

RICHLAND and THE "DEPRIVEDS" A Fairy Tale

Chapter 2:

Once upon a time there was a country called Richland. It was made up of many different people — different nationalities, different races, different economic levels. These people lived together very happily under the philosophy — "He Who Works Hard Can Succeed At Anything." This philosophy was very strong and it was believed in by every person in Richland. Thus each person tried, alone, to be good and to work hard.

But each person, alone, did not succeed. Those persons with white skin and especially with white skin and a higher economic level seemed to succeed a lot more than anyone else in Richland. Since everyone believed the philosophy that "He Who Works Hard Can Succeed At Anything" — those who didn't succeed were sneered at as being bad and lazy.

For many years those people at the lower economic levels tried to prove that they too could work hard. But they never succeeded. Finally, some workers met in groups and challenged the philosophy. They agreed that everyone should work hard, but they saw this wasn't enough. They decided to group together and form labor unions. They tried to talk to their employers about succeeding, but the employers fired them. You see, the employers knew that "success" for the unions meant higher wages and better working conditions. And this would cut into the rich people's enormous profits. Of course, no rich person could stand for a cut in his enormous profits.

So the workers had to fight. They recruited other workers to join their unions and went on strike. The rich people hired thugs to beat up the striking workers (just as they hired policemen to keep the workers in their place at home too). The workers fought back. Finally, the workers hurt the rich people's business enough so the rich people cried "uncle" and offered higher wages — to some unions.

In Richland there were still many workers without unions. Those unions which had succeeded became vast bureaucracies. Their leaders soon felt more at home hob-nobbing with the rich people than talking to the workers. As automation came in, unions got smaller and smaller because all they could do was keep jobs for their present members.

The workers and ex-workers and young people who could not find work were allowed to vote for the Richland government. They were not allowed to have enough power so that their vote could get them any real benefits, but at least they could vote. This power to vote made the rich office-holders very nervous. They decided to avoid trouble from the increasing mass of unemployed people by throwing them a big bone. This bone

was called the "War on the Poor."

Richland spent many billions of dollars to make war materials and to fight in another far-away land called Vietnam. Richland also spent billions of dollars on trips to outer space. Richland spent only a few million to "War on the Poor." That was the extent of their concern.

But Richland officials were not taking any chances on getting the poor too involved in fighting poverty. They knew that fighting poverty meant fighting the rich and the Richland government. So the officials made sure that:

1. the rich controlled the "War on the Poor" money, and
2. the money was spent on jobs for the rich or near-rich, and
3. what money was spent on the poor was spent to "improve" them, and
4. even this money was tied up in bureaucratic red tape.

When some members of the poor decided to organize to fight for more than Richland's various "Wars" they were bought off. The officials invented various "Corps" — the Job Corps, the Peace Corps, War on the Poor Councils, to take up the energy of the activists. They let the poor people run for office, too. But the Richlanders knew that even if elected (a very small chance) the poor would have no voice in the government because they were such a small minority of all the elected officials.

One day, an enterprising poor person or two did some investigating. They found that the same men who controlled the Richland government controlled jobs in Richland — they owned the banks, the corporations, the industry, the stores, etc. And they were the ones who invented the philosophy that — "He Who Works Hard Can Succeed At Anything."

The poor people finally caught on: They invented their own philosophy — "Those Who Unite to Fight the Power Structure May Escape From Poverty." They were attacked by everyone in Richland who had succeeded.

From the unions to the officials, to the businessmen, to the politicians — attacked from all sides. After all, if you had jumped on the wagon of success, would you want to be pushed off, or even to make room for the next guy? Those who were hanging onto success by a thread (the workers who would soon be automated out of a job) still didn't see that their children would soon join the ranks of the poor. They stuck to the old philosophy.

Moral: With the philosophy that — "He Who Works Hard Can Succeed At Anything" the rich get richer and the poor get poorer. With the philosophy that "Those Who Unite to Fight the Power Structure May Escape From Poverty" there's hope.



Photo: Lynn Phipps

JOBART Meets The Governor

When Governor Brown left Jack London square by boat to attend the April 15 groundbreaking ceremonies for BART's trans-bay tunnel, some 30 or 40 JOBART demonstrators were there to see him off. The demonstrators were protesting against BART's hiring practices, its treatment of the home owners and tenants it is displacing, and its plans to build an eight foot wall through Richmond.

When the governor arrived at the Square in a large black chauffeur-driven car, the demonstrators crowded up to a picket fence which separated them from his party. As he walked towards the pier amidst news and cameramen, BART representatives and other officials, he looked over toward the fence and saw the picketers. "Let me come over and see my friends," he told his party as he walked over to the fence.

Shaking Mr. Curtis Baker's hand (one of the demonstrators) he asked the group what they were protesting against. "BART

ain't giving us enough for our homes," he was told. "Can't you take this matter to court?" he asked. "These people ain't got the money to go to no court. . . Look at BART. Only one Negro got an invitation to attend these ceremonies today . . . all the people on BART's board is white. How can you support this kind of operation?" was the response. "Are you against BART?" asked Governor Brown. "Sure we's against it," he was told, "when they's operating with discrimination in filling their 8,000 jobs; when they move people like this lady here and don't find her as good a place to go. . ."

"Ever since the beginning of time," the governor told the group "as people come you're going to have condemnation proceedings."

"She has got to be compensated," Mr. Turner, another demonstrator insisted.

"How much do you want? How much do you want?" the governor asked the home owner. "I wants my home," she answered. "She

just wants another place like her home, and just as good. You can't buy a place like that no more with the kind of money BART is paying. . . You (the governor) do everything else you want to. What about this?"

"I want to know what you're fighting for," the governor then told the group.

"BART must pay enough for compensation; it's got to provide job training so's it can hire from the minorities. . ."

"We're working hard on this right now," said the governor. "We're having a meeting on it today in Los Angeles."

Then Governor Brown said, "Listen, I've got to get on to the boat."

"Yeah, you go ahead," the demonstrators told him. "We been waiting on you for 500 years, but you go ahead. You come up from Palm Springs . . . don't have no time here. . ."

"Is there anything right?" the governor asked as he walked away.

A Word To The Wise

THE FLATLANDS urges its readers to express their views on its pages. Articles may present personal opinions about important issues or may describe specific events of interest to the flatland community. Articles which include positive steps which might be taken to improve the situations or problems they describe are particularly welcome.

The following articles represent the viewpoints of individual readers of THE FLATLANDS on the War on Poverty, hot lunches in schools, and unemployment. They do not necessarily represent the viewpoint of THE FLATLANDS Editorial Board.

Where Does Alinsky Fit?

EDITOR'S NOTE: There is a good deal of controversy in the flatlands about whether or not Oakland needs Saul Alinsky. Power for the Poor, printed in our last issue, presented some of the arguments given by those who are anxious to see Alinsky come. The following article represents one section of those in the flatlands who are opposed to Alinsky's coming. The author, Don Warden, is the founder and chairman of the Afro-American Association.

The Los Angeles riots took the nation by surprise. Liberals as well as conservatives were shocked and frightened by the fires, looting and deaths. Since that time hundreds of preachers, politicians, social workers, teachers and recreational directors have been constantly splashed on the front pages of newspapers to promise the public eventual peace and harmony. Sustained peace will occur, however, when and only when money and uncontrolled power are invested in them. Many of these "appointed leaders" are white, who vociferously justify big salaries and political prestige on the basis that they are "close friends" with the poor black masses.

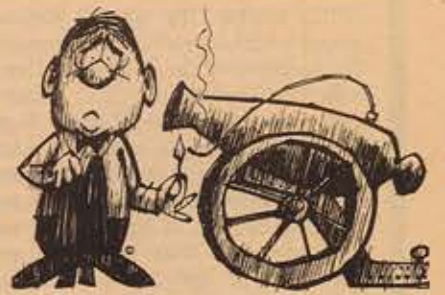
How does one become "friends of the poor black masses" and therefore qualified to lead them?

1. Attend an indigenous church for several weeks. Make it a point to shake the pastor's hand. (It's not necessary to put any money in the offerings.)

2. Join a committee related to civil rights activities, such as JOBART.

3. Castigate the "White Power Structure" and "Negro Leaders" in strong terms.

4. Form a corporation or committee and solicit funds and/or a job from the poverty agencies, white churches and politi-



cians on the grounds that you are involved with the poor directly. White churches and agencies prefer to give money to "White leaders," because of their belief that whites are more competent than Negroes. "Now ain't that a groove?"

5. After paying all previously accrued personal debts, shave, wash, move back to the white community and rejoice that you are debt free, an executive and are making \$12,000 to \$24,000 more than your college peers who were forced to get honest jobs in the open market.

6. Get a few friends from a Negro ghetto; see them in public every now and then.

(NOTE: The above process does not apply to all persons working in the Black community; but viewed as a scientific description and a spiritual prophecy, many are condemned.)

Watts has attracted many of the lazy uninformed and rejects of the white race. Ironically the only real threat to their fraud and deceit is another riot or a

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