture, is the risk of genetic narrowness as ancient gene pools [Valdivia centres] are destroyed.

Soil Erosion

Mechanized agriculture planetwide, irrigation occasioning salinity, ploughing, overcropping, misuse of fertilizers and poor rotation are weakening soils and exposing them to the elements with unprecedented intensity. It is estimated that consequent topsoil loss is 15 tonnes per year per human being! Australia (35% of whose exports come from the soil) has almost three times the area of degraded land per head of population than other comparable agricultural nations e.g. North America¹¹.

This is because exotic species imported to this country, especially from Europe. Hard-hoofed cattle (unnecessary, and a major source of methane), sheep, feral horses, & rabbits damage the fragile vegetation, eating it to the roots and compacting the soil. Scores of native mammals (e.g. the bettong & lesser bilby) have been rendered extinct, and some 15% of mammals are directly threatened. Pastoralists, wielding their disproportionate political influence, are thus acting as an extractive industry, depleting nutrients and destroying this continent's ecological viability. "Desertification of very substantial areas of Australia's arid zone is certain unless grazing is

halted in these areas".¹² The pastoralists' insensitivity is matched by the miners, whose tracks and seismic lines scar the pristine deserts and become erosion watercourses.

Site Revenue and the Biosphere.

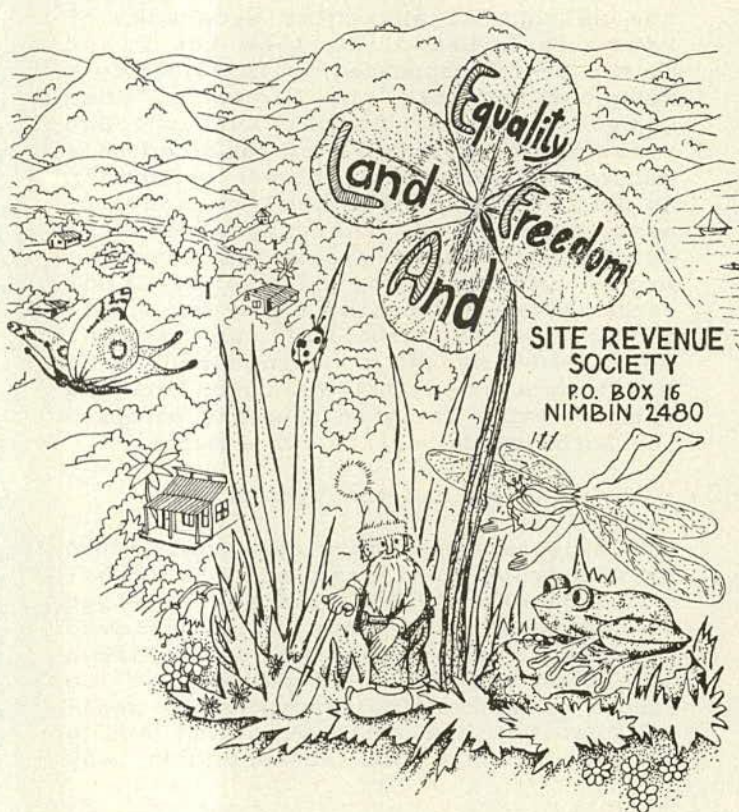
The impact, in the longer term, of gaseous pollution, industrial wastes, deforestation and crass agricultural practices (etc.) upon the broader ecosphere is now recognized and is capable of some objective scientific and economic measurement. At present, this longer-term impact is ignored and no direct economic impost is laid upon the perpetrators. In the more advanced countries, some legal mechanisms may discipline the grossest offenders, but these must be augmented to arrest the global threat. Traditional site-revenue analyses stand in danger of being mocked by the environmentally-aware if they continue to support short-term environmental exploitation (mine it! clear it! cut it!) and a computation of site-value upon the basis of what exploitation and "development" would "earn" now.

Every litre of fuel sold, every watt of electricity consumed, every hectare of land cleared, every kilogram of industrial waste produced, every cc of refrigerant gas replaced, every grain of topsoil eroded, is responsible for waste and consumption which occupies and degrades the ecosphere, or threatens its viability, or depletes Earth's irreplaceable capital. This behaviour can no longer be treated as though the immediate profit of the individual producer and the satisfaction of the individual consumer were the only economic factors. All activities which impinge upon the planetary ecosphere should bear an appropriate site revenue charge, which should be applied exclusively for reafforestation (to photosynthesise CO₂) and public research into the tapping of sustainable energy sources (solar, tidal, hydroelectric, wind). Of course, such a charge must be applied planetwide to ensure fair competition between national economies: a political problem which is surmountable.



NOTES.

1. National Conservation Strategy for Australia AGPS 1982 p.4.
2. On this question generally, see e.g. Meadows et al. The Limits to Growth Potomac 1972; Lester Brown Building a Sustainable Society Worldwatch 1981.
3. Dr. Bob Brown "Greening the Conservation Movement" Habitat Vol. 15 No. 6 p.11.
4. Weekend Australian Sept. 2-3 1988 p5.
5. Increasing at 0.5% p.a. and produced by burning fossil fuels -- contributing about half the warming effect.
6. A product of ruminant animals, burning wood and natural gas; increasing atmospherically at 1% p.a.
7. CFCs arise from escaping refrigerants, propellants & solvents, and are increasing at 7% p.a. CFCs are 1,000 times more efficient at absorbing (warming) infra-red radiation than CO₂.
8. For scientific figures, see Habitat Vol. 16 No. 1 pp. 7-9.
9. Habitat Vol. 16 No. 3 p.12.
10. Figures from The Greenhouse Project, Habitat Vol. 15 No. 6 p. 14. Also see Habitat Vol. 16 No. 3 p.15. For the most recent scientific Australian study, see Greenhouse (Planning for Climate Change), Pearlman (ed.), CSIRO 1988.
11. Habitat Vol. 16 No. 1 Feb. 1988 p.4.
12. "Impact of the Pastoral Industry on Australia's Arid Zone" by D.W. Goode, Habitat Vol. 10 No. 1. p.6.



AGED AQUARIUS

Sixties Consciousness.

From 1965-73 there bloomed, amongst youth across the free world, a genuine and unique renaissance of consciousness. This was a watershed era when a generation raised in peace and plenty witnessed a brutal war, confronted oppressive materialism and sought to fix its bearings upon absolute values. This was a time of social frenzy, amidst general revolt by young people against the stultifying structures of established society. The world was seen as malleable to intelligent will and desire. The light of a momentous vision burned in our hearts and shone in our eyes: the feminine principle was to be reinstated and society based upon tolerance and co-operative love: humanity was to live in harmony with nature, self-managing, continually and consciously attuning to a greater and ever greater sense of unison and wholeness. Every day was fresh and clear, inspired initiatives seemed invincible: we rode creation like a surfer on a wave, inexorably and confidently onwards to the shoreline of the Divine.

International Background¹.

Hatred of the Vietnam war crystallized the counter-culture world-wide. 1965 saw the delightful anarchist escapades of Provo in Holland. In 1966 the first "human Be-in" happened, with 30,000 folk congregating into the Digger's "Free City" area in Haight-Ashbury, San Francisco. (Tourism soon replaced this mature gathering with "flower children"). As police offensives and political awareness intensified, there occurred such outrageous Yippie pranks as throwing money on the floor of the NY stock exchange and nominating a pig for President. The Yippies and the violent Weathermen sought to turn euphoria to militant energy. In 1968, co-ordinating with workers, Parisian students occupied the Sorbonne University for a month.

Drugs and the Vision.

'60s consciousness was widely conditioned by the drugs marijuana and LSD (legal until October 1966). Although labelled "hallucinogenic", many folk believed that, initially at least, these drugs "cleansed the doors of perception" to reveal an astounding transpersonal reality, potentials of group mind and a mystic unison which led into, not away

from, profound reality. LSD, and to a more casual extent marijuana, were experienced as tools to dissolve conditioned frames of reference and to tap hidden resources in the psyche's antipodes, to force immediate personal confrontation with the Ultimate and to forge identity as an integrated soul. In retrospect, the use of drugs, and certainly dependence on them, must be seen as enabling psychic possession and madness, unnecessary for enlightenment, and more properly to be replaced with intensive therapies such as meditation and rebirthing. [Even so, anti-drug laws are absurd: immoral in principle and unworkable in practice]. However, at the time they enabled a generation to innocently ransack spiritual insights, changing the direction of many lives.

Failure to Rationalize.

Unfortunately, the truths intuitively perceived during these drugged states were rarely intellectually comprehended within a coherent philosophy. This prevented stepping-down that mystic vision of wholeness into permanent physical reality. (Indeed, many drug-users actually damaged their synapses and are now incapable of retaining the necessary analytical mental web: their regular recourse to drugs is a crutch). Much of the resultant action and ephemera was negative, merely reactive: a flourishing of perverse values for rebellious release. Only a minority were ever concerned to articulate and attain positive "alternative" values. The more disciplined drug explorers were able to integrate and permanently recall valuable experiences. However, most of the '60s drug generation, becoming aware of the physical dangers, or frustrated in making the necessary life-adaptations, soon abandoned the effort to build the society of unison, and tamely become rich yuppies² or directionless dropouts.

The Australian Ethos.

In May 1973 Whitlam's Labor government had just been elected and had terminated Australia's divisive involvement in the remote and gruesome Vietnam war, for which the "Liberals" had introduced conscription. The conditioning of the maturing generation was quite different to that of their cheerfully-obedient parents, who had experienced the depression and fought fascism. Environmental concerns, plastic urbanization and the spiritual horror of rampant materialism & uniform commercialism were beginning to impact upon sensitive consciences; the imminence of widespread unemployment was

apparent as computerization spread and our world markets shrank. There was a gut feeling that the Mainstream was poisoning society and that survival must be sought by group endeavour, preferably in rural areas.

The Australian counter-culture was at once more naive and more mature than that of Europe and America. It was freer of the violence which characterized clashes with the establishment, and had the benefit of their overseas experience, plus a geographical and political climate which was less frosty towards owner-builder/self-sufficiency lifestyles. In 1977 welfare benefits were readily available, in 1980 NSW adopted a Multiple Occupancy policy, extended state-wide in 1988 by SEPP#15.

Nimbin Aquarius Festival.

In May 1973 the Australian Union of Students staged the Nimbin Aquarius festival. This was, in structure and motivation, conceived in hope and positive creativity, designed to focus "New Age" energies and demonstrate their vision. A concomitant intention was to "recycle" a run-down rural town. The festival, despite its idealism and episodes of colour, was dogged by the same traits that were to follow it: selfishness, laziness and stupidity. In keeping with "New Age" tolerance, everyone was invited. Many good people came, to communicate their window on the "New Age" -- healers, nutritionists, meditators, artists, appropriate technologists -- but they were outnumbered (and still are) by unproductive dropouts, derelicts and madmen. Almost every good, creative, reliable person had obligations elsewhere -- upon their departure from Nimbin only a very few remained to sustain the vision and shoulder the burden.

Tuntable Falls.

The ongoing energy of the Aquarius festival was channelled into the intentional community at Tuntable Falls, which is incorporated as a co-operative. This was intended to be a "creative, high energy community, self-supporting on a small crop farming basis and able to contribute culturally on a global scale" -- an example of an operating, experimental alternative community, "dynamically developing the social structures and styles that a self-sufficient, ecologically balanced community might need"². Over 1000 acres of land was purchased, the entire head of a valley. Initial efforts at utopian communism soon petered out, when workers found they couldn't

stand non-workers, nor vegetarians the meat-eaters, etc. By 1975 the "community" wisely consisted of semi-independent hamlets where (supposedly) like-minded folk "kept their tents apart" (if not "their hearts together"). A healthy predilection for stable nuclear families (albeit co-operating with others) became apparent.

Mediocre "Intentional Community".

Despite its advertized ideals, Tuntable has failed to develop any substantial permaculture, economic independence or major involvement in salient world issues. From the start there has been only minor ability to fuse in group purpose, due to conflict of ideologies: the community is crippled by internal division between communists (who seek to impose ideological monolithism and confiscate or constrict the fruits of private endeavour), nihilists (who refuse to respect democratic agreements) and libertarians (in whom alone truth and hope lie). The division has been so great that no agreement has ever been reached upon what rights individual settlers have. As a result, creative and energetic people have departed in droves, often abandoning years of effort. The administrative Board is now fairly elected, however it has been hamstrung by an illegal subservience to unelected pressure groups. Tuntable has made some pleasant successes socially and in child education, has contributed valuably to the environmental effort at Terania and Mt. Nardi, and is not a total failure, scoring 37%. However, on the whole, its unproductiveness and parochialism have (so far) forced many good people away and rendered it irrelevant to the course of Australian, and world, history -- a dreadful blow.

Causes of the Failure.

The comparative failure of Tuntable Falls and the Nimbin dream in general has been due to (a) the laziness and (b) the arrogance (so buttressed by peer support) engendered by the economic irreality of easy welfare; (c) the injustice and mafia-mindedness encouraged by black-market marijuana; (d) the laid-back complacency fostered by rural isolation (e) the directionlessness of the majority "drop-out" mentality; (f) material poverty, coupled with a shallowly-reactive "poverty consciousness" which resents any but peasant lifestyle³; (g) a deterioration in religious sensitivity and (h) the too-thin spread of "New Age" settlers (who should have focussed on Rainbow Region and better enabled economic, political and social holism here). The Nimbin dream is in imminent danger of terminal failure.

Future for Tuntable?.

It is possible that Tuntable will climb out of its hole. There are still good people there, committed to the vision, and the years of mutual effort have forged links of tolerance, even affection, between members of the opposing camps. Once the communists deign to learn from logic and the Russian + Chinese examples that economic and social health rest upon individual freedom, security and rewarded initiative, and once they join the libertarians in demanding precise private rights, in forcing the nihilists to obey the democratic rules and in pressuring the more lunatic deviants, the place could shape up nicely. The introduction of a LETS system (internal economy), whereby workers for the community obtain credits expendable for their private benefit, augurs well. This place, and may like it, is unlikely, however, to climb above a 50% score until it becomes relevant to world futures.

The Way to Sustainable Civilization.

The way for civilization to reflect that quality of mystic unison can be articulated⁴. A "sustainable" society stands upon "three legs of liberty": co-operative communities, permaculture and site revenue. These are all simple, organic reforms with radical environmental, economic, political and social consequences. These destroy big government, interest rates, financial and corporate power, unemployment and victimless crimes. Until the "counter-culture" enters the highbrow intellectual arena and masters these concepts, or endorses those who do, it will be merely two-dimensional and can have only peripheral effect.

The Future for the Nimbin Experiment.

The experiment is not dead yet. In and amongst the dross, there are still more key "New Age" people concentrated around Nimbin, in a healthy, organic juxtaposition, than anywhere else on Earth. There are individuals widely experienced in the formation and management of intentional communities, in permaculture, appropriate technology, healing, the arts -- in the thousand specialities which make up a rich and sustainable culture. Here alone, across this mandalic terrain, could even now, at this late stage, be built a "New Age" City-State as a beacon amongst world confusion. As the international economy further deteriorates, due to backlash by the exploited ecosphere and destruction of mass demand by the very greed of the rich-poor gap itself, there must ensue a crash of the (incurably indebted) Americ-

an, hence (interdependent) world, financial structure⁵. Hopefully, before then, enough sensible people will perceive the gold in the Nimbin mud and enable, in Australia at least, a relatively painless restructuring.

NOTES.

1. See R. Neville Playpower (Paladin, 1971); Stansill & Mairowitz (eds) BAMN Penguin, 1971.
2. Yuppies who, try as they might, will not disguise in history their spiritual poverty by articles as in March 1988 Mode magazine.
3. Johnny Allen -- "After Nimbin - What?" (broadsheet, Easter 1973) -- words echoed in Tuntable's formative manifesto and Co-Operative Rules.
4. There are some 3 million living below the poverty line, yet 30,000 millionaires, in Australia! [Age 1.5.87]. "Hard-scrabble" hippies would do better to direct their [envy and hate?] against the causes, and beneficiaries, of such a vast rich-poor gap than against their own brethren who may be slightly better-off materially.
5. Detailed essays on these available from me: please send stamps (or even a donation!).
6. See e.g. Dr Ravi Batra The Great Depression of 1990 (Bantam Schwartz, 1987).



THE CONSTITUTION: LIMITS TO USE.

Two Million Years' Perspective.

For millennia humanity lived in tribes and clans, at one with Nature, in which order spontaneously arises without imposition of external controls. Relationships were instinctive and intuitive, not intellectual. Society was matriarchal, the spontaneous and innocent consortium of a natural organism.

This organic arrangement became disturbed as hierarchy developed, partly due to conflict over territory and resources but substantially as an opportunistic outgrowth of selfishness and parasitism by the strong and cunning. There grew, over the past 6000 years, elites of priests, chiefs and warriors which, by armed force and control over custom and resources, kept others subservient. Spontaneity and barter were replaced by enforced laws and the equation of reality with pervasive but perverted financial values.

The resultant patriarchal society is a mixed blessing which, arguably, has added little to human health, happiness or wisdom. Amongst its fruit are intellect, technology and the modern monolithic State. These have divorced humanity from innate harmony, especially since the Industrial Revolution and the enclosure of the commons shattered traditional demographic patterns (a mere 200 years ago). This "fall from grace" was an evolutionary necessity, but the kingdom of the soul will only be attained by integrating appropriate thought and science with the Spirit and rejecting the dross. In this process the State, any constitution and intellect itself are tools and interim processes, not ultimates.

Paternalism agitates spontaneous harmony, exploits and causes friction, perverts human nature, then predicates order upon sovereign laws and executive authority. Far from being a desirable foundation for order and freedom, the Australian Constitution, therefore, can be seen as merely a quack medicine for political cancer, as the bedrock upon which are mounted Establishment chains capturing both folk and environment. Being most charitable, the Australian Constitution has but two dimensions when it should have four. By addressing major flaws a third dimension can be entered; only by envisaging redundancy for the entire document can the fourth be contemplated. Failure to confront these tasks evidences a suspect determination to maintain the status quo for the benefit of an Established (and well-paid) technocratic elite.

GOOD GOVERNMENT

The Major Flaws which Exist are:

(1). Concentration of power: The unprecedented growth of partisan political machinery has blurred the division between the legislative, executive and judicial arms of government. All are now substantially controlled by the inner cabinet. Society now tends to be torn between factions and dominated by careerists, anthropocentrists and plutocrats, instead of wisdom and spirit which "thinks like a mountain". Hence there has ensued governmental entry into commerce and welfare, adulation of unsustainable growth economy (despite the dangerous, resultant "greenhouse effect" as atmospheric CO₂ accrues) and the ravage of raw resources for private enrichment. Admittedly, cabinet represents the majority parliamentary party, which is elected by the people, but this process is defective due to:--

(2). Entrenched perversions of democracy: These exist because:--

(a) Voters are often ill-informed, especially with concentrated media ownership, and may be suborned in bulk delusion;

(b) Voters are often short-sighted and self-interested, especially on economic issues, at the expense of future generations and the environment;

(c) Partisan control of preselection, plutocratic dominance of publicity and biased electoral funding processes inhibit real choice;

(d) Single-seat electorates constrict representation by a candidate of any true choice.

(3). Meaningless foundations: The existing States are arbitrary imperialist impositions bearing no relationship to geophysical, environmental, social or demographic reality. Their creation was illegal under international law, since Australia was not *terra nullius* when invaded. Organic holism demands their dissolution.

(4). Guaranteed financial manipulation: Taxation, as empowered by s.51(ii), inhibits initiative, buttresses land monopoly, fosters bureaucratic parasitism and perverts a sane economy *ab initio*. The only rational and equitable source of public finance is "site revenue". Land (all sites, whether administrative, commercial, industrial, extractive, rural or residential) was not created by humanity, yet it is essential to economic product-

ion. If the community entrusts sites into private control then economic sanity can only ensue when their annual rental value is collected in return.

Need for Moral Centre

At present there is no counter-balance checking the largely ignorant & selfish electorate (on the one hand) and the excesses of careerist politicians & bureaucrats (on the other). Although possessing a nominal power of veto under the Constitution (ss. 58-60), neither the Monarch nor the Governor-General in reality have any such power. Both the church and academe, whilst often forthright and ethical, tend to be compromised in the discipline & practice of economics. Thus there is no force standing for objective truth and morality in public life, remote from political and financial manoeuvrings.

Such a role is that of the ideal King (see e.g. Isaiah #11): an ideal, however, which has been sadly abused by the autocrats of history. One good King, holding a coherent and viable inter-disciplinary vision beyond the concocted compromises of committees, respected by the folk, can replace 90% of politicians & bureaucrats, freeing them for productive work.

The ideal King is k-know-ing, with an awareness transcending mere intellect: he must embody wisdom rather than force or wealth, and so (in stark contrast to cabinet careerists) should grow his own food (a prerequisite to empathy with nature) and build his own house. He provides a centre of intellectual and moral gravity in public life. His line embodies the social continuity and mystic consciousness of the folk, protecting them (and the environment) and unifying their spirit & intelligence above partisan factionalism and plutocratic greed. His role is to cohere every idea, experience and fact into a unified, holistic purpose.

He should have access to all State papers and information and should be entitled to encourage, to warn and to be consulted. His authority is moral and intellectual and need not include any legal veto upon popular legislation, nor power of arms, but his person is inviolate. Any his failure to synthesise the requisite holistic vision is likely to terminate popular support and his entire line.

Only such a King, personally responsible to cohere the disparate tensions of our time, could have the flexibility and higher authority to crystallize, focus and usher-in a sustainable civilization placing Australia, the most ancient, the

stone-in-the ocean continent, at the centre of the nations, thereby providing a desperately-needed example and lead to the world. Finding an adequate, let alone any predestined, individual to complete the task is, however, probably impossible, although procedures for examination and testing might at least be set up in a community substantially endorsing the old and new testaments.

Fair Electoral Process

A fair electoral process should be developed by:

- (a) Requiring all media to tell the Truth, the whole Truth and nothing but the Truth: (this is the prime responsibility of the King);
- (b) Recognizing the Environment as a person-at-law equal to the State;
- (c) Giving (at public expense) all candidates equal (and compulsory) media exposure (requiring their participation in televised and printed "knockout" debates), allowing local recall of parliamentary delegates and enabling referenda by citizen initiative;
- (d) Requiring all electorates to be multi-seat (5 or 7 delegates), using quota-preferential, proportional voting.

Recognizing Bioregions

Bioregions are the major geophysical watershed (river-drainage) areas, and are the intermediary (= State) federating units of any our Nation. The basic unit should be localized intentional communities incorporated as cooperatives, indwelling permaculture (low-maintenance systems of flora and fauna). Where local folk remain disparate then they may constitute an orthodox city, municipality or shire. Basic units should be self-governing insofar as they please, only handing powers inwards to the bioregional parliament as desired. Bioregions may federate into provinces and must do so if their population is insufficient equitably to support at least five delegates to the continental level. The continental government would only enjoy such powers and functions, and consist of such delegates, as the bioregions remit inwards.

Site Revenue

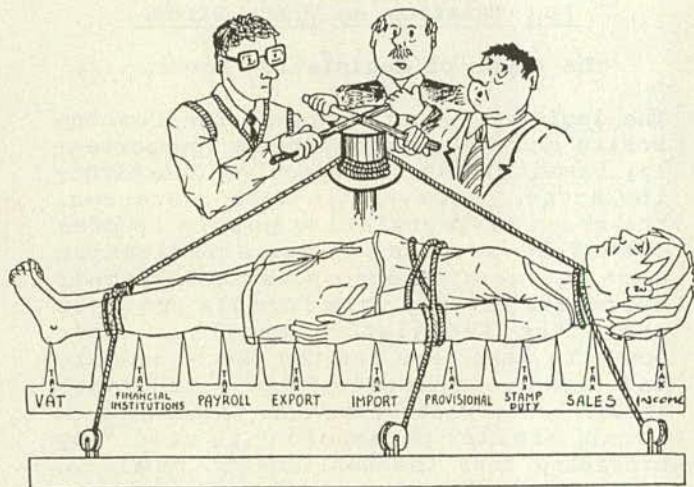
Collection of this fund as the legitimate source of public finance imposes a severe disincentive to owning more land than one can use productively. Land price is destroyed and all folk (not just the rich) get equal access to the resources of nature. The economic "playing field" is levelled and competition becomes healthy, rather than exploitative. Unemployment

and homelessness can barely arise. Workers are in an excellent bargaining position against capital. Co-operatives replace companies. Investment can be only into productive (not speculative) enterprise, so interest rates disappear since increasing efficiency has a slight deflationary effect. Boom-and-bust, inflation, the rich-poor gap and financial manipulation whither like fungus in the sun. Political and economic power is decentralized back to the individual and the many unproductive public employees are liberated for meaningful enterprise.

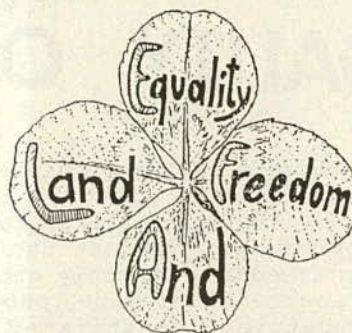
Conclusion.

An enlightened, sustainable civilization is founded, and rests, in freewill, healthy humanity, at one with Nature. It subsists in the Spirit of Intelligence alone (probably due to crystallization by a physically-impotent, but authoritative, King) and ultimately needs no written constitution. Such a sustainable civilization stands upon the "three legs of liberty": permaculture, co-operative communities and site revenue.

...ooo000ooo...



GOOD GOVERNMENT



Site Revenue collects the Annual Rental Value of all sites privately occupied as the sole source of public revenue. (The traditional Henry George idea).

Sites may be on land or water, in the air, atmosphere or Space, and may be used or vacant. Used sites are mainly residential, commercial, industrial, agricultural, administrative, extractive -- or dumps for waste.

This Planet was not made by humans, but it is essential for human life, home-making and economic production.

Any society which grants private monopoly over sites but fails to collect site revenue cannot but fall ill.

Such failure enables immoral exploitation and pollution of the environment (usually by the rich and powerful), and capitalizes the value of sites into "Price", thus fostering inflationary speculation whereby mortgage-debt and homelessness increase whilst the poor grow poorer: 90% of Australian (and planetary) wealth is now in 10% of hands.

Savings are thus diverted from productive investment, forcing unemployment and high interest rates, rich-poor gap, social complexity, taxation on effort & big government.

THE PRICE OF LAND IS YOUR ENEMY!

Site Revenue provides a "New Age" economy, based in reason, fairness and justice. There can be no "sustainable civilization" without this reform. Demand that it be publicly debated by all privileged and powerful sectors of society, including academics, lawyers, politicians, financiers and the media.

Write to us for free essays on all the above facets and many more. Speakers and films available.

END TAXATION:
SITE REVENUE FOR THE NATION

LEGALITY OF TAXATION

Introduction

As every advocate of Site Revenue¹ knows, having "seen the cat", all laws proclaiming and collecting taxation in fact operate to oppress and distort the economy and public freedom². The only ethical and rational source of revenue (public finance) is that fund constituted by collection of the annual site value of enclosed land. For a century this message has been suffocated, due to widespread public ignorance and apathy, such that Site Revenue, despite its beauty, clarity and potentials, is now the neglected Cinderella of political economy.

The media and Establishment academia (especially economists³), the trade union movement, politicians, the public service, financiers and lawyers are all firmly antaonistic. It appears, their prime interest is not sustainable civilization, not ubiquitous justice and harmony, but rather the perpetuation of that social complexity and disharmony upon which their illusory and unproductive "employment" parasitizes. In ultimate reality, the multifold tensions springing from non-implementation of Site Revenue are not the inevitable manifestations of an "imperfect" human nature (such that government is desirable and required to deal with them), but are, rather, an artificial and pathological construct of Establishment careerists grubbing for wealth and power.

Legal Basis for Taxation Laws.

The Australian government has power with respect to taxation under s.51(ii) of the Constitution; other areas for taxation, such as payrolls or land tax, are left to State governments for exploitation. A tax is "a compulsory levy by a public authority for public purposes"⁴ This working definition enables an extremely wide collection of taxes on incomes and payrolls, excises, levies upon financial transactions, stamp duties etc. Even income not yet received can be taxed⁵.

Scope of this Essay.

Site Revenue advocates may, due to power of vested interests, be rendered impotent politically, but are they without legal means to lever their aims? Is there any way that legislation imposing taxes can be challenged within the existing legal system? This essay investigates the possibility of challenging on three grounds: (a) that taxation is invalid as confis -

cation upon unjust terms; (b) that taxation is ultra vires the power of our legislature as not being for the "good government" of the community and (c) that taxation laws are inconsistent with external treaties.

[A.] Taxation Invalid as Unjust Confiscation.

Clash between s 51 (ii) and (xxxi).

Section 51(xxvi) of the Constitution confers upon the Commonwealth Government power to acquire property on just terms, however this restriction does not apply to the States and it is clear that the limitation refers only to the legislative power granted in that subsection⁶, and not to those in other heads of power, e.g. taxation⁷. Acquisition under s. 51(xxvi) means compulsory acquisition and that the mere statutory creation of economic pressure to dispose of property is not the enactment of a law with respect to acquisition⁸.

[B.] Taxation as Ultra Vires.

The Fount of Legislative Power.

The legislative authority of the Commonwealth and NSW governments is (purportedly) based in their respective Constitution Acts⁹. However, in both instances, the grant of legislative powers is preceded by a verbal formula indicating some degree of scope or ambit for their exercise. In NSW, this formula provides that "the Legislature shall ... have power to make laws for the peace, welfare and good government of New South Wales in all cases whatsoever". At Commonwealth level, similar phraseology is used¹⁰ by providing that the Parliament: "shall ... have power to make laws for the peace, order and good government of the Commonwealth with respect to [there follows the 39 heads of power, of which one is taxation]. In view of the similarity of the words in these constitutional donations, it follows that superior Court decisions thereon are relevant to the mutual and general interpretation of these verbal collocations.

Words of Donation or Constraint?

Are these words "for the peace, welfare [order] and good government" mere meaningless verbiage bestowing sovereign plenary power¹¹, or do they have substantive meaning such as they act as a constitutional constraint upon the

Parliament's legislative powers? Are the courts (which can only possess authority and avoid ridicule by being rational and wise) intended to have a power of judicial review to ensure that the limits of legislative potency granted to Parliament (which may subject rationality and wisdom to short-term political expediency) are not overstepped (due to tyranny, popular and partisan blindness or the collective careerist selfishness of politicians) to the injury of our civilization?

In a recent case¹² Street C.J. dealt with the interpretation of the NSW formula. The conclusion he reached was of a far-reaching nature but was without overt support from the majority of the Court. He held that the formula imposed a constitutional restraint which the legislature was bound to respect, and it was beyond them alone to judge whether a particular measure it wished to enact comported with the "peace, welfare and good government" of the State. On the contrary, he held that the formula imports a power of judicial review enabling the courts to pronounce upon the consistency of the putative law with the acceptable legislative ambit, and to strike it down as unconstitutional if it fails.

This question has never been expressly litigated in Australia, however Street C.J.'s opinion is supported by some authoritative dicta¹³; and by an opinion of an Attorney-General, Alfred Deakin¹⁴. Academic opinion is divided¹⁵.

[C.] Challenge to Taxation as Inconsistent with Treaties.

The External Affairs Power.

The external affairs power of the Commonwealth¹⁶ permits it to enter international treaties and to pass domestic legislation reflecting obligations thereby accepted. Only the Commonwealth may enter into international agreements and it may do so regarding subjects beyond the specific heads of its power as granted by the Constitution¹⁷. However, there has never been a case where entry into a treaty under the external affairs power has been construed as limiting or abridging, let alone negating, any express grant of power to the Commonwealth as enumerated under another head of s.51.

It would clearly be possible for the Commonwealth, were it to subscribe to appropriate international treaties, to pass legislation ending a range of unjustifiable State revenue measures, in-

cluding payroll tax and stamp duties. Unfortunately, at present, the requisite treaties do not exist with adequate specificity: complications arise in trying to enforce or implement treaties with broad objects. There are (for what it is worth) some rather unspecific treaties which proclaim general standards with which taxation is inconsistent.

Actual Treaties.

Under a.55(a) of the UN Charter: The UN shall promote "Higher standards of living, full employment and conditions of economic and social progress and development". Under a.56 all members pledge to take joint and separate action to these ends. Under a.4 of the Universal Declaration of Human Rights "no-one shall be held in slavery or servitude", and under a.17 "no-one shall be arbitrarily deprived of his property".

These stipulations are rather wide and vacuous: such width or uncertainty in an international obligation may provide no adequate means for the court to ascertain whether a resultant municipal law is (or is not) one giving effect to it¹⁹. (Treaties are to be interpreted in accordance with ordinary meanings, its stated purpose, its preamble and its annexes²⁰).

Enforcement of Municipal Action to Implement Treaties.

If the Commonwealth enters an international agreement which obliges it to take action requiring alteration of Australian law, then failure to take that action is a breach of international law. "It is the duty of a party to a treaty to see to it that its municipal law enables it to give effect to the treaty and that its organs -- executive and judicial -- are properly equipped with the powers required for that purpose ... no State can plead a deficiency in its municipal law or organization against a complaint of a breach of a treaty obligation ..."²¹

However, remedy of this breach cannot be enforced by a citizen, only by states²² before the International Court, and citizens certainly have no power to enforce domestic legislation reflecting what are, or might be construed as, treaty obligations. The stipulations of a treaty, even if duly ratified, do not, by virtue of the treaty alone, have the force of law and cannot affect the rights and duties of subjects -- to do that legislation is necessary¹⁸.

Conclusion.

It would be possible, following a great deal more research, to challenge the taxation legislation of both NSW and the Commonwealth as being ultra vires their grant of power. If properly presented, such a case would, at the least, attract public attention.

NOTES.

1. Initially, and most excellently, explored by Henry George (who called it "Single Tax") in his Progress and Poverty (1879).
2. See our essays "The Evils of Indirect Taxation" and "Site Revenue and the Welfare State."
3. All of whom, timid as sheep in a flock or fish in a school, chase their own tails by perpetually ignoring the effects of land monopoly.
4. Parton v. Milk Board (Vic.) (1949) 80 CLR 229, 259.
5. C. of T. v. Clyne 100 C.L.R.246.
6. In re Dohnert Muller Schmidt & Co (1961) 105 CLR 361, where it was held that s. 51(xxix) "governs the acquisition of property which is incidental to the exercise of another power but not an acquisition of property which represents an exercise of that power itself." See also Howard Australian Federal Constitutional Law Law Book Co, Third ed. (1985) p. 444.
7. Expressly so held in C of T v. Clyne (1958) 100 CLR 246.
8. BMA v Cth. (1949) 79 CLR 201
9. NSW Constitution Act 1902; Commonwealth of Australia Constitution Act.
10. In s.51.
11. As Dicey would assert.
12. BLF v. Minister for Industrial Relations, Supreme Court of NSW 31 Oct. 1986, unreported; discussed in 61 ALJ 53.
13. Dixon J. and Latham C.J. in BH South v. C of T. (1937) 56 CLR 337. See also A.G. for Saskatchewan v CPR [1953] A.C. 594.
14. In Opinions of Attorneys-General of the C of A Vol. 1 1901-1914, Opinion 73 at p. 93.
15. To the contrary is the opinion of Professor P.H.Lane in A Student's Manual of Australian Constitutional Law [1980], pp 15-16.

16. Under s.51(xxix) of the Australian Constitution Act, 1902..

17. Especially Koowarta v. Bjelke-Petersen (1982) 39 ALR 417 and the Tasmanian Dams Case (1983) 46ALR 625.

18. AG for Canada v. AG for Ontario [1937] AC 326 at 347, approved in Bradley v. Cth. (1973) 128 CLR 557.

19. Vic. Stevedoring v. Dignan (1931) 46 CLR 73 at 101.

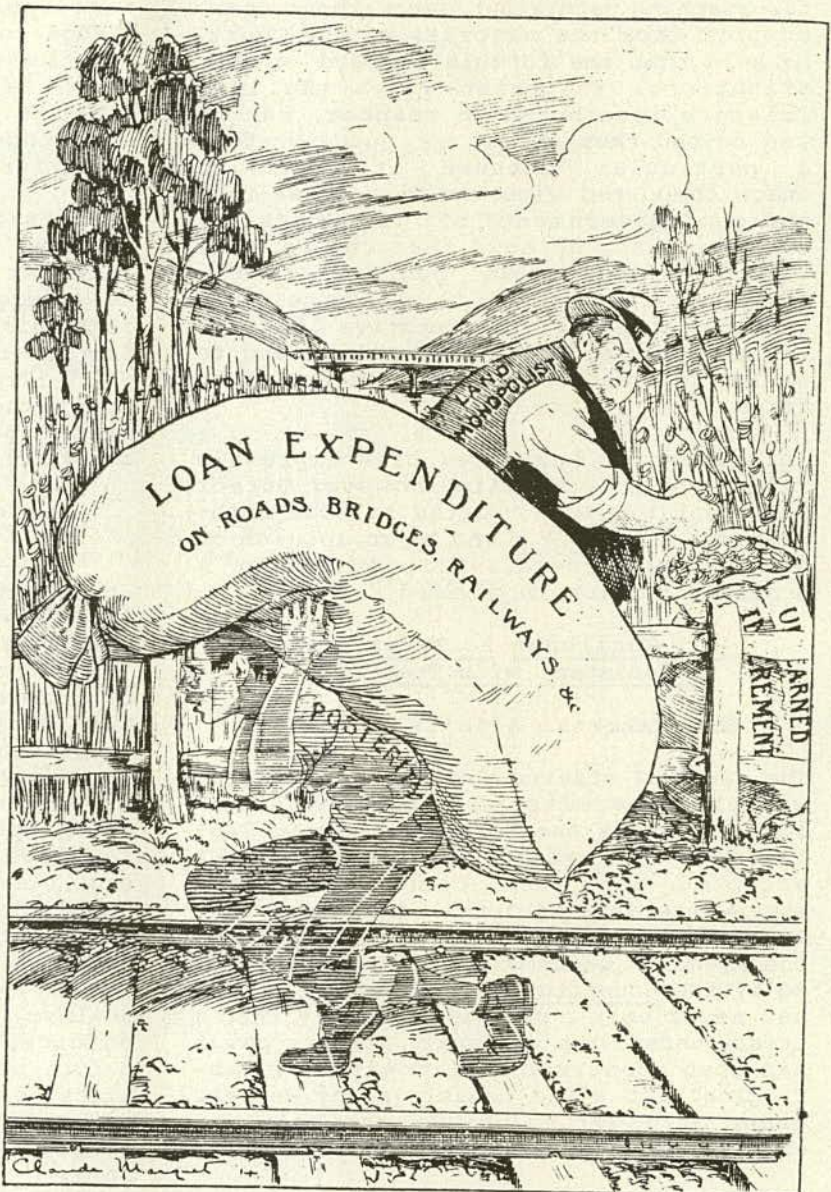
20. Vienna Convention on the Law of Treaties, 1969 a.31.

21. Lord McNair The Law of Treaties (Oxford 1961) p.78.

22. a.34, Statute of the ICJ.

THE STANDARD.

February 16, 1914.



WANTED: A LAND VALUES TAX.

Land Monopolist:—"This arrangement is perfect. The Government sows the seed, I harvest the crop, and posterity shoulders the expense." "The Worker," 8/1/4

SUSTAINABLE CIVILIZATION

The release in NSW of State Environmental Planning Policy #15 and the current seasonal rash of police drug raids have again focussed the attention of local media upon "intentional communities", which usually settle rural land under multiple occupancy [M.O.] zoning. The following points must be made to put this discussion upon a rational, rather than a hysterical, basis:

1. M.O.'s are Valuable and Idealistic.

There can be no necessary equation of intentional communities and M.O. with welfare-dependency, drug-addiction or perversion. Such settlements are and should be, in theory and in practice, equally attractive to idealistic, aged, handicapped, religious or simply sensible (socially and economically) folk.

2. Dope-Dole a Temporary Blight.

Understandably, in these times of high unemployment, easy welfare and marijuana black-markets, the prospect of a comparatively cheap, laid-back rural lifestyle will attract and encourage a "dope-dole" economy. This unfortunate outcome is, however, widely (but, one regrets, far from ubiquitously!) lamented within M.O.s themselves as destructive of group identity and individual integrity. Increasingly, anyone with sense is recognizing marijuana as a delusory carcinogenic, which admittedly can liberate users from certain pains and ingrained conditionings, but thereafter only entraps them in subtle addiction. One can't tell users this, since a salient characteristic of marijuana-addicts is that they madly believe only what they want to!

The answer to these abuses is not to denigrate M.O.s, but rather to end the welfare state and the black market in drugs. Unfortunately, governments avoid doing this because then the dispossessed would face harsh reality and grow angry (instead of being coddled by "bread and circusses"), and because powerful political parasites and their backers (across the partisan spectrum) grow rich from drug-based corruption.

3. Sustainable Civilization

In this over-governed world, with its skyrocketing consumption of limited raw resources, environmental ravage, atmospheric pollution, industrial ugliness, increasing rich-poor gap and military madness, a new concept is needed: **sust-**

ainable civilization. This concept could pollinate the flowering of the Commonwealth. It stands upon three legs: site revenue, intentional communities and permaculture. The first two are dealt with below. Permaculture is the widespread establishment of low-maintenance, high-yield networks of vegetation and fauna.

4. Land Monopoly Chains Freedom

The way to enable full employment is to allow all folk equal access to the resources of Nature and to remove man-made (i.e. artificial) restrictions upon effort and initiative. This can be done, simply and solely, by terminating "**land monopoly**", that is, the tenure of sites without fair recompense to the public. Since land (be it industrial, commercial, agricultural, extractive, or domestic) is in limited supply, and is essential to all human life and economic endeavour, so a community which grants individuals absolute tenure over particular sites can only remain sane by collecting in return the annual rental-value of each site (disregarding improvements) in return.

Such "**site revenue**" is the sole logical and fair source of public finance: all taxes and imposts upon productivity should be removed. Its direct effect would be to destroy land price; to encourage small-holdings and individual rather than corporate enterprise; to make speculation in land impossible - thus producing a slight deflationary effect, since money could only be invested in productive enterprise which would become increasingly efficient - thereby destroying interest rates and inflation; and, ultimately, to vest political power locally rather than centrally.

Dwellers on the Heights.

As one would expect, this reform meets heated opposition from that 10% of the Australian (and planetary) population who dominate power and resources. This proportion includes the rich, frantic to retain their existing control upon 90% of the wealth, political parties of all hues, media magnates, yuppies, lawyers, financiers, bureaucrats, trade union leaders (feeding upon labour tension), academic economists (with their well-paid but meaningless lives invested in perpetuating ridiculous myths) -- and that entire motley crew of parasites upon social complexity. Such folk dwell upon the Establishment heights and mindlessly beat back the forces of healthy growth.

"Between the Vision and the Reality Falls the Shadow"

Saddest of all to me, having invested 15 years of my youth believing in them, is the opposition or apathy of the "Alternative Society", especially the hippies. Whilst their efforts to defend the environment are marvellous, they have become too frightened to contemplate life without welfare and the lucrative drug black-market. They have betrayed any meaningful wider reform due to sheer laziness (mental and physical), blinkered vision and undisciplined personal apathy.

But no-one knows, however many suspect, how thin is the ice upon which world financing skates. When the inflated and manipulated monetary bubble bursts, it will be intentional communities indwelling permaculture and co-operating in a "LETS" barter-economy who will laugh. Unfortunately, sapped by their prevalent laziness and small horizons, I suspect that few such (if any) will then exist.

Organic Welfare

No-one works for others when they can work for themselves with equal or better reward. With access to sites easily available to anyone willing to work with hand or brain, none will be unemployed: even if their labour is in pioneer agriculture and owner-building.

Parental responsibility naturally eventuates where folk indwell "intentional communities" (as they basically did before the Industrial Revolution). Localities, reliant upon the local (rather than national) economy, and out of pride in themselves, would force (assist where necessary) parents to care for their children. Those who inject their seed irresponsibly, or abandon their own progeny, would find themselves relegated to some marginal niche, outcast and despised, economically and socially, throughout the planetwide federation of localities.

6. Ending the Drugs Black-Market

The way to terminate the black-market in drugs is simply to decriminalize them. What folk stuff in their bodily temple (or do sexually with consent in private) is no business of human law at all. Of course, if they steal, or drive under the influence of drugs or alcohol, then they should feel the full force of the law. Let marijuana, heroin, cocaine etc. flood through customs and be grown and consumed without restraint. Instead of a fat female marijuana plant fetching \$5000, it may then fetch \$5 like a bunch of bananas.

All the waste of court time, police corruption and personal trauma (not to mention the pulping of forests, instead of hemp crops, for paper and fibre) would cease. Honest, tax-paying citizens would then no longer be demoralized at so much ubiquitous, unearned profiteering, beyond any possibility of effective policing.

With no welfare state, and no black-market or possibility for graft to prop up unproductive folk, they will have to work -- even if it is only building a cabin & vegetable garden on some marginal site bearing little or no site revenue. Many unemployed people would gladly do this but are prevented by land price.

Folk happily occupied, concerned for their health (and with no Medicare) will have little inclination for drugs anyway. With the world population problem, the more unenterprising idiots who kill themselves, the better for the compost bins. Those who wish to indulge, especially heroin addicts, are likely to find themselves ejected from almost all localities; although there will always be a place for them to live as they will, growing and processing their own poppies etc; at some low-rent margin.

7. M.O.s and Local Rating.

The problem of how to fix local rating for M.O.s (or any other land use) disappears in a Site Revenue society, since the full annual rental value of every site is collected without variation or differential. If a site has M.O. zoning, just as if it has a fine view, an adjacent railway station, a liquor license or an oil well, then it may well command a higher annual rental-value on the free market. Similarly, if there is a drought, or commodity prices are low, then any affected agricultural land will reflect low rental-values that season.

8. How to Achieve Utopia -- Laughter

Actually achieving a sustainable civilization may seem dreadfully complex. In fact, order, intelligence and decency are inherent in humanity and creation. It is only parasitic meddling by fraudulent financiers and governments which perverts the clear light. The simple and sovereign remedy is Site Revenue, but this will work best if the environmental and social backbones of permaculture and intentional communities are adopted simultaneously by a freewilled and enlightened citizenry.

Little of this process can be orchestrated by bureaucrats or enabled by legislation: rather, in the urgency of Time, it is fused or eventuated by the One Spirit as all recognize the Intelligence and Identity behind Messiah and Lord. ©D.S.

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**CORRESPONDENCE
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NIMBIN

Fourteen years ago it was a dying town. Then came the Aquarius Festival, and thousands flocked into this sleepy valley set amid rainforests and extinct volcanoes in northern NSW. Many were so inspired by the festival, whose theme was survival on Earth, that they stayed in the area – and transformed it.

TEXT BY LINCOLN HALL

PHOTOGRAPHY BY PETER AITCHISON





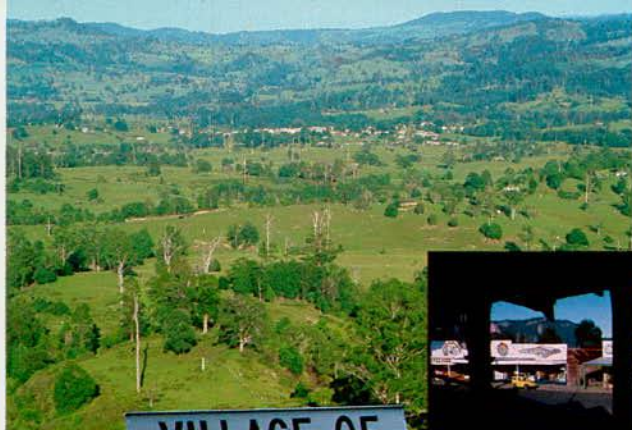
***The grass is greener** on the other side of the fence (above) that borders an area from which the CSIRO has excluded rabbits for six years. The experimental site is on Owen Springs station, about 40 km. south-west of Alice Springs. A rich variety of native animals once thrived here, but these days the lone dingo patrolling the fence must rely on rabbits for food.*

***Lethal measures.** A ranger of the Northern Territory Conservation Commission (right) prepares to fumigate a warren with Gastoxin tablets, which release deadly phosphine gas.*





In a tranquil rural scene that captures the spirit of an area transformed by its idealistic new residents, Dooy Holmes, a member of the Tuntable Falls commune near Nimbin, and daughter Jemima stroll past two of the commune's herd.



Nimbin nestles in a lush valley 25 km north of Lismore surrounded by the rainforests that many of its new residents fought successfully to safeguard.

VILLAGE OF NIMBIN



Cullen Street, Nimbin's main thoroughfare, seen from the Freemasons Hotel, the town's most popular gathering place.

THE moment I drove into Nimbin I knew this was no ordinary country town. Sure, there were the buildings you find in similar settlements: bank, post office, town hall (with the date 1904 painted neatly on its gable), police station and a couple of churches. But among them were others that dazzled the eyes. Their shapes were familiar, but they were painted in a riot of psychedelic colours and covered in designs depicting anything from rainbows to Buddha. This was hippie art, celebrating a Utopian dream that has enticed many people to this northern corner of New South Wales. I should not have been surprised by the sight of it: I had arrived at what has turned into a Mecca for Australia's alternative lifestyles.

At Soward's Shell garage, at the southern end of Cullen Street, Nimbin's main thoroughfare, I saw some of this art being created. The artist was writer and peace activist Sri Richard, who was standing on the galvanised-iron awning above the petrol bowzers. His long hair matched his long red beard as he considered his paintbrush and an unfinished mural celebrating the International Year of Peace. Below, a farmer filled the tank of his ute as he chatted to a passer-by, a young woman in black tights and multi-coloured Indian woollen jacket.

As I was to find out, Sri and the farmer, not to mention Cullen Street's buildings, aptly symbolise the contrast between Nimbin's resi-

dents – the hard-working country people and those who were once called hippies but who are more tolerantly referred to these days as "alternatives" or even "new settlers".

NIMBIN (population 480) lies in a tranquil valley set deep in lush rainforest country only 60 kilometres south-west of the glitz and high rise of Queensland's Gold Coast. Fourteen years ago the town was in decline. Then came an influx of city people full of bright hopes for a lifestyle based on

Unconventional paintwork on conventional architecture in Cullen Street. The variety of the shopfront colours mirror the diverse backgrounds and talents of Nimbin's people.





Taking it easy in a doorway are (from left) Sunrise Adry Promise Pepper, Georgina Marijuana Stone and Lillian Ivy Dean.

love of one's fellows, freedom and self-sufficiency. The new arrivals transformed the place, no doubt about that, but did they realise those noble ideals? I had come to Nimbin to find out.

The transformation of Nimbin began in 1973 when the Australian Union of Students chose the valley as the venue for its Aquarius Festival. This was not to be just another giant pop concert. As the festival manifesto proclaimed, it was to be "a total, cultural experience through the lifestyle of participation."

High-minded stuff – and a bit of a mouthful for long-settled Nimbinites. Besides, they had their own worries: the dairy industry, the mainstay of the community since its first co-op dairy factory was

Billy the Kid, otherwise known as Lillian Ivy Dean (left), leads a music session in the Rainbow Cafe, owned by the Tuntabul Falls co-operative and staffed by volunteers.



Another batch of Bill Nugent's famous Aquarius loaves, which he has been baking in Nimbin since the 1973 festival that gave them their name, emerges from his wood-fired oven.

"There's nowhere as beautiful as this valley," says Nimbin Bowling Club secretary Don Johnston.



opened in 1908, was in decline and the region was suffering.

The Aquarius Festival had a profound effect on many of its participants. They determined that the spirit that was its driving force should not die at the end of the celebration. As a result, the Tuntable Falls Co-ordination Co-operative was formed. The decline of the dairy industry meant that land was cheap: not far from Nimbin the co-operative bought 486 hectares for \$100,000 and set up a commune, selling 500 shares for \$200 each. With the precedent set, other communities soon followed, notably Paradise Valley Pastoral Company and Nimbgee.

By Australian rural standards the Nimbin district is densely populated, with 480 people in the town and some 3000 more in the network of small valleys south-west of Nightcap National Park. Despite this, people really have managed to "get away from it all" here.

Raymond Tighe, secretary of the Nimbin Chamber of Commerce,

explained: "It's simple enough to check the population of the organised communities, but impossible to find out how many people are living in the bush. You might know there's a dozen-odd houses somewhere on a particular hillside, but you can't even find the track. They have no electricity or running water and little interest in the world beyond the rainforest."

Nimbin lies by Goolmangar and Mulgum Creeks which, with Tuntable and Terania Creeks, are among the many headwaters of Wilsons River, a tributary of the Richmond. The settlement, sitting on a knoll 80 metres above sea-level, is dominated to the north and east by the rainforest-covered hills of Blue Knob, Mt Neville and Mt Nardi, all in the Nightcap National Park. To the south-west lie the spectacular Nimbin rocks, the remains of ancient, long-since-eroded volcanoes.

Water shortage is rarely a problem in this the wettest part of NSW where the annual rainfall is usually more than 1500 millimetres and

frequently over 2000. The subtropical climate is idyllic. Mangoes, Kiwi fruit, pawpaws and bananas flourish and enough bananas and Kiwi fruit are produced to send to markets in Newcastle, Sydney and Melbourne. Most of the banana farms around Nimbin are family businesses on about 3 ha, a size that yields about one tonne of bananas annually.

Real estate agent Nick Lojkin, who moved from Sydney six years ago, has been in a good position to watch the development of the town and the interactions of its people. "One hundred years ago this area was opened up by the pioneers, who are revered," he told me. "Now the locals see these new settlers as today's pioneers. It's hard work in the bush around here. The houses these people have built with mud-bricks, the stained-glass windows, fine woodwork and amazing cedar furniture – it's just magical. But there's a lot of work in making a place magic."

I visited one of the district's communities to watch the magic being



Hard work is the McMullan brothers' recipe for good health. Bachelors George, 73, and Bill, 80, have lived in the Nimbin area since 1917. Until they stopped dairying in 1972 they worked seven days a week, milking 130 cows by hand day and night. George and Bill believe some of the newer arrivals in the area waste their talents by not working. "If you've got brains, what's the use of not using them?" asked Bill.

"Milking is work yoga," says Nichol Gash, of the Tuntabale Falls commune, as he fills a bucket with creamy nourishment from "Mooma".



created. The residents, who asked me not to quote the community's name because they felt they already had enough sightseers, were working hard on a magnificent timber community centre when I arrived, so I wandered around admiring and photographing the variety and quality of the timber and mud-brick houses. At lunchtime, instead of making small talk, we sat in a semi-circle and meditated before eating a delicious vegetarian meal. Afterwards, during a discussion in which everyone had a say in the matter, it was decided that, for the same reason that I was not to name the community, I should not take pictures. The discussion was open and friendly and I could not but agree with their conclusions. So I sighed, put away my camera and settled back to listen to stories of life in the rainforest.

NIMBIN, 14 years after Aquarius, is a place where the different communities live together as though things had al-

ways been like this. The growing pains and clashes between established residents and the sometimes naive idealists who flooded in are no longer obvious.

"I just came to have a look," said musician and painter Saul Roach as he dabbed at a canvas, "but when I heard about buying Tuntabale I thought it was a great idea. I was one of the original shareholders. Nimbin was a conservative place in those days. I'm as much a hippie as anyone, and the people around here had never seen long-haired, bearded people wearing strange clothes."

The 43-year-old Irishman, who came to Australia 20 years ago, gave up a job as a bobby in England because he could not bring himself to book people for such offences as vagrancy.

"I think we were searching for something then," he said. "We had the old Utopian dream of building good houses and growing great gardens and sharing it all and having a good time while we were doing it. There are dozens of communities

around here now, some of them communes with a common ideology. Others are simply people sharing the land. This place is like that." He gestured out the window.

"There are a dozen households on our 46 ha, but there is no ideology we all subscribe to, though we have agreed on no dogs or cats (to preserve wildlife) and no marijuana. Just the same, there is one cat..." He made a last brush stroke. "...but he doesn't smoke."

Outsiders have long associated Nimbin with marijuana. The drug is certainly available here, just as it is in Sydney, Melbourne and almost every other town and city in Australia, and people still smoke it to relax just as others drink beer. But as Saul said, "There's less to escape from up here. As for me, I just hate getting intoxicated. Once you're intoxicated you can't do anything about it, but when you're not, you've got freedom. And freedom is what this place is all about."

Bill and George McMullan, who have lived in Nimbin since 1917,

told me drug use in the area has never been a worry to them. But, although the bachelor brothers have good friends among the newer residents, it concerns them that many young people in Nimbin don't work.

"Some of them work hard and some don't. And some of them don't use their brains," said Bill, 80. "If you've got brains, what's the use of not using them? But I couldn't run them all down. If they tidied themselves up a bit it would be better. You see them lying about the street sometimes and that doesn't appeal to me at all. I was brought up differently."

George, 73, chipped in: "I reckon most of them are on the dole. I blame the Government for that. Why work if you get good money for not doing it?"

The McMullan brothers know about hard work. They bought their property in Croftens Road in 1922, cleared the land by hand, and set up a dairy farm.

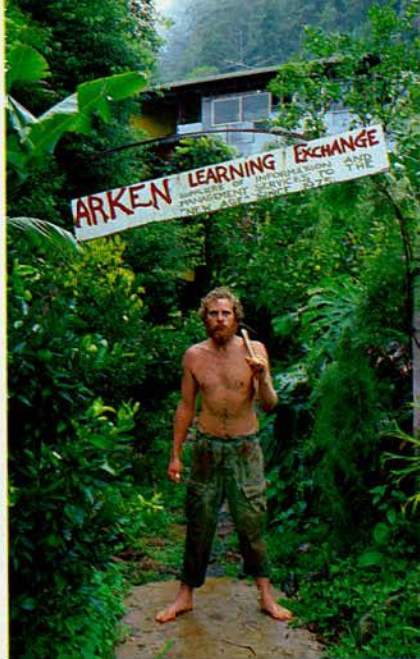
"It was a hard life and they were tough times," said Bill. "There's nothing like hard work to keep you healthy."

And in a remark that revealed the ideological gulf between Nimbin's old and new residents, Bill confided: "You know, if we sold this property to young people, they'd plant trees. We spent 20 years clearing trees from this land. You only need one tree per acre for the cattle to sit under."

DAVID Spain, 37, a former Sydney lawyer, has been in Nimbin since 1973. He works as a part-time lawyer, grows his own food and is secretary of the Queensland Site Revenue Society which advocates that the only source of public revenue should come from a levy on privately occupied land equivalent to its annual rental value.

"Studies have shown that about half the residents on 'alternative communities' depend on welfare," David said. "A family with two children earns about \$225 a week on combined welfare. For folk who build their own house, grow their own food, share transport and bulk-buy food with their friends, a comfortable living on this sum is possible."

David believes that unfortunately

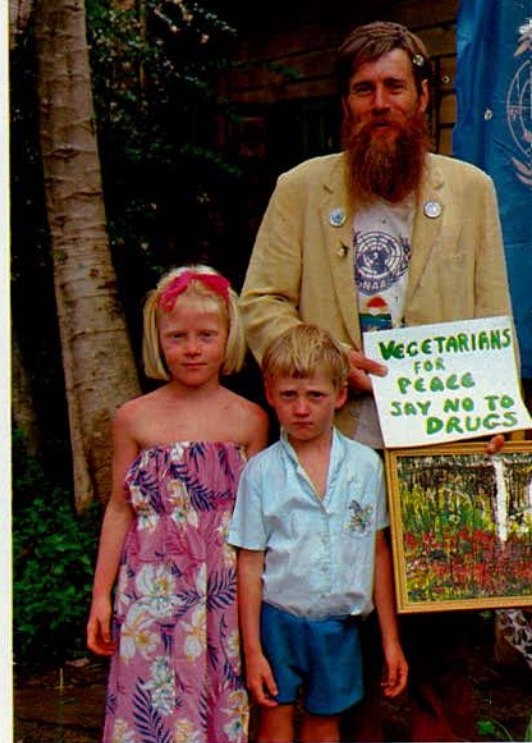


Luxuriant vegetation surrounds ex-Sydney lawyer David Spain outside his home, "Arken", in the Tunttable Falls commune. David believes permaculture – mixed, low-maintenance agriculture – must be one of the three principles of a viable economic and political system. The others are co-operative, self-sustaining communities, and site revenue, a method of raising public finance.

the welfare system had seriously undermined initiative and enterprise among ALL Australians. He added: "However, it is better that those on welfare should develop wholesome family lives in rural communities rather than turn to drugs and vandalism in urban slums."

Nimbin Central School reflects some of the problems of the village's dramatic recent growth. "This school is definitely one of the things that has helped bring the old and new settlers together," said principal Leon Bartlett. "We have 295 pupils and that's only up to year 10. Those who want to take the Higher School Certificate have to travel to Lismore for two years."

Indicating the temporary classrooms, Leon confided that overcrowding was a very real problem at the school. "The Department of Education has bought some land across the road and next year we should have our 225 primary students over there," he said. "About three-quarters of our kids come from out in the country, six buses full, so that gives you an idea of how many people live in the area, bearing in mind that there are several other small schools here as well."



Artist and peace activist Sri Richard Bingham and two of his three children, Pema, 7, and Jules, 6, in front of their Tunttable Falls home. Sri Richard and his family are vegetarians, living on the nuts, fruit and vegetables grown on the commune's land.

NIMBIN is remembered for the demonstrations that brought about legislation in 1983 classifying 70 per cent of NSW's remaining rainforests as national parks. The major demonstrations, which included blockades against logging trucks, were at Terania Creek in 1979 and at Grier's Scrub and Mt Nardi in 1982.

When I ventured into the rainforest I found a place that seemed to be bursting with a green celebration of life, pulsing with silent power. Birds, insects and frogs called, of course, but the sounds seemed to be only on the surface, like the footsteps of respectful worshippers in a mighty cathedral. I understood how people became so emotional about the preservation of this beautiful environment. I understood, too, why people should want to travel from far and wide to see the forest – and to live near it.

Young people disillusioned with city life still make the pilgrimage to Nimbin, but no work awaits them. Some turn to the dole, others return to the cities. The most determined make things work and use their creativity to support themselves. I saw proof of this creative drive



Norman Stannard, who practices alternative medicine, and midwife **Carole Elliott** were among the organisers of the Aquarius Festival and later started Nimbin's successful "Birth and Beyond" home birthing movement. Carole is writing a book about their work.

when I visited the monthly market in a village called The Channon. There pottery, woodwork, clothing, paintings and sketches compete for attention with buskers, while dozens of stalls offer food – mostly vegetarian.

At one of the food stalls I met Mac Nicolson, a Lismore alderman and member of the National Advisory Group on Local Employment Initiatives. Mac spent five years overseas and returned to Australia shortly after the Aquarius Festival intending to start a community somewhere near Nimbin. He was one of the founders of Bodhifarm, "a meditation community and social experiment", as he described it to me.

In 1979, after a long battle between the communes and conservative elements of Lismore City Council, multiple occupancy legislation was introduced allowing hamlets to be built on properties previously restricted to three dwellings.

"Aldermen accepted that multiple occupancy was a reality they

Former UK policeman Saul Roach puts the finishing touches to a painting with his left hand, having broken his right wrist two weeks previously. Saul was one of the original Tuntable Falls commune shareholders.



The Festival that Started it All

Johnny Allen drove into Nimbin, the centre of Terania Shire, in December 1972. The shire's main industry, dairying, was in decline. The town's hospital and many shops had closed; the main street was almost deserted. It was a dying town.

Johnny was one of the organisers of the 1973 Australian Union of Students Aquarius Festival. The festival's theme was to be survival on Earth and, in keeping with this, the organisers wanted to hold it in the middle of nowhere.

With the townspeople's consent, this turned out to be Nimbin.

The festival transformed Nimbin. Thousands of people moved into the area which they renamed "The Rainbow Region". Before the festival, the shire had been losing people; afterwards it became Australia's fastest-growing rural area. In 1961 the population was 6020; by 1971 it had dropped to 4520; by 1981 it was up to 6300.

The new settlers were young, educated, but poor, so they bought land co-operatively. By the early 1980s there were over 70 land co-operatives in the Rainbow Region. Co-operatives was a central ideal; the newcomers wanted to belong to communities that practised sharing and caring – features of many rural communities in Australia but lacking in cities – and wanted to be independent of mainstream society. They shared an environmental ethic too – most of the communities made a conscious effort to conserve natural bushland, leave wildlife corridors and regenerate rainforest.

This sometimes sparked clashes with older settlers. At Terania and Mount Nardi, well-organised campaigns against logging led to the creation of the Nightcap National Park and the Border Ranges National Park, and an end to rainforest logging in NSW. The wounds left by the bitter Terania Creek dispute have largely healed, but differences

remain between old and new settlers.

Although land co-operatives were generally successful, the communities failed to develop work or credit co-operatives. The local economy of dole and dole is still parasitic on mainstream society. But over 14 years much has been achieved in terms of conservation and the development of alternative structures. Self-sufficiency, however, is still not a reality and there is concern that the area is succumbing to consumerism and creeping urbanisation.

The dream was of a self-sustaining, ecologically viable society. To achieve this, even 1000 years is not enough.

John Jiggins

John Jiggins is the author of Rehearsals for the Apocalypse, a history of the Aquarius Festival. He has worked on the Nimbin News since 1980 and is writing a book tracing the history of Nimbin since 1973.

had to live with. Now it's got to the point where some of them see it as an asset to the community," Mac said. "The alternative lifestyle movement has done an incredible amount for tourism in this area." And, nodding at the busy market around us, he added: "This place is a classic example."

Terry McGee is another resident caught up in the creativity, though of quite a different kind. Initially a playwright living in Sydney, he came to Nimbin for the festival and became one of the founders of the Tuntable Falls Co-operative. He is much involved in the evolution of the alternative community and its integration with the broader social fabric of Australia. The projects he proposes today are very carefully planned around the rules which, as an ex-Lismore City Council alderman, he helped amend to suit the alternative movement. With Terry, I took a leisurely 10-minute drive out of Nimbin to Blue Springs, one of the newer developments.

The 110 ha property has 36 one ha house sites. They cover a ridge running down from Blue Knob, the rainforest-covered mountain that looms over Nimbin. A share in the scheme costs \$12,500. This buys a house site and helps pay for the gravel tracks between the houses and the \$60,000 tarred road to the highway. Residents pay \$300 a year to cover rates, insurance and maintenance of facilities (Tuntable Falls residents pay \$240 but can cut this to \$120 if they do community work). Terry draws up the plans for these hamlet developments, as he calls them, and submits them to the council for approval.

At Blue Springs I talked to Serena Harper. Our conversation was punctuated by the sound of her husband, Len, tapping away at his leatherwork in a back room of their new wooden cottage. The elderly couple moved here from Brisbane a year ago. "I'm still adjusting," said the city-born grandmother, "but I wouldn't go back to Brisbane. I love it here. There's a feeling of trust and mutual help. In Brisbane you don't have to ask people to help you because it's all there - doctors, vets, plumbers and electricians. You just ring them. Here we share our expertise. You have your own space, but you know you've got support if you need it."

BLUE Springs is only one of Terry McGee's interests. He is also involved in the cultural side of Nimbin, particularly in developing an old butter factory that he and others have brought back to life and renamed the Bush Factory. After \$100,000 worth of improvements, its thick concrete walls house a theatre with a restaurant, a dance studio (which will one day house a video/film studio or maybe even a television station), a computer room, a silk-screening workshop and a recording studio called Bush Tracks. Apart from \$7000 - which was a NSW Government grant - the money was supplied by the



A remnant of dairying days, the old butter factory (top) has had \$100,000 spent on it. Renamed the Bush Factory, it is the hub of cultural and social life in the Nimbin area and the home of Bush Tracks, a recording studio.

Bush Tracks studio, built by Dave Highet (foreground) and Ruth Miller (second from left), records the music of Secret Society, a local band. In the background (from left) are band members Peter Peart, Neil Pike and Tim Tonkin.



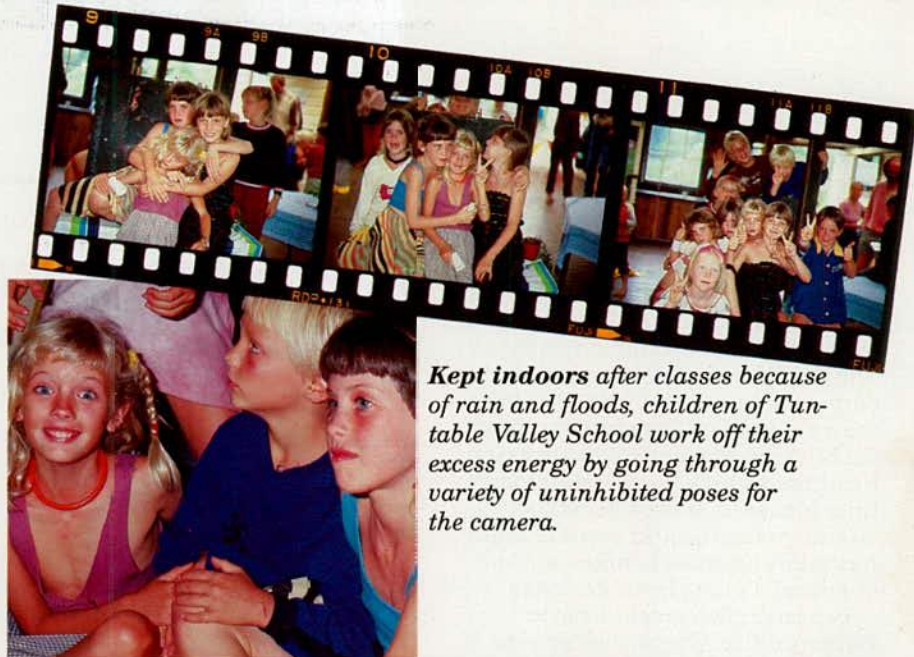
Problems, grievances and suggestions are aired at regular "tribal meetings" in the communes. Here residents of Tunttable Falls have their say. An annually elected board makes decisions based on opinions expressed at the gatherings.

partners in the venture, with Terry investing half of it.

Bush Tracks is one of Nimbin's success stories. Musician Dave Highet came to Nimbin several years ago and – like so many others – he stayed. He and partner Ruth Miller designed and built the studio to develop the area's untapped musical talent. Dave's expertise as a sound engineer, combined with his skill as a musician, has enabled him to produce first-class recordings of local artists who include musicians Neil Pike, Tim Tonkin, Peter Peart and Edwin Mitchell. Though they have all lived in Nimbin for between seven and 10 years, they only came together as a band in 1983. Calling themselves Secret Society, they did the coastal pub circuit. Then, reluctant to abandon their idyllic lifestyle in Nimbin, they recorded some of their music at Bush Tracks with the aim of making it big while staying at home.

Singer-songwriter Tim Tonkin put it like this: "We've got something to say to the world from here. Not from the city. From our little place on the map."

NIMBIN has come a long way in 14 years and I would not have been surprised to find only the faded tatters of a dream.



Kept indoors after classes because of rain and floods, children of Tunttable Valley School work off their excess energy by going through a variety of uninhibited poses for the camera.



Entertaining the crowds, a juggler and an organ-grinder show off their talents at one of the monthly Sunday markets at The Channon, a village at the junction of Tunttable and Terania Creeks.

But the dream lives on, despite the air of almost suburban respectability that has crept into the place. I was struck most by the sense of community that pervades life here and the diversity of talents among the people. There's still a long way to go before all the hopes of the idealists are realised, but I came away thankful that there are people in this world prepared to put in hard work to make dreams come true.

Before I left, Norman Stannarc, who practises alternative medicine, summed up the phenomenon that is Nimbin: "When I return from the other side of the world I feel very privileged that I can live in this country, and particularly in this area. It's very, very beautiful – the colours of the sky, the forest, the sea, the mountain ranges, the clean water and pure air. I love it here. It's very special."



This was the last shot that photographer Peter Aitchison took of the Nimbin area. Torrential rain stranded him there in March 1987 and he had to be flown out by helicopter after completing his assignment.

A BUSINESS-SUITED figure strides briskly through Adelaide, en route to his office, body angled slightly forward and eyes fixed on the terrain ahead. The tanned face, scribbly beard and purposeful bearing set him apart from those around him. To those who know, the briefcase strapped to the rucksack frame on his back immediately identifies him as C. Warren Bonython, 70-years-young member of one of South Australia's foremost families and one of Australia's last classic explorers.

Two large photographs hang in Warren's office. One shows the view from Mt Painter of the eastern plains of the Flinders Ranges, a glowing vision of sharp ridges, red rock, spinifex and the shimmering white of Lake Frome on the horizon. The other shows Warren and a companion carrying huge rucksacks and hauling carts around Lake Eyre. These images capture two facets of this private, thoughtful man: a poetic celebration of place and a gritty, calculated struggle in a daunting expanse.

Traced on the map, Warren's treks join to form an almost continuous line through the Flinders Ranges, north to the Birdsville Track, then north-west into the Simpson Desert before veering due west through the Macdonnell Ranges. Covering 3360 kilometres, including a diversion in 1982 to circumambulate Lake Eyre, this odyssey is a remarkable achievement by any standard, but the lines on the map only hint at Warren's fascination with the beauty and mystery of Australia's arid interior. "I'm happier in dry, hot environments," he says, and it seems entirely in keeping with his dry humour that this salt scientist and desert explorer should operate from the 15th floor of a city tower called The Sun Alliance Building.

Warren's office has a commanding view of the hills where he trains for his walks. He is in training now for an 80 km stretch north-west of the Simpson Desert that will finally link all his extended walks. Indicating the Lake Eyre photo he explains, "I will be using this same rucksack with side wings, each holding a two-gallon [9-litre] container. I think this will be my last really heavy carry."

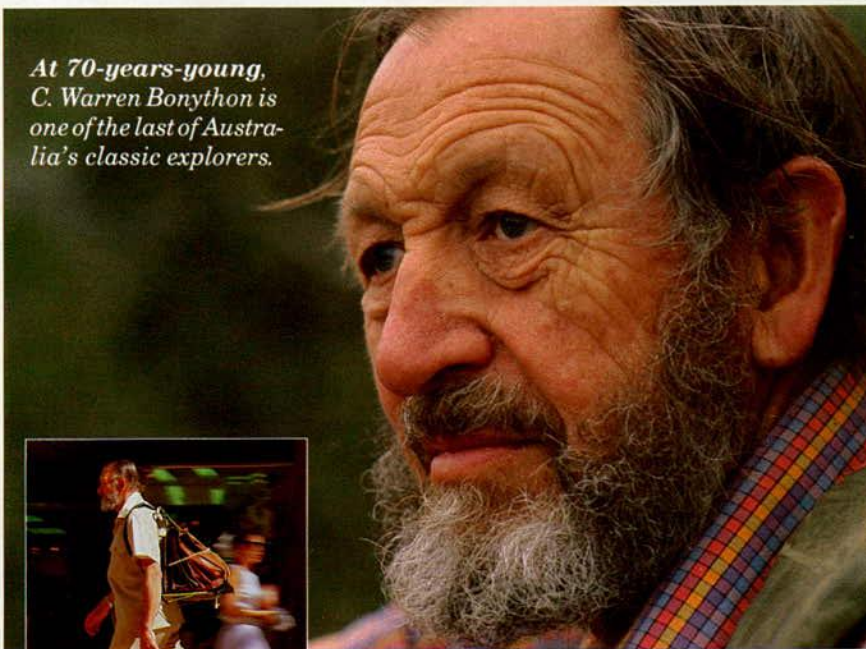
Warren's romance with the outdoors began in the Adelaide Hills, where "we spent all our school holidays at Mt Lofty and I got to love the bush there". Working in Melbourne during the war years Warren went on weekend walks in the Dandenongs.

AUSTRALIA'S DESERT EXPLORER

C. WARREN BONYTHON

TEXT BY QUENTIN CHESTER PHOTOGRAPHY BY MIKE CONNELL

At 70-years-young, C. Warren Bonython is one of the last of Australia's classic explorers.



A brisk pace and backpack have become Warren's trademark as he strides to his office in Adelaide from which he promotes value of wilderness in South Australia.

Hans Heysen's painting *Land of The Oratunga* fired Warren's imagination and he resolved to visit the Flinders Ranges. Shortly after the war ended Warren and a friend arrived at lonely Brachina railway siding where, he recalls, "we tumbled out into the night and pitched our tents by the line. I remember waking up and thinking, 'Gosh, the Flinders.' I unzipped the tent, pulled back the flap and there they were!"

In 1946 he returned to Adelaide permanently to work for Imperial Chemical Industries at Dry Creek on solar evaporation. From there he made his first forays into the Flinders Ranges. Also in 1946 he saw a photograph of the Gammon Ranges with the caption, "No white man has ever succeeded in penetrating this rugged area". The challenge was irresistible. His first attempt failed, but in succeeding years he became the first to cross the area from south to north and from east to west.

After thinking for years of extended walking in the ranges, Warren conceived

"The Flinders From End To End!", a 1018 km trek from Crystal Brook to Mt Hopeless. Taken in nine stages, the journey took Warren and various companions 74 walking days between May 1967 and November 1968.

That trek included terrain that offered fresh challenges. "The section from Moolawatana to Mt Hopeless gave me a strong feeling for desert walking," says Warren. Inspired by Charles McCubbin's suggestion that a cart for hauling supplies might make desert walking possible, Warren spent two years on the idea before settling on the "Comalco Camel" – an aluminium cart with balloon tyres and an all-up weight of 250 kg.

In 1973 Warren and McCubbin headed into the Simpson. Hauling their "Camel" was gruelling work and the 460 km crossing took them 32 days.

Warren relishes the intellectual challenge of his adventures. "From the available facts I make a determination that is the basis for a detailed

Aged Aquarius

Sixties Consciousness.

From 1965-73 there bloomed, amongst youth across the free world, a genuine and unique renaissance of consciousness. This was a watershed era when a generation raised in peace and plenty witnessed a brutal war, confronted oppressive materialism and sought to fix its bearings upon absolute values. This was a time of social frenzy, amidst general revolt by young people against the stifling structures of established society. The world was seen as malleable to intelligent will and desire. The light of a momentous vision burned in our hearts and shone in our eyes: the feminine principle was to be reinstated and society based upon tolerance and co-operative love: humanity was to live in harmony with nature, self-managing, continually and consciously attuning to a greater and ever greater sense of union and wholeness. Every day was fresh and clear, inspired initiatives seemed invincible: we rode creation like a surfer on a wave, inexorably and confidently onwards to the shoreline of the Divine.

International Background.

Hatred of the Vietnam war crystallized the counter-culture world-wide. 1965 saw the delightful anarchist escapades of Provo in Holland. In 1966 the first "human Be-in" happened, with 30,000 folk congregating into the Digger's "Free City" area in Haight-Ashbury, San Francisco. (Tourism soon replaced this mature gathering with "flower children"). As police offensives and political awareness intensified, there occurred such outrageous Yippie pranks as throwing money on the floor of the NY stock exchange and nominating a pig for President. The Yippies and the Violent Weathermen sought to turn euphoria to militant energy. In 1968, coordinating with workers, Parisian students occupied the Sorbonne University for a month.

Drugs and the Vision.

'60s consciousness was widely conditioned by the drugs marijuana and LSD (legal until October 1966). Although labelled "hallucinogenic", many folk believed that, initially at least, these drugs "cleansed the doors of perception" to reveal an astounding transpersonal reality, potentials of group mind and a mystic union which led into, not away from, profound reality. LSD, and to a more casual extent marijuana, were experienced as tools to dissolve conditioned frames of reference and to tap hidden resources in the psyche's antipodes, to force immediate personal confrontation with the Ultimate and to forge identity as an integrated soul. In retrospect, the use of drugs, and certainly dependence on them, must be seen as enabling psychic possession and madness, unnecessary for enlightenment, and more properly to be replaced with intensive therapies such as meditation and rebirthing. (Even so, anti-drug laws are absurd: immoral in principle and unworkable in practice). However, at the time they enabled a generation to innocently renounce spiritual insights, changing the direction of many lives.

Failure to Rationalize.

Unfortunately, the truths intuitively perceived during these drugged states were rarely intellectually comprehended within a coherent philosophy. This prevented stepping-down that mystic vision of wholeness into permanent physical reality. (Indeed, many drug-users actually damaged their synapses and are now incapable of retaining the necessary

analytical mental web: their regular recourse to drugs is a crutch). Much of the resultant action and ephemera was negative, merely reactive: a flourishing of perverse values for rebellious release. Only a minority were ever concerned to articulate and attain positive "alternative" values. The more disciplined drug explorers were able to integrate and permanently recall valuable experiences. However, most of the '60s drug generation, becoming aware of the physical dangers, or frustrated in making the necessary life-adaptations, soon abandoned the effort to build the society of union, and tamely become rich yuppies² or directionless dropouts.

The Australian Ethos.

In May 1973 Whitlam's Labor government had just been elected and had terminated Australia's divisive involvement in the remote and gruesome Vietnam war, for which the "Liberals" had introduced conscription. The conditioning of the maturing generation was quite different to that of their cheerfully-obedient parents, who had experienced the depression and fought fascism. Environmental concerns, plastic urbanization and the spiritual horror of rampant materialism & uniform commercialism were beginning to impact upon sensitive consciences; the imminence of widespread unemployment was apparent as computerization spread and our world markets shrank. There was a gut feeling that the Mainstream was poisoning society and that survival must be sought by group endeavour, preferably in rural areas.

The Australian counter-culture was at once more naive and more mature than that of Europe and America. It was freer of the violence which characterized clashes with the establishment, and had the benefit of their overseas experience, plus a geographical and political climate which was less frosty towards owner-builder/ self-sufficiency lifestyles. In 1977 welfare benefits were readily available, in 1980 NSW adopted a Multiple Occupancy policy, extended state-wide in 1988 by SEPP#15.

Nimbin Aquarius Festival.

In May 1973 the Australian Union of Students staged the Nimbin Aquarius festival. This was, in structure and motivation, conceived in hope and positive creativity, designed to focus "New Age" energies and demonstrate their vision. A concomitant intention was to "recycle" a run-down rural town. The festival, despite its idealism and episodes of colour, was dogged by the same traits that were to follow it: selfishness, laziness and stupidity. In keeping with "New Age" tolerance, everyone was invited. Many good people came, to communicate their window on the "New Age" -- healers, nutritionists, meditators, artists, appropriate technologists -- but they were outnumbered (and still are) by unproductive dropouts, derelicts and madmen. Almost every good, creative, reliable person had obligations elsewhere -- upon their departure from Nimbin only a very few remained to sustain the vision and shoulder the burden.

Tuntable Falls.

The ongoing energy of the Aquarius festival was channelled into the intentional community at Tuntable Falls, which its incorporated as a co-operative. This was intended to be a "creative, high energy community, self-supporting on a small crop farming basis and able to contribute culturally on a global scale" -- an example of an operating, experimental alternative community, "dynamically developing the social structures

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PRESS RELEASE

Dowsing is the ancient folk art of super-sensory and psychic seeking, commonly associated with water divining. However its current revival in Australia is geared to more esoteric applications, such as health divination for wholistic therapists, and the unravelling of Earth mysteries. Alanna Moore, of Katoomba N.S.W., who has been dedicated to introducing Australians to this art over the past few years believes that it is not so much what you find when you dowse, but more the process of this ability.

"Dowsing is a means of developing your intuitive capacity, and your innate sensitivity to radiations, as well as facilitating contact with your inner and higher self. Its like a bridge to the unknowable, a beautifully simple biofeedback tool for communicating with the mystical areas of the mind" she says.

When Alanna discovered dowsing in London in 1979 she found the everyday townscape transformed by geomantic energy patterns established by ancient civilisations- the earth was alive and energetic! She continued her fascination with this psychic archeology when returning to Australia, and studies the sacred sites here. She also practises health divination at a distance, through the medium of a signature, however she prefers to teach people to discover things for themselves. She has published a national newsletter - 'Dowsing News' - as a forum of ideas and research, for the past four years, and last year put out her first book- 'The Dowsing and Healing Manual'. She is a founding member of the N.S.W. and W.A. Dowsing Societies.

On April 30th and May 1st Alanna will be in Byron Bay to share her knowledge at her 'Dowsing for Harmony' workshops. For details phone Lightwaves on 857 303.



created
Energy & Creativity
exchanged

and styles that a self-sufficient, ecologically balanced community might need². Over 1000 acres of land was purchased, the entire head of a valley. Initial efforts at utopian communism soon petered out, when workers found they couldn't stand, non-workers, nor vegetarians the meat-eaters, etc. By 1975 the "community" wisely consisted of semi-independent hamlets where (supposedly) like-minded folk "kept their tents apart" (if not "their hearts together"). A healthy predilection for stable nuclear families (albeit co-operating with others) became apparent.

Tumble: Mediocre.

Despite its advertised ideals, Tumble has failed to develop any substantial permaculture, economic independence or major involvement in salient world issues. From the start there has been only minor ability to fuse in group purpose, due to conflict of ideologies: the community is crippled by internal division between communists (who seek to impose ideological monolithism and confiscate or constrict the fruits of private endeavour), nihilists (who refuse to respect democratic agreements) and libertarians (in whom alone truth and hope lie). The division has been so great that no agreement has ever been reached upon what rights individual settlers have. As a result, creative and energetic people have departed in droves, often abandoning years of effort. The administrative Board is now fairly elected, however it has been hamstrung by an illegal subservience to unelected pressure groups. Tumble has made some pleasant successes socially and in child education, has contributed valuably to the environmental effort at Terania and Mt. Nardi, and is not a total failure, scoring 37%. However, on the whole, its unproductiveness and parochialism have (so far) forced many good people away and rendered it irrelevant to the course of Australian, and world, history -- a dreadful blow.

Causes of the Failure.

The comparative failure of Tumble Falls and the Nimbin dream in general has been due to (a) the laziness and (b) the arrogance (so buttressed by peer support) engendered by the economic irreality of easy welfare; (c) the injustice and material-mindedness encouraged by black-market marijuana; (d) the laid-back complacency fostered by rural isolation (e) the directionlessness of the majority "drop-out" mentality; (f) material poverty, coupled with a shallowly-reactive "poverty consciousness" which resents any but peasant lifestyle³; (g) a deterioration in religious sensitivity and (h) the too-thin spread of "New Age" settlers (who should have focussed on Rainbow Region and better enabled economic, political and social holism here). The Nimbin dream is in imminent danger of terminal failure.

Future for Tumble?

It is possible that Tumble will climb out of its hole. There are still good people there, committed to the vision, and the years of mutual effort have forged links of tolerance, even affection, between members of the opposing camps. Once the communists learn to learn from logic and the Russian + Chinese examples that economic and social health rest upon individual freedom, security and reward in initiative, and once they join the libertarians in demanding precise private rights, in forcing the nihilists to obey the democratic rules and in pressuring the more lunatic deviants, the place could shape up nicely. The introduction of a LETS system (internal economy), whereby workers for the

community obtain credits expendable for their private benefit, augurs well. The place is unlikely, however, to climb above a 50% score until it becomes relevant to world futures.

The Way to Sustainable Civilization.

The way for civilization to reflect that quality of mystic union can be articulated⁴. A "sustainable" society stands upon "three legs of liberty": co-operative communities, permaculture and site revenue. These are all simple, organic reforms with radical environmental, economic, political and social consequences. These destroy big government, interest rates, financial and corporate power, unemployment and victimless crimes. Until the "counter-culture" enters the highbrow intellectual arena and masters these concepts, or endorses those who do, it will be merely two-dimensional and can have only peripheral effect.

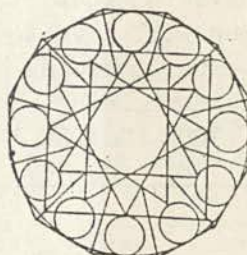
The Future for the Nimbin Experiment.

The experiment is not dead yet. In and amongst the dross, there are still more key "New Age" people concentrated around Nimbin, in a healthy, organic juxtaposition, than anywhere else on Earth. There are individuals widely experienced in the formation and management of intentional communities, in permaculture, appropriate technology, healing, the arts -- in the thousand specialities which make up a rich and sustainable culture. Here alone, across this mandalic terrain, could even now, at this late stage, be built a "New Age" City-State as a beacon amongst world confusion. As the international economy further deteriorates, due to backlash by the exploited ecosphere and destruction of mass demand by the very greed of the rich-poor gap itself, there must ensue a crash of the (incurably indebted) American, hence (interdependent) world, financial structure⁵. Hopefully, before then, enough sensible people will perceive the gold in the Nimbin mud and enable, in Australia at least, a relatively painless restructuring.

NOTES.

1. See R. Neville Playpower (Paladin, 1971); Standish & Melrowitz (eds) BAMN Penguin, 1971.
2. Yuppies who, try as they might, will not disguise in history their spiritual poverty by articles as in March 1988 Mode magazine.
3. Johnny Allen -- "After Nimbin - What?" (broadsheet, Easter 1973) -- words echoed in Tumble's formative manifesto and Co-Operative Rules.
4. There are some 3 million living below the poverty line, yet 30,000 millionaires, in Australia [Age 14:87]. "Hardscrabble" hippies would do better to direct their envy and hate against the causes, and beneficiaries, of such a vast rich-poor gap than against their own brethren who may be slightly better-off materially.
5. Detailed essays on these available from me: please send stamps (or even a donation!).
6. See e.g. Dr Rayl Betra The Great Depression of 1990 (Bantam Schwartz, 1987).

• David Spdin
BA; LLB (Hons)
P.O. Box 16
Nimbin 2480
21 April '88



BHAGWAN SHREE RAJNEESH

Talks on - United Nations Declaration of Human Rights 1987

"Nowhere in the world are any of the basic rights being applied" WHEREAS DISREGARD & CONTEMPT FOR HUMAN RIGHTS HAS RESULTED IN BARBAROUS ACTS WHICH HAVE OUTRAGED THE CONSCIENCE OF MANKIND

"This declaration has two implications in it. One is that the people who made this declaration have accepted that humanity is civilized. That's why once in a while if there is any barbarous acts, those human beings in the world - the whole of mankind - suffers in conscience, feels the pain, the anguish. Both are lies because I don't see humanity having any conscience.

All these politicians are trying to convince humanity - YOU HAVE A CONSCIENCE. - You don't have. You will have to grow it, you will have to work upon yourself. You will have to learn to be silent, & how to listen to the still, small voice within.

I don't think any of the politicians who made this declaration have had any experience of what consciousness is. It comes only after a long, long pilgrimage inwards.

You are not given everything by birth. You are given by birth only the necessary things for survival; everything else is given only as a seed. If you are intentionally interested in evolving your consciousness to its highest peak, then it's up to you. Love, you will have to find.

Consciousness, you will have to grow. You will have to become a gardener of your own being - YOUR BEING IS YOUR GARDEN "

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