The Sixties Revival Quiz

For those who mourn for the 'halcyon' days; who can't face the 'nineties (if they're going to be anything like the 'eighties!) ALR is not to be outdone in the rush of nostalgia and we're testing your nostalgia knowledge. This quiz was compiled by two Melbourne 'children' of the 'sixties: Carmel Shute and Ken Norling. Any nit-picking should be taken up directly with them; the ALR editorial department will not enter into any correspondence regarding quiz quibbles. To warm-up; in what year was the first moonlanding by a man? For the answer, you have to find the answers!

1. Who invented desert boots? (a) the British Army (b) Algerian Freedom Fighters (c) American jazz musicians (d) Left-bank intellectuals.

2. In the late 'sixties, the names of the Minister for Labor and the Minister for National Service provided Australian anti-war demonstrators with the perfect chant. What was it?

3. Kate Millett's pioneering book, Sexual Politics, was published in 1968. One of its targets was an English writer whose novels were much filmed in the 60s. Who was he?

4. The recent film, A World Apart, is based on the life story of which South African communist, imprisoned in the 60s?

5. In 1966 the Gurindji tribe at Wattie Creek made history by raising the question of land rights. Which company was recognised by Australian law as the land holder?

6. By the mid-60s it had become obvious that if you were going to sell records to young people, you had to be socially concerned. Even Elvis Presley could feel which way the wind was blowing. Which top 40s hit was his response to the race riots then happening across the US?

7. Who said: "Existing methods of management and the orientation of the national economy have become outdated and urgently require changes, that is, an economic system of management that would be able to enforce a change towards intensive growth."? (a) Mikhail Gorbachev; (b) Bob Hawke; (c) Deng Xiaoping; (d) Alexander Dubcek.

8. Which revolutionary leader was expelled from France in May '68, inspiring the slogan "We are all German Jews"?

9. Who said: "The Twist was a guided missile, launched from the ghetto into the heart of urban America"?

10. To which world leader was Nikita Krus-ciov referring when he said: "His chauvinism and arrogance sent a shiver up my spine"?

11. In Dr Strangelove: Or How I Stopped Worrying and Learned to Love the Bomb, Stanley Kubrick's 1964 film, Peter Sellers played three roles. One was Dr Strangelove. Another was the ineffectual British wing commander, Marmaduke. What was the third?

12. Which Australian mining town virtually shut down for 8 months in 1964-65 following the sacking of Pat Mackie?

13. Which Melbourne fashion designer shocked Government House in 1967 when, told that she could not meet the Governor in her slack suit, took off the bottom half and appeared in her mini-length jacket?

14. What was sometimes described as "the finest ship in Ho Chi Minh's navy"?

15. In the 60s the CIA plotted to get rid of Fidel Castro in at least two unusual ways. What were they?

16. Country Joe McDonald sang one of the anthems of the 60s protest movement - 'I Feel Like I'm Fixing To Die'. Who was Country Jo named after?

17. Who did the Yippies nominate for Presidential candidate at the 1968 Chicago Democratic Convention?

18. In which countries were these slogans coined? (a) Power grows out of the barrel of a gun; (b) Don't trust anyone over 30; (c) If you're not part of the solution you're part of the problem; (d) Be realistic - demand the impossible.

19. Who wrote: "I saw the best minds of my generation destroyed by madness, starving hysterical naked"?

20. Which black singer, recently rediscovered internationally, was hounded out of the USA in the 60s because of her support for the Black Power Movement?

21. Where was Mao Zedong's most prominent facial wart?

22. Who was the Irish civil rights activist elected to the British parliament in 1969 at the age of 21?

23. Which Australian Aborigine led the 1965 Freedom Ride which attempted to end racial segregation in NSW country towns?

24. Where did Australian troops first serve overseas in the 60s?

25. Which Gerry & the Pacemakers hit of the 60s was revived this year to commemorate the Hillsborough Stadium soccer tragedy?

26. What did Yves St Laurent say would be his basic colour for 1968, in protest against the Vietnam War?

27. What did Czechoslovakian student, Jan Palach, do to himself in January 1969 to protest against the Soviet occupation?

28. The famous US spy plan of the 60s, one of which crashed in the USSR in 1961, was finally withdrawn from service this year. What was its name?

29. Which names match the acronyms? (a) WITCH; (b) NOW; (c) SCUM; (d) SOS.

30. Which document, before 1967, contained the words: "Aboriginal natives shall not be counted."

31. Which 35-year-old with 15 arrests on his record became the youngest person to win a Nobel Peace Prize in 1964?

32. Which supply line ran from North Vietnam into Laos and then into Vietnam?

33. At the Mexico '68 Olympics an Australian finished second in the 200m sprint. He joined the two other place getters, both Americans, in a black power salute. What was his name?

34. Andy Warhol's art factory created many 15 minute sensations. By accident it also produced one of America's most enduring rock 'n' roll performers. Who was he?

35. The Yippies created chaos at the New York Stock Exchange in 1968 by throwing something at the traders on the floor. Who did they throw?

36. Who sang: "People try to put us down. Just because we get around/ Things they look awful cold/Hope I die before I get old."

37. Who said: "The radicalism of the 60s became the common sense of the 70s"? (a) Richard Neville; (b) Tom Hayden; (c) Gay Palmie Greer; (d) Gough Whitlam.
to dissociate her perspective from that of local do-gooders who are necessarily committed to that sanitised vision of Aboriginality. Such people naively suppose they know what Aborigines need (and need to leave behind); they cultivate and promote Aboriginal people who agree. Her distance from do-gooders allows her to see how they fit into Brindleton's tensions and solidarities, and how they support what she calls hegemony in the ' unholy alliance' mentioned above. But is there a political alternative to do-goodism? Or is the alternative merely to do nothing but observe that the flourishing of some Aborigines is part of 'enlightenment' s wider failures?

In fact, Cowlishaw does not find it so easy to differentiate her views from 'enlightened', stirring and do-gooding blow-ins.

One of the qualities of Brindleton Aborigines which whites find most abhorrent is their perceived aggression and violence (directed, as she points out, at each other). One of the difficult things about being even a little 'pro-Aboriginal', according to Cowlishaw, is that other whites force one to defend or to explain away such qualities.

Thus do-gooders will explain at some-what tedious length that the bad behaviour is caused by certain bad experiences: that drinking and petty crime are the result of boredom and depression; that the Aborigines should be helped to overcome feelings of inadequacy and low self-esteem and that the grant (for secondary pupils) is one element in the solution.

Yet this is precisely what Cowlishaw does: "the inspiration and the justification for both drinking and domestic violence came originally from the white man, and have been sustained in conditions of dependency." And:

"This violence is in turn a response to the violence which has been endemic in the controlling of Aborigines since the first settlement. It began with killings, and continued with the violence of the Aboriginal Protection Board, reserve management and police intrusion. The fact that police must now be called frequently to stop blacks hurting each other is a final ironic tragedy."

Indeed, and even more ironic that recommended changes in police procedures might also reduce the rate of Blacks' suicide.

Cowlishaw, for all her irony about do-gooders, privately admits that, unavoidable, she is one. What makes her book valuable is her (intended or otherwise) demolition of the illusion that perhaps cannot, as activists, afford to acquire her sense of the irony and the tragedy of both the oppositional culture and its 'respectable' but politically circumscribed alternative.

But, for me, to celebrate this irony would be to find solace in what is really only the uneasy expression of an impossible detachment. There is a tough-minded wisdom in Cowlishaw's book, but it is not an enabling knowledge.

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