FROM THE BESTSELLING AUTHORS
OF THINGS BOGANS LIKE COMES A BOGANOMICS
INSTITUTE APPROVED STUDY OF ALL THINGS BOGAN.

For the first time ever, the general public has access to an in-depth historical, sociological, geographic and cultural investigation that traces bogan culture back to society’s very foundation and identifies prototypical and stereotypical bogans through time.

From the prehistoric bogan, with a proclivity for shiny things, to the 21st century bogan, commonly clad in garish garb, sporting an epic spray tan and holding their nationalism close to their chest (or tattooed on it), all is revealed!

- HISTORY • GEOGRAPHY • ECONOMICS • MARKETING • POLITICS
- THE TRASHMEDIA KRAKEN • MUSIC • TELEVISION • FASHION
- FOOD AND DRINK • THE INTERNET • PSYCHOLOGY

Each impacts on the modern bogan and each has been dissected by our boganologists with scathing detail and incredible insight. BOGANOMICS is an important book for all Australians (bogan or non-bogan) as understanding is a bridge to unity. Read this maxtreme study to broaden your knowledge … or to laugh … a lot.
INTRODUCTION

Thursday, 22 June 2006
Location: QV retail complex in central Melbourne
A queue hundreds of bogans long snakes its way up and down the walkways of the complex, doubling back on itself in open spaces wide enough to allow the bogans to do so. A Krispy Kreme doughnut store has just opened in the building, and the bogan is queuing for up to three hours to take advantage of the free introductory doughnut promotion that the store is running. Three hours in a queue, for a $3 doughnut.

Early April, 2006
Location: Chapel Street, Prahran
Lucky Coq opens. A bar, built on the site of the venerable rock venue The Duke of Windsor, dedicated to large biceps, short skirts, overpriced alcohol and underpriced pizzas.

Wednesday, 30 September 2009, 8.30 p.m.
Location: Lounge rooms the nation over
Over two million bogans tune their televisions to Channel Nine to watch Hey Hey It’s Saturday – a show that was cancelled twelve years earlier because not enough bogans were watching. And it’s Wednesday.

Thursday, 3 December 2009
Location: QV retail complex in central Melbourne. Again.
Ed Hardy opens its own Vodka Bar and Rockstar Bowling. Bogans queue around the corner to get in and listen to loud thumping noises and dress in garish colours.
Coca-Cola, tired of being absent or a bit-playing failure in the booming energy drinks market, re-releases its Mother energy drink. The flavour is slightly altered. The packaging contains words like ‘double the hit™’ and ‘heaps of energy™’. And it is twice the size of its former self and its competitors. Three years later, Mother controls 24% of the $120 million energy drink market.

Hey Hey, It’s Saturday having completed its run of ten Wednesday screenings and ten Saturday screenings, is cancelled, as bogans realise that it was never any good in the first place.

Ed Hardy Vodka Bar and Rockstar Bowling renames itself. To Rockstar Bowling.

Ed Hardy Australia, having clad one too many bogans in demure attire featuring horned, sabre-toothed animals, has become passé, and collapses into administration.

Having successfully killed at least 370,000 bogans through induced cardiac arrest, Krispy Kreme begins to run out of clientele and collapses into administration.
Welcome to Boganomics

Boganomics is not a sequel to Things Bogans Like, the inexplicably popular misadventure in amateur sociology that launched a million boats, caused a million dinner-party discussions and likely resulted in a million violent interactions. This is far more profound, educational and important a tome.

It is not about purple suits, large energy drinks, Coldplay or cheap petrol, yet it is, contradictorily, about all of those things. It is quite simply, as the subtitle suggests, a textbook – the science of all things bogan. Having spent over two years rigorously indexing and logging incidences of the national bogan footprint, we at the Boganomics Institute decided that we needed to look deeper. We had to stop discussing the ‘what?’ and consider the ‘why?’. Although ‘what the?’ seemed to be the inevitable conclusion to much of our more detailed research.

And so began the journey that became the book you now hold in your hands. What began as an analysis of bogan spending habits – hence the title – rapidly metamorphosed into an uncontainable behemoth, as it became apparent that the bogan scourge had infiltrated almost every facet of Australian life. So while we can categorically state that this book will offer an explanation of the appeal of all things ‘limited edition’ and/or ‘platinum’ to the bogan, we also attempt to deconstruct how the bogan manages to convince itself that it is Doing It Tough while simultaneously purchasing a 60” LCD screen on 48-month interest-free terms from Harvey Norman. Why it considers gambling to be the apotheosis of all money-making strategies. Why it is that the bogan feels entitled to negatively gear its third investment property while happily complaining about refugees being flown to Sydney for a funeral.

Inevitably, when exploring the evolution of anything you have to start at the beginning. It is just logical. And we are
all for logic so we look at where the bogan came from, who its progenitors were, and where our shared ancestry begins. The answers may shock and surprise. But answers are hopefully what you will find, and when you look out your window to see people queuing to access tickets to a stage show ‘telling the story’ of a dead musician by performing inferior covers, or your favourite local pub is bought out, converted to a ‘pizza bar’ and stocked with under-dressed, over-melanin-ed ‘socialites’, you will recall their explanation in these pages. If someone famous like Nelson Mandela or Oprah Winfrey didn’t say ‘understanding is a bridge to unity’ then they should have because bogans need new tattoo sayings. *Boganomics* is the bricks and stanchions of that bridge for all bogans and an important sociological exploration for non-bogans. Read this book to broaden your knowledge, pass the time with many pretty graphs, pictures, charts and diagrams, as well as the occasional activity to help you on your way, and immerse yourself in the science of things bogans like. It might help you sell stuff, or get on better with your in-laws. Hopefully it will provoke debate, dissension and the occasional laugh.

It may, in fact, kill fascists.

*Intravenous De Milo, Enron Hubbard, Michael Jayfox, Flash Johnson, Hunter McKenzie-Smyth and E. Chas McSween.*

*Dublin Trieste Paris*
1 HISTORY
The bogan is not a recent phenomenon. In its many forms and incarnations, the bogan has been around since the dawn of time. It has gone by many names — *homo boganus, mobile vulgus, el bogo* and *la bogue* to name a few — and many faces. But the annals of history are filled with peoples who bear the unmistakable mark of the bogan: an aversion to hard work; an inability to take responsibility for their own failings; a relentless desire to do everything on a leviathan scale; constant searching for shortcuts; overconsumption of resources; tendency to resort to anger and violence; and a penchant for garish fashion and crude sexploits.

The bogan hasn’t always resembled the creature which menaces Australia today. The twenty-first century bogan is a sort of superbogan — the terrible culmination of thousands of years of evolution (or devolution, depending on your perspective). Just as humans evolved over millions of years through the process of natural selection, the bogan too has undergone a (slow) transformation since its emergence 30 000 years ago.

Rather than survival of the fittest, however, the bogan’s story is one of survival of the loudest, laziest and most obnoxious. This might seem to fly in the face of evolutionary theory, but the bogan has always defied logic and science. In its various manifestations the bogan has been present across civilisations and epochs; a kind of cancer exhausting resources, destroying culture and undermining order. Throughout all of this it has contributed precious little to the sum of human knowledge, proving a constant impediment to progress and doing its best to destroy all that is beautiful, tasteful and aesthetically pleasing in this world.

This is the history of the bogan.
Ancient history

The bogan’s story begins some time during the middle to upper Palaeolithic era, the period termed by historians and anthropologists as ante-historique. The earliest anatomically modern humans, *Homo sapiens*, emerged out of the earlier members of the genus *Homo* about 200 000 years ago in Africa. Around 70 000 years ago, these early humans are believed to have migrated out of Africa, subsequently spreading throughout Asia and, later, Europe. However, parts of these continents were already habited by an earlier member of the genus, *Homo neanderthalensis*. Between 70 000 and 30 000 BCE the two races coexisted, then the Neanderthals suddenly disappeared around 30 000 BCE.

Why did this happen and, more importantly, what in science’s name does this have to do with the bogan?

Fortunately, the groundbreaking work of pioneering boganologist Pierre Yoplait provides an answer to both questions. Yoplait asserts that the Neanderthals interbred with the *Homo sapiens*, resulting in the Neanderthals’ extinction and permanently altering the human genome. Yoplait posits the tantalising theory that this genetic transformation heralded the origins of a new subspecies, *Homo boganus*. Unlike the more dominant *Homo sapiens*, *Homo boganus* were generally shorter in stature, orange in hue and had smaller brains, making them more prone to anger and violence. Males of the species are believed to have had disproportionately large biceps and a highly carnivorous diet, while the females were smaller and more frail than their *Homo sapiens* equivalent, and more inclined towards hoarding shiny things.

From here the trail of the bogan goes cold for a while, as human beings reached what anthropologists call ‘full behavioural modernity’. By this stage the human brain had fully developed, exhibiting abstract thinking and problem-solving abilities, while human beings began displaying so-called cultural universals.
including the use of language, the creation of sophisticated tools, the practice of music and figurative art, and the customs of burying the dead and religious worship. Early humans were hunter–gatherers, living in small nomadic groups and relying on most members of their primitive societies to forage for edible plants and animal carcasses, and to hunt for fish and other animals. It is believed the early bogans lived peacefully among these communities, unable to band together with other bogans due to their itinerant lifestyles and unable to be lazy or overly disruptive due to the overwhelming need to hunt for their own dinner and provide for their mates if they wanted sex that night. Still, archaeologists have found evidence of emerging behavioural differences between early bogan and early man, such as unusual distributions of crude, gaudy jewellery and head injuries found across burial sites in select parts of Upper Palaeolithic settlements.

Between about 9500 and 3500 BCE the human race entered a major period of change known as the Agrarian Revolution. During this period humans gradually transformed from transitory hunter–gatherers into members of sedentary societies with domesticated agriculture. This transformation was to have a profound impact on human development, allowing for the formation of urban settlements, the advent of specialised labour diversification and the development of technology, art and culture.

The Agrarian Revolution also played a key role in the development of the bogan. Whereas in the past the constant need to hunt for one’s dinner, protect oneself and one’s mate left precious little time for being lazy or obnoxious, now, for the first time in human history, a stable food supply and labour diversification meant that some members of the community could live off the hard work and innovation of others. The very early bogan was happy to oblige, quickly finding others like it in these developing communities with whom it could complain about, and blame its failings on, the more productive members of their community.
Gradually, the division of labour also meant that the more talented people in a community were able to specialise in what they were good at and, in some cases, receive recognition for their talents. This would force those less talented members of the community to seek other means to stand out, resulting in the early bogans becoming more concerned with their appearance, more self-centred and generally more intolerable.

From around 3500 BCE early urban settlements gradually developed into flourishing civilisations with complex political structures, social hierarchies and thriving cultures. In regions such as Mesopotamia, the Nile Valley, the Indus Valley, pre-Columbian America and early dynastic China, stability and human endeavour spawned major developments in art, science, technology, mathematics and medicine. But these cradles of civilisation also aided the ongoing evolution of the early bogan, who increasingly made its presence felt. Boganology and bogapology are still relatively young and emerging disciplines, with entire epochs of human history yet to be researched or studied at all. But even a
A cursory glimpse at early human civilisation reveals telltale signs of the developing bogan menace, including widespread contempt for the environment, the prevalence of conflict and an obsession with building big things.

One of the few early civilisations to be studied by boganologists is that of Ancient Egypt. During the period of the Middle Kingdom (2125–1550 BCE), working on the pyramids was akin to going to work in the mines, with pharaohs spending ridiculous amounts of money to help guarantee their entry into the afterlife. Early Egyptian bogans returned to Thebes from building the pyramids to blow their copper pieces on sick new rims for their chariots or a night on Egyptian-made Mesopotamian-branded beer and African slave girls. A low-cost chariot service sprang up to ferry early bogans to the pyramids, where they posed for papyrus scrolls that featured the bogan patting the Sphinx and holding up the Great Pyramid.

By the time of the Roman Empire, centuries of peace and stability had allowed the early bogan to grow lazier and more obnoxious than ever before. Historian Polybius refers to them as ‘mobile vulgus’ or, for those whose Latin is a little rusty, ‘the fickle crowd’. We owe most of what we know about the Roman bogan (henceforth, ‘brogan’) to another pioneering boganologist, Maxamillion T. Reme. Reme likens the late Roman Empire to ‘ze golden age of boganity’ and has written extensively about the brogan and its role in the decay and fall of Rome.

Brogans lived mostly outside of Rome in sprawling McVillas, only coming into the city to visit the Forum to buy slaves (the brogan wanted as many slaves as possible), garish tunics and sandals; to complain about immigrants from provinces driving up the prices of grain and property; and for entertainment. With the legions usually away fighting barbarians or trying to recover lost standards, the emperor and senators were wary of the brogan and tried to keep it happy and distracted by offering a variety of entertainment. While it shunned the classics of Homer, Virgil, Ovid and Livy, the
brogan enjoyed watching crude comedies at the theatre, such as those starring Charlius Sheenius; engaging in ill-informed gambling on horse and chariot races at the Circus Maximus; and watching gladiators, slaves and wild animals slaughter each other at the Colosseum.

The gladiators were incredibly popular with brogans. They appeared in Latin trash magazines and made appearances at social engagements with their glamorous partners. According to Roman historian Tacitus, the most famous gladiator of all was Brendonius Fevolius, the only gladiator to wreak more damage outside the Colosseum than inside it.

In 476 CE, the Roman Empire (at least, the important part) fell to invading barbarian tribes. While historians have put forward countless theories as to the reasons for this (all wrong), Max T. Reme sums it up in the introduction to his groundbreaking work _Not Your Bro, Man_: 'It voz ze brogans, ztupid.' Over the 200 years or so leading up to Rome's fall, brogans gradually grew in numbers and influence until they outnumbered all other Roman citizens. Besides slowly destroying the Roman language and culture, and drawing the Roman numeral X everywhere, brogans required more and more of the empire's resources be thrown at them to keep...
them happy. This, combined with the brogan’s elaborate methods of tax avoidance — rendering the empire’s coffers empty — left Rome’s borders unprotected, allowing lots of angry German dudes to barge in and slaughter everyone.

The Middle Ages

The fall of Rome was an epochal event, heralding the end of classical antiquity and plunging Europe into the Dark Ages, a period of economic disarray, cultural degradation and generally bad stuff that lasted for hundreds of years. The fall of Rome also proved a cataclysmic event for the evolving bogan. Without the protection and assistance of the Roman state, early bogans were once again forced to fend for themselves. Proving to be bigger fans of watching blood sports than taking part in them, they fled their McVillas in terror and scattered across the barbarian-ruled kingdoms of Europe. During the next 500 years, boganic tendencies were forced to take a back seat to conflict and chaos. Then, just as monarchs like Charlemagne and Alfred appeared to restore order and give the bogan some breathing space, Vikings began raiding and trying to cut the bogans’ heads off.

As the Dark Ages gave way to the Middle Ages, the bogan found relief in God … well, sort of. Across time, the bogan has never been particularly pious, but it occasionally embraces religion when it suits it. With the Catholic Church and the papacy increasing their power and providing some degree of unity and order in an otherwise troubled time, the bogan once more sought refuge in Rome.

In 1096 Pope Pius II called on western Christendom to embark on a crusade to save Jerusalem from Islam. Greedily eyeing off the promised forgiveness of its many sins and the opportunity to pillage the Holy Land and make its fortune, the bogan signed up faster than an Arts student enrolling in Postmodern Literature 101.
Leaving the crusades with a fatter wallet and a new-found hostility towards Muslims that would last until the present day, the bogan returned to a period of relative peace and prosperity. Northern Europe was becoming increasingly urbanised, the populations of most major cities attaining levels they would not reach again until the nineteenth century, while stability made possible a number of human achievements including the Magna Carta, the works of Dante, the Cathedral of Notre Dame, scholasticism and the invention of gunpowder. After years of hibernation, the bogan was finally reawakening. But then, in the early fourteenth century, it all went decidedly pear-shaped once more. First the Great Famine then the Black Plague decimated Europe, wiping out half of the population and sparking another long period of social unrest and perennial warfare, epitomised by the Hundred Years War (1338–1453). The bogan would have to crawl back into its hole and wait a little longer for its day of glory.

During the early modern period, three major events transformed the world the bogan lived in, with varying ramifications for it. Emerging in the mid-fourteenth century, the Renaissance was a cultural movement that transformed how Europeans thought and this marked the shift from the Middle Ages to the modern era. It began in Florence, Italy, and featured the intellectual and artistic contributions of such famous names as Leonardo da Vinci, Michelangelo, Machiavelli and Raphael. Partly thanks to the invention of the printing press in 1440 — which would eventually allow the modern bogan to buy box sets of *Twilight*, that trilogy by the dead Swedish guy and other books that have been adapted from successful motion pictures — the movement gradually spread throughout Europe during the fifteenth and sixteenth centuries, spurring major developments in philosophy, art, politics, medicine and science, and indirectly influencing authors like Cervantes, Shakespeare and Milton.

The bogan played absolutely no role, nor did it show anything more than the most fleeting interest, in any of this. Of only
marginally more interest to the bogan was the other major intellectual development of the age, the Reformation. While it loathed theology, the bogan did not like its local priest after he told it off for stealing from the collection plate; therefore, the bogan was initially in favour of the Reformation. But when it realised that as a Protestant it couldn’t do even more things it wanted to do, the bogan threw its support behind the Counter-Reformation, only to lose its zeal again as Europe descended into years of religious wars, culminating in the Thirty Years War (1618–1648).

The final major development of the early modern era was of the most interest to the bogan. After the fall of Constantinople to the Ottomans in 1453, Europeans were forced to find new trade routes to Asia, launching what would later be called the Age of Discovery. Being a generally myopic and inward-looking creature, the bogan cared not for development in navigational instruments, maps and sailing techniques, the discovery of the Americas or the
voyages of Vasco da Gama. But this soon changed as the fabulous wealth brought back from the New World transformed Europe, ushering in a new Age of Commerce. The establishment of trading posts and, later, colonies across the New World saw an explosion in international trade and, gradually, the development of banking, insurance, paper currency, stock exchanges, listed companies and economic theory to support it. More immediately, this resulted in far greater supply and easier access to a whole range of new products the bogan hadn’t realised it needed, including exotic spices to increase sexual performance (the erectile dysfunction nasal spray of its day), expensive pottery and silks, oriental wall hangings and new foodstuffs like coffee, cocoa, potatoes and corn. Much to the bogan’s chagrin, the Portuguese also brought back the chilli, which would prove to be the bogan’s nemesis at eateries and restaurants for the next 400 years. While it went unnoticed at the time (as it still is today by the bogan), this period also saw Willem Janszoon discover a new island south of New Guinea in 1606. In 1644, another Dutchman, Abel Tasman, charted the east coast of this island, later naming it *Nova Hollandia*.

**Modernity**

The next major movement to shape human history — but rather bypass the bogan — was the Enlightenment. Emerging in the coffee houses, salons and debating clubs of Paris, London and Amsterdam, the Enlightenment was a philosophical, political, cultural and scientific movement centred on reason and rationality. It questioned traditional structures and morals, urging ideas of freedom, democracy, secularisation and, ultimately, revolution. The bogan has long resented intellectualism and had no time for Voltaire, Rousseau, Kant, Montesquieu or Locke. But when the Enlightenment culminated in revolution in America and then France, *la bogue* quaffed a few bottles of Burgundy red and
stormed the Bastille, not for liberté, égalité or fraternité but to loot and pillage. However, it quickly lost its revolutionary zeal when Jacobins and Girondins started trying to decapitate it as the revolution descended into the Terror. By the time Napoleon threw the continent into war once again, Euro-bogues tossed away their berets and fled across the Channel to England.

By the turn of the nineteenth century, most of the world’s bogan population suddenly found itself in Britain. As history would have it, this proved a rather fortuitous time to be in Britain, which became the United Kingdom in 1801 after the short-lived union with Ireland. With the rest of Europe decimated by the Napoleonic wars and wealth streaming in from its colonial possessions around the world, Britannia was on the cusp of its Victorian golden age, when it became the most powerful nation on the planet.

Around this time Britain was also the stage for one of the most important historical developments in the history of mankind and one which would play a vital role in the evolution of the bogan: the Industrial Revolution. Between the late eighteenth and mid nineteenth centuries, a series of inventions and discoveries transformed Britain from manual and animal-based production into an industrialised economy. Major developments in textile manufacturing, coal mining, steam power, iron founding, transportation and machine tools fundamentally transformed the way humans worked and lived. Spreading through Europe and North America and later resulting in the inventions of steel, electricity, the internal combustion engine and the production line, the Industrial Revolution led to an unprecedented improvement in living standards for all people, beginning two centuries of gradually increasing average incomes and population growth across the developed world.

These changes would have profound implications for the bogan. Slowly increasing wealth would allow the bogan to spend money on things it didn’t need, while the development of machines and tools would increase leisure time and allow it to be lazier and
more inactive than ever before. Advances in manufacturing would facilitate the production of processed foods and gaudy homogenous fashions, while the invention of the engine would result in high-speed, fossil-fuel-guzzling recreational vehicles. Finally, the harsh conditions endured by many during the Industrial Revolution would drive improvements in labour practices, leading to the formation of trade unions and the expansion of government welfare, all of which the bogan would learn to exploit for its own selfish needs.

The history of the bogan in Australia

This is all very interesting, oh learned author, but then why didn’t the bogan end up drinking warm beer and tea, eating roast beef and crumpets and whingeing about the weather in the UK? Well, dear reader, there was still one more major upheaval for the bogan to overcome: the great bogan diaspora. In what is still one of the great unexplained mass migrations in human history, large numbers of bogans waved goodbye to the cold climes of Britain
and Ireland and set sail for the antipodes, to the recently settled colony of New South Wales, and later, all the others. Our understanding of this monumental event is still limited. What we do know we owe to the work of bogan migration expert and part-time alpaca breeder Sir Francis Sidebottom II. Sidebottom, who also invented the teabag, breaks down the bogan diaspora into three groups or phases. The first were convicts, mostly petty criminals from the cities of England, Scotland and Ireland. Of the approximately 161,000 convicts who travelled to Australia between 1788 and 1868, Sidebottom completely arbitrarily estimates that over 40 per cent were bogans, going some way to explaining the modern bogan’s love of stealing bar mats, street signs and other items for their home bar. The second group, according to Sidebottom, was a large number of intoxicated bogans who, on their way to a buck’s night in Austria, boarded the wrong boat. The final group travelled to Australia during the mid-nineteenth century, either to make their fortune during the Victorian gold rush or to flee the potato famine in Ireland. The former accounts for the disproportionately high number of bogans in this author’s home state, Victoria, while the latter explains the modern bogan’s annual habit of pretending not to hate Guinness, wearing green and trying to glass c***s. Together, these distinct but similarly obnoxious groups of bogans formed the direct ancestors of the modern Australian bogan.

Contrary to most modern bogans’ beliefs, Australia was not discovered by Captain James Cook in 1788. As we’ve already seen, Dutch explorer Willem Janzsoon was the first European to set foot on the continent in 1606, but he and subsequent Europeans were unimpressed by the lack of (discovered) resources or other Europeans to trade with, and Australia was left alone for a time.

In 1770 Cook discovered the east coast of Australia while searching for the mythical southern continent, Terra Australis, which — he’d overheard at his local one night — was filled with hot mermaids horny for British guys in uniform. Seventeen years
later the British government decided to beat other European powers to it and establish a colony in Australia.

In 1788 Captain Arthur Phillip landed the First Fleet at Botany Bay, but when this proved unsuitable he instead landed at Sydney Cove, where he established a penal colony (when bogans learn this at school they usually snigger at the word 'penal'). Contrary to another bogan misconception, Australia was not inhabited by 'a few abos' at this time; rather, it contained up to 500,000 Indigenous people whose ancestors had been on the continent for somewhere between 40,000–60,000 years. (Bogans refer to this time as the 'dreamtime' or BC — Before Cook.) During the next century, European diseases and conflict would reduce this Indigenous population to less than 50,000.

Early convict-populated Australia was a harsh, unforgiving place for the bogan. Convicts were treated brutally by their British overseers and only 20 per cent of them were women, resulting in many frustrating nights at the Ball & Chain and a high number
of glassings. Boganologists suggest that this goes some way to explaining the modern bogan’s attitudes towards women.

The severe conditions in the early settlements led many bogans to resort to crime and corruption, culminating in the Rum Rebellion of 1808, where the notorious New South Wales Corps deposed then Governor William Bligh (of HMS Bounty fame) when he tried to crack down on their illegal rum-smuggling activities. This would set an early precedent for bogan uprisings: where other famous uprisings were fought for independence, workers’ rights or suffrage, bogans fought for rum.

In future years, bogans spread across the land, inhabiting the ‘outback’ which it now eschews, but covets the idea of. Governor Macquarie sent explorers into Australia’s vast interior, establishing the first inland city at Bathurst, which would later become a bogan place of worship. It was near Bathurst in 1851 that Edward Hargraves found a speck of gold in a waterhole, sparking the next chapter in the story of the bogan.

The discovery of gold transformed the fortunes of early Australia. Discoveries in New South Wales were soon dwarfed by

‘Twiggy’: the bogan’s favourite Forrest since Gump.
those at Ballarat and Bendigo, and Victoria was quickly gripped by
gold fever. Coming shortly after a global depression and the early
success of the Californian gold rush, the Victorian gold rush lured
immigrants from all over the world; 370 000 arrived in 1852 alone.
Being huge fans of get-rich-quick schemes, bogans from all over
Australia and beyond were lured by the promise of instant wealth.

While a few made their fortunes, working on the goldfields
was less glamorous for most. Camps were overcrowded, conditions
were cold and damp, and disease and crime were rife. Finding
gold was difficult, requiring hard work and a lot of luck. Bogans
expecting to find giant gold nuggets walking home from the pub
soon became irritated and angry. They quickly found convenient
scapegoats and a channel for their anger in the 40 000 Chinese
miners who had also travelled to the goldfields. Unlike the bogan,
the Chinese didn’t spend all day at the pub quaffing cheap rum and
they were well known for their work ethic. Scared of competition
from those prepared to work harder than them, the bogan first
threatened and bullied the Chinese, and, when this didn’t work,
they loudly lobbied the government to expel the foreigners. Bogan
miners also became angry at the licensing fees they were forced to
pay the government which left little money for boozing, gambling
and working out.

Tensions soon boiled over, culminating in an organised rebellion
by bogans in Ballarat who built a piss-weak stockade, unfurled a
flag with only the Southern Cross on it and were promptly crushed
by proper soldiers, resulting in 28 deaths. The Eureka Stockade, as
it is popularly called, has since been mythologised by unionists,
nationalists and bogans who all characterise it as a struggle for
democracy and human rights; as the very ‘birth of Australia’. In
reality, the rebellion was a bunch of angry bogans who were jealous
of Chinese workers, didn’t want to pay tax and wanted free land.
The Southern Cross continues to be a symbol of ‘Aussie pride’ and
immense racial intolerance for bogans today; it is likely to be the
last thing you see on a bogan’s tattooed bicep before it glasses you.
The gold rush spurred an economic boom that lasted for 40 years, improving greatly the bogan's standard of living and allowing it to buy things it hadn't known it needed. The boom peaked during the 1880s, culminating in a speculative land boom late in the decade. Bogans who had made mad cash during the gold rush eagerly embraced this boom and the great bogan dream of owning as many houses as possible was born.

With Melbourne suddenly one of the richest cities in the world and property prices expected to rise forever, nothing could possibly go wrong. Yet, in 1891 the land boom ended abruptly, sending sixteen banks and 133 companies into bankruptcy, leading to the Australian banking crisis of 1893 and depression of the 1890s. This was completely different to today and should not be viewed as a parallel of any sort. Definitely not.

Depression hit the bogan hard and many found themselves out of work, leading the nascent trade union movement to complain that the Chinese were taking their jobs. This would result in the Immigration Restriction Act of 1901; one of the first pieces
of legislation passed by the new parliament after Federation, it restricted immigration to people of European origin.

The Commonwealth of Australia was born on 1 January 1901 when the six states were federated under a single constitution. Widespread nationalist sentiment led the bogan to greet this event enthusiastically, but its interest in the political structure of the country soon dwindled when it realised that Federation made little material difference to its wellbeing. It should be noted that despite never having seen or read anything about the Australian constitution, the bogan will frequently claim that things it doesn’t like are ‘unconstitutional’. When pushed on why this is the case the bogan will invariably look down and mumble something vague about the ‘first amendment’ and ‘paying taxes’.

The first decade of the new century was relatively uneventful but beneficial for the bogan, as the growing manufacturing and agricultural sectors provided jobs and boosted incomes. This changed dramatically in June 1914, when the assassination of Archduke Franz Ferdinand of Austria sent Europe spiralling into the Great War. Two months later Britain declared war on Germany and Australia was enjoined. The war was greeted with enthusiasm by bogan and non-bogan alike, and such was the demand to enlist that many enlistees were turned back. Despite far more significant and telling contributions on the Western Front and in the Middle East, the Australian involvement at Gallipoli in 1915 is remembered as the most historic of the war. As part of a campaign to capture Constantinople, the capital of the Ottoman Empire, the British organised a joint campaign with French plus Australian and New Zealand (ANZAC) troops to take the Gallipoli Peninsula in western Turkey. Intended as a swift operation, the campaign failed due to poor planning, bad luck and the unexpectedly fierce Ottoman resistance; after an initial slaughter it turned into a bloody eight-month struggle that took almost 9000 Australian lives and ended in retreat and failure. Today the modern bogan celebrates this historic military campaign by travelling to Turkey, getting trashed
and trying to root other bogans before passing out on the graves of fallen soldiers.

By the time the terrible war ended with the Paris Peace Conference in 1918 and the Treaty of Versailles in 1919, some 400,000 of the nation’s five million people had served, with 60,000 killed and 156,000 wounded.

After the horror of war, the 1920s were a peaceful and relatively prosperous period for the bogan. With the economy continuing to develop and governments spending big on civil projects like roads, railways and the Sydney Harbour Bridge, the bogan’s life was slowly changing for the better. An increasingly consumerist culture saw the introduction of products which made the bogan’s life easier, including the radio, gramophone, toaster and the model T Ford (the Holden Commodore wasn’t invented for another 30 years). However, this all came to a grinding halt in 1929 when the Wall Street crash sent the US and the world tumbling into the Great Depression. Due to its dependence on agricultural exports like wool and wheat, Australia was hit particularly hard by the Depression.

This was a devastating time for the bogan. Skyrocketing unemployment — almost 30 per cent in 1929 — led most to live in abject poverty and sent many to wander rural areas in search of work. Bogan demographer Barry Pepper believes that this total lack of idle time sent bogan numbers falling to their lowest point since settlement. Those who did survive sought refuge in sport, cheering on the heroics of Don Bradman and Phar Lap. The latter’s death in 1932 led bogans to claim that the horse was poisoned by the Mafia, one of the first recorded instances of bogan conspiracy theories.

Then, in 1939, just as the country was recovering from the Depression and bogan numbers were picking up, events in Europe were to again take precedence as the continent entered war once more. Over one million Australians served in the Second World War, fighting the Germans across Europe, the Middle East and Africa, as well as the Japanese throughout the Pacific. The horrific conflict,
which claimed another 39,000 lives, would mark the low point for the bogan.

The postwar period was a bountiful one for the bogan. Under Australia’s longest-serving prime minister, Sir Robert Menzies, surging migration and a baby boom, major expansion in the manufacturing sector, strong spending on public works like the Snowy Mountains Hydroelectric Scheme and a sharp rise in housing construction underpinned a twenty-year period of prosperity and full employment. The bogan suddenly had more disposable income than ever before and, following the introduction of commercial television in the late 1950s, much higher exposure to advertisers imploring it to buy their products. The bogan happily acquiesced, spending large on new Holden cars, a growing array of domestic appliances it didn’t know it needed and copious amounts of hair product.

The period also witnessed a boom in house construction, with home ownership rising from 40 per cent in 1945 to over 70 per cent by 1960. Unable to afford to live in the inner city and unwilling to compromise on its dream to live in a seven-bedroom McMansion with a triple garage, the bogan moved into new suburbs emerging on the fringes of cities and promptly complained about the lack of services and the commute time. This process would continue to repeat itself for the next 50 years, with the bogan and suburbia
moving further out, while Holden developed progressively bigger and louder cars to make the commute more tolerable.

Under Menzies, Australia also developed closer political ties with the USA, resulting in Australian involvement in wars in Korea and Vietnam as well as the growing influence of US culture. As US television, movies and music came to dominate the cultural landscape, the bogan’s interest in US film stars, musicians and other celebrities grew, spawning another bustling bogan ambition that would reach its zenith in the modern era: the insatiable desire to be a celebrity.

Also of interest to the bogan at the time was the 1967 invention of the stubby holder and the disappearance of the PM Harold Holt — who, in the bogan’s ill-informed opinion, had clearly been abducted by a Chinese submarine. In 1972 Australia elected its first Labor prime minister in 23 years, Gough Whitlam. Whitlam was initially popular with the bogan when he introduced fee-free university and universal health care, the latter causing the number of sickies and back-related workplace injuries to soar. But by the time Whitlam was dismissed by the governor-general in 1975, the bogan had lost interest and was too busy watching Homicide and Hey Hey It’s Saturday on its new colour television.
The bogan today

Here we are, then. The fourth quarter. The final straight. The last stage in the bogan’s evolution from innocuous ape to terrible modern superbogan.

During the 1980s Australia entered another period of prosperity, driven by key economic reforms instituted under the governments of Bob Hawke and Paul Keating, including the deregulation of the banking system and the floating of the dollar. This was a decade of corporate excess, rampant consumerism, and cultural glitz and glamour. Computer games, VCRs and home computers became must-have accessories for the bogan, and the rise of junk food and takeaway restaurants changed bogan dietary habits. A stockmarket boom enticed many bogans to ‘play the market’ for the first time, leading many to claim to their friends that they were becoming the next Alan Bond, only to be proved prescient when the stockmarket crash of 1987 sent the fortunes of both plummeting.

In 1989 the Berlin Wall came down, signalling the fall of communism and the end of the Cold War. However, this was overshadowed by another symbolic barrier that tumbled down when Australian cricketer David Boon shattered fellow cricketer Doug Walters’s record by drinking 52 cans of beer on the flight to London during the 1989 Ashes tour. The world was truly changing.

In 1991 the property bubble burst, sending Australia into ‘the recession we had to have’ and proving the end of corporate raiders like Alan Bond and Christopher Skase. But while things appeared bleak, this was far from the end of the great bogan dream. After a tough period in the early ’90s, the economy soon bounced back. Elected in 1996, the Howard Government continued the reform agenda of its predecessors and — better yet for the bogan — showered its subjects with the baby bonus, superannuation contributions and the first-home-buyers’ grant. Videos gave way to DVDs and home theatre systems; televisions got wider; McMansions
got bigger; the growth of the Internet allowed the bogan to keep in touch with celebrity news and surf for porn 24/7; and relaxed credit standards and Gerry Harvey allowed the bogan to take on more debt and buy more things it didn’t need than ever before. But things were only warming up.

From around the turn of the century, surging Chinese demand for Australian resources spurred unprecedented investment into the mining sector and resulted in the greatest resources boom the country had ever seen. After the terrorist attacks of September 11, 2001, reminded them that they didn’t like Muslims, bogans around the country were flown to Western Australia and paid mad cash to hold traffic signs. Incomes and McMansion values continued to increase and bogan numbers grew to record levels.

Realising that its time was at hand, the bogan began baying for more. It wanted to stand out more: it began buying Ed Hardy T-shirts, Louis Vuitton bags and anything containing the word ‘couture’. It wanted to be unique: it named its child Kylee and tattooed the Bhutanese word for ‘universe’ on its arse. It wanted
to be exotic: it travelled to Bali and started drinking Corona with a slice of lime in it. It wanted to be bad: it started watching *Underbelly* and glassed a c*** who cut in front of it at a bar.

In short, it wanted to be maxtreme. And even the global financial crisis couldn’t stop the bogan as Chinese demand for iron ore and coal helped the economy avoid recession and power on. This only furthered the bogan’s belief that it was more awesome and more deserving of awesomeness than other people and nations.

Thus, after 30 000 years of evolution, the bogan’s journey was complete. As it powered down the thrust on its jet ski after singlehandedly exterminating three marine species, it took a rare moment to reflect on how awesome it was.

It had won.

Knowing how the bogan has evolved, it is now necessary to look at the habitat of the new maxtreme bogan and its offspring. Hence the title of the next chapter: Geography.