



- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Print Post Publication Number 10000815

Vol. 56 No. 39

9th October 2020

IN THIS ISSUE

(Northern Hemisphere) SPRING—1984 By Geoffrey Dobbs	1
Living With Unemployment By Elizabeth Dobbs <i>Spring—1984</i>	2

(Northern Hemisphere) SPRING—1984 By Geoffrey Dobbs

The daffodils (or Lent lilies) do not seem unduly concerned about their own particular Big Brother as they take the wind of March with their customary Shakespearian beauty. When he blows they go all Wordsworthian and flutter and dance to show off their elegant narcissism. Bill the blackbird too — he of the yellow bill — is quite unaffected by the miners' strike, events in Lebanon or El Salvador, or the Nuclear Doom promulgated by the Campaign for Nuclear Disarmament.

We in the North Temperate Zone have much to be thankful for, in that — even for unbelievers — our seasons correspond so aptly with the feelings induced by the commemorations of the Christian Year. Now we are in Lent — the lengthening of days after the dark and drain of winter; the traditional time for abstinence which, for our ancestors was often involuntary. The food did not always last the winter, nor the fuel. How fortunate we are!

Most of us live about twenty years longer than they did, too. Imagine it — twenty more revolutions of this old planet in which to enjoy life and the passing of the seasons, and to grow, if we dare, in mutual love and understanding, and faith in our fellow-men.

Have we so grown? If we read our newspapers and listen to or watch the News, it certainly does not seem so. Daily, almost hourly, our minds are assaulted with a mass of verbal or pictorial matter, carefully selected to cause 'sensation', mostly of anger, fear, distrust, confusion or despair; only rarely of joy or confidence. And most of this, if challenged would be defended on grounds of freedom, honesty and righteousness. We are adjured to face the facts — but only the evil facts. And in this particular year, 1984, we have an additional dose of imaginary evil in the form of George Orwell's heavily publicised and bitter satire in which the hopelessness of any struggle to survive on the part of any decency or love against a regime of unmitigated evil is powerfully depicted.

What perturbs us is that so many good people take this as a body-blow at the evil depicted. They have not noticed what it induces us to hate, along with Big Brother, or that Big Brother, in trying to ape God, commonly adopts the ape-posture of hanging upside down to confuse and intimidate people. But in 'facing the facts', must we always face Hellwards, ascending the Hill of Heaven backwards, like courtiers retiring from the Royal Satanic Presence? One cannot help envisaging the astonishment of St. Peter, should we most improbably arrive at the Pearly Gates in this fashion!

One 'fact to be faced' is that a mind enthralled by 'combatting evil' soon begins to serve its purposes, as do so many who try to shock people, say with depictions of violence or pornography, to put them against those things, who publish books on burglary for householders, or on how any science student can make an atom bomb, to make us realise the dangers!

Satire is always a two-edged weapon, though when it is good-humoured it may heal as well as hurt. But a satire as bitter and full of hate as '1984' serves mainly those who are as bitter and full of hatred as itself. It would be useless against a real tyranny, which would suppress it, but is a powerful weapon against any 'liberal' and constitutional government, as, in fact, Orwell's satire has been used ever since it appeared.

Its 'hate-objects', so made by association in hideous caricature with Big Brother in the book, include patriotism or nationalism, the armed services and the police, the balance of nuclear power in the world, any firm dealing with treason or subversion of the State and the law, and sexual morality or chastity. All these are now being violently attacked by ideologues of the Left. Orwell's book has been of great help to them. Of course we have to take note of the presence and disposition of evil, in order to turn away (re-pent) from it. That also is part of the tradition of Lent. True it is that the evil we must turn our backs on is that within us; but how much of that was accepted from Big Brother's collective thought-control? In so far as we have done so, it was not due to lack of knowledge of the evil but to lack of love and familiarity with the good reality, ...

(next page)

(previous page) ...so that we do not recognise it when it is included in the hatred of the evil which has perverted it. It is all there for our understanding in the events of Holy Week: the brief but spontaneous 'democracy' of Palm Sunday, and its inversion into the rigged 'democracy' which elected Barabbas whom some would now call a 'freedom-fighter'; the Last Supper under the shadow of death which became the glorious First Supper; the agony and the arrest in the garden, with the quiet refusal of Peter's gallant but hopeless sword; the interrogations and scourgings and the political intrigue and pressures upon the bureaucracy represented by Pilate, all culminating in the cruel and guilty act of crucifixion, of which the guilt is now smothered or denied (and therefore denied forgiveness).

To deny that guilt is to deny that Good which it called forth to conquer it; but to 'face' it and concentrate our attention on it, would be to turn our backs upon that

LIVING WITH UNEMPLOYMENT By Elizabeth Dobbs *Spring—1984*

The question of employment and unemployment is usually discussed in relation to finance. But let us for once consider it solely in terms of the human predicament, of people, the men and women involved, their happiness or otherwise. How do they live? What do they do? Neither politicians nor media have yet faced up to the vital importance of their situation.

Despite enormous coverage of the subject in politics and media, neither has yet accepted the fact that, embryonically, it foreshadows the society of the future, not just for some, but for most of us. They take it for granted almost to the point of obsession that unemployment is transitory, and that full employment is the only way out of our present confusion. Yet unemployment in Europe is expected to reach 20 millions by the end of 1984.

In parts of this country substantially more than 20 per cent of the workforce is unemployed.

It has been estimated that by the end of the century only five per cent of the workforce will be needed to supply the needs of all of us — and as one scientist remarked jauntily, in 100 years time all man-kind is likely to be redundant. (He meant that by then computers will be making all the decisions.) At the same time, with nowhere near full employment we are producing, or could produce, reasonable means for living, much of which is not allowed to reach the consumer; and that without taking away from those who already have it. This is common knowledge because from time to time the press lets fall news of 'overproduction' and suppressed production in many forms.

Yet realistically, in unemployment there is a heritage of freedom and leisure made possible by the inheritance of accumulated technology, the efforts of our ancestors. Unless we recognise this as in real terms the signal of a

reality which has been the matter of our Christian faith and hope and contemplation of salvation through the ages, and which had its outcome upon Easter Day. If this, as we truly believe, is the real nature of the world of which we humans form a part, well tested now over two thousand years, then we can look to it for guidance not only in our personal lives, but also in our association with others to form those Institutions and Societies which confer such huge benefits upon us; so long, that is, as they exist to serve the persons who constitute them. When they are inverted so that the people exist for the collective, then they become evil. But collectives are but 'things', they cannot re-invert themselves into goodness; it is people, individually and in association, who alone can do that, and our religion and our history give us every assurance that, if we set about it rightly, facing the right way, we can do so. So now may we wish you all a very happy and joyful Easter!

potentially enormous benefit, and treat it with vision and forethought, allowing it proper growth and development without distortion, our society will break apart.

So our infant future is here, alive and kicking and growing fast.

No Employment, but Plenty of Work

The great rush of people eager to take early retirement shows how welcome is a prospect of freedom and leisure, even with less money attached. The compulsorily redundant, of course, have only a rudimentary living (except for those with large families), but within the crippling limits imposed by bureaucracy, and provided they don't earn more than £4-50 a week, centralised control of their purpose is relaxed.

They have the freedom to choose what they do. How are they getting on with it? How do they use it? How does the outcome contribute to the development of a new social pattern? Some of the unemployed do the shopping and the housework while the wife goes to work. An increasing number regard the dole quite simply as a basic income for doing exactly what they want to do. Some take courses on French or Italian or writing or ecology or whatever appeals to them; or paint pictures, or write books. Others make up groups to do work in the national parks. They may go in for street drama, or welfare counselling or voluntarily staffing welfare offices. Many more cultivate their gardens, or plant cabbages for old ladies, or cut their grass — the old ladies can't afford the going wage, but out of friendliness the work gets done. Many do take money for such jobs, but much less than the full going wage.

While they themselves are the product of a shortage of paid employment there is plenty of work that needs to be done — all the jobs that centralised organisations cannot do, that inflation has made too expensive, that ordinary people can no longer afford. *(next page)*

These jobs are important. They supply the help and service between actual people that is the fabric of living together.

The 'workless' put in a lot of hard work with satisfying results. It is unfair that no monetary return is permitted for this effort: but the point here is that all the same men and women choose to make it.

Many of the unemployed with good redundancy pay start up businesses of their own and so go back into employment; but often the bureaucracy of business defeats them, and many are discouraged to find that in order to make a fair living at, say, house decorating, they have to work so quickly as to scamp the job.

Nevertheless the number of small businesses is rising steadily. Mostly these are local shops — corner shops, tobacconists, news-agents — all very welcome; but others look further afield and utilise special skills.

Many pensioners (who are also unemployed) realise private dreams: make gardens of glorious breath-taking beauty, labouring like navvies to do so, or the other sort of garden, full of real proper, luscious compost-grown vegetables of incomparable flavour. Or they run clubs for underprivileged boys, or play-groups for infants; or look after the grandchildren. Some go in for politics or societies of all sort from railways to chess or pigeon fancying. Very many settle down to the easier life they have looked forward to — tea parties, coffee parties, a drink at the club, television. So they do all sorts of things for all sorts of reasons, un-cageing aspirations, experience and enterprise gathered through years, taking their own responsibilities for success or failure.

Lists are dull reading: but what a diversity and richness of activity is there, ranging from the solemn and serious to the gloriously eccentric and silly!

Such abundant growth of new interest is the proper environment for the delighted tinkering that makes for invention, new thought and a breaking out of new ideas all over.

Attitudes increase Stress

Of course people accustomed to working in industry miss the companionship and good fellowship of their mates at work. They miss being involved in collective activity, and the sense of structure that employment gives to their lives, and the sense of esteem at present provided by a job.

These are real deprivations; but hired employment is not necessary to generate them, nor can they be regarded as a primary purpose of industry. They can, and do, and will, grow elsewhere. They can be found as well or better in self-chosen projects. Some organisations, both voluntary and government, are trying to encourage this: but it is vital that leisure itself should not become over-organised.

There are signs that in order to preserve their shrinking power-base the trades unions may make a bid to regiment people at leisure much as they have done

people at work. However, the development of any new sort of life-style is severely hampered by the prevailing attitude of press and public.

Firstly, they both cling (though rather uneasily) to the relic of the puritan work ethic, a very powerful force in its day and now persisting as a doubting conscience. *"If any would not work, neither should he eat"*, said St. Paul: but St. Paul was not faced with butter mountains, wine lakes, 'too many' apples, over-whelming productive capacity and progressively non-existent employment. Nor, indeed, should 'work' be equated with 'employment'.

As well, the universal picture of Unemployment as the ultimate evil in society and Employment as the only way out is repeated again and again and again until it is ground into the beliefs of employed and unemployed alike. As also everyone knows that there simply is not and cannot honestly be full-time, useful employment for all, the clash of fact and belief bedevils the whole situation.

At best it sets up a minefield of nervy awareness between neighbour and neighbour; many unemployed say that they sense a sort of invisible barrier between themselves and those with jobs.

At worst it can foment a furious and resentful anger, a passion of envy, among the jobless, particularly among the young and the school leavers. They feel deprived.

Nobody starves, as they did in the 30s, but they do feel desperately deprived of the chance to use their skills and/or to win all the luxurious goodies advertised, vaunted, displayed on the media.

Many no-hope school leavers jib at continued training on the grounds that they have no hope of getting a job anyway. This total lack of confidence in the future is very largely due to the conditioning dinned into them, day in, day out, that the only way to a livable life is to get a job, and there won't be any jobs.

For those who in the nature of things must compose and further future society, this is an extraordinarily backward looking, not to say defeatist, frame of reference.

The Extreme Sub-culture

In the extreme a sub-culture has developed among the young and energetic poor and unemployed which idealises violent and reckless pursuit of the things they covet, and the money to buy them. Petty fiddling and theft and long idle hours in coffee bars or round the video watching violence and horror make for a kind of group hypnotism, group egging-on, and finally for a resentful determination to grab at the envied life-style by any means at all.

There is a cult of weapons, of speed, of drugs, and an obsession with wild morbid fantasies of the occult. Its followers are completely amoral, loyal only (sometimes) to their own group, and pursuing their ends with heedless violence and a total disregard of the interest of others.

They live only in the present, exploiting for kicks events and opportunities as they arise, or are invented.

Behind the 'Hell's Angel' who was 'commanded' to go away and kill someone, anyone, as an act of initiation, is a philosophy of living. Thus at one end of the spectrum of unemployed are those who do what they can do; at the other are those who grab what they can grab. In between is a wide range of various and intricate behaviour.

A Potentiality of Hope

The whole scene is often presented as one of hopeless decline. Yet what it really presents is a potentiality of hope for the future.

The civilisation of collectives is beginning to break down. The only sort of culture that can grow up through it is one of individual independence using collective organisation strictly for purposes of which its members approve, in which the individual is paramount above the collective. For this it is essential that people should be in a position to contract out of organisations the ends of which they don't approve; and the first requirement for that is for them to have an independence on which to do it. Among the unemployed these requirements are beginning to operate. Middle-aged survivors, teen age hooligans, elderly and not so elderly pensioners, in a situation willy nilly of contracting out, have mobilised their individual sense of purpose and set about achieving them in their own way.

It is sometimes a hideously distorted way, but much of this distortion is caused by the unrealistic veto on access to the product of industry, and in particular the very severe restriction of self help by earning any supplement.

The present limit of £4-50 on what may be earned without loss of benefit is a derisory amount, simply inviting 'fiddling' and any number of black market operations, most of which are winked at by at least some of the social security staff. What on earth is the object of making all these people into 'criminals'? What on earth can be the objection to allowing an unemployed man or woman to keep his or her self wholesomely and usefully occupied, and to supplement his or her dole as well as the wealth and comfort of his neighbours by doing jobs for people who are either too busy, or too ill, or too old, to do these themselves?

To make acceptance of payment for such work legitimate, at least to a moderate degree, must be a primary aim. Presumably the argument is that this would steal work or jobs from the employed; but while the fact has to be recognised that full-time, routine employment at a full cost-of-living wage is on the way out for most people in the foreseeable future, there is a huge need and demand for service of all kinds, and particularly for those personal services which make all the difference between comfort and security, and worry and misery. Yet how many can possibly pay the full trade rate for getting a

professional to do these jobs? There is a great gap here which the unemployed could fill. As a first step towards facing the fact that release from full-time wage-earning is both on the way and is desirable if not associated with enforced idleness, or 'cheating the revenue', we suggest that the limit for casual earnings which will not be deducted from benefits should be raised as soon as possible to at least £20 a week.

While such a measure would alleviate some of the problems of unemployed people, and would be a move in the right direction, something more radical is needed.

Unemployment is the inverse face of leisure, and should be used to increase the independence of every individual. In a future article we will look at some more far-reaching proposals. ***

BEQUESTS

From time to time people wish to leave a bequest to further the ongoing work of the League. This helps to ensure our most important message continues to go out. The staff continue to build onto the good work of the past towards a better future. The latest addition is the development of a weekly Broadcast and Podcast.

Take your time to explore a revamped and updated website with the main Library now separated into 5 distinct areas. Our Journals continue to disseminate the news and provide a timely response to an ailing world.

The historical Mayo Tape Library is steadily being entered into the Podcast Library to ensure the speeches of the past can be again brought back to life.

Should you wish to direct a bequest to the League, please direct towards: "**TALOR Pty Ltd,**
c/o The Australian League of Rights"
- Ken Grundy National Director

Conservative Speaker's Club South Australia
Invite you to attend the Frank Bawden Memorial Dinner
6pm - seated for 6.30pm - 10th October 2020

PUBLIC SCHOOLS CLUB
Sandford House, 207 East Terrace, Adelaide, SA
CALL PUBLIC SCHOOLS CLUB FOR BOOKINGS
Telephone: 0475 188 856 OR
eMail: bookings@publicschoolsclub.com.au

Subscription to On Target \$45.00 p.a.
NewTimes Survey \$30.00 p.a.
and **Donations** can be performed by **bank transfer:**
A/c Title Australian League of Rights (SA Branch)
BSB 105-044
A/c No. 188-040-840
or **cheques to: 'Australian League of Rights (SA Branch)'**
Postal Address: PO Box 27, Happy Valley, SA 5159.
Telephone: 08 8387 6574 **eMail:** heritagebooks@alor.org
Online Bookstore : <https://veritasbooks.com.au/>
<https://alor.org/> our main website and repository of the **Douglas Social Credit** and Freedom Movement 'Archives'.
On Target is printed and authorised by K. W. Grundy
13 Carsten Court, Happy Valley, SA.