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**(GUARD, from page 2)**

tion to their advantage, any groups taking on the Guards, they say, would be inviting destruction.

These same officials indicated, however, they would rather see stepped-up activities by the government and the local communities as a first attempt to prevent disorders. More programs, jobs, social uplift programs, and guidance centers are needed to help reach, communicate with, and solve the problems of Negroes in the ghetto.

Others see any kind of civil disorders as a breakdown in law and order and a threat to local and national security. They strongly recommend large police and guard units, prepared to deal swiftly and effectively with these outbreaks.

These officials, and some private citizens feel the best way to prevent riots is to "contain" the Negro in the ghetto with stepped-up policies of reduced federal support, and more self-help. A kind of separatism is developing in which Negroes are openly refused service in certain public places, or made to feel unwelcomed.

Significantly, more Negroes should be encouraged to join the Guard, was one important recommendation of the President's Commission.

Committee investigators learned that in trouble areas where large contingents of Negroes are in the Guard, there is a better communications between Guard units and troubled communities. The presence of a black man in a military uniform in a riot area seems to suggest to the community a black man can make it in a white world.

Guard commanders also feel that black rioters are less inclined to fight openly with Guard units for fear of hurting their own black brothers. Maybe they feel, the commanders agree, even while fighting the establishment they would really like to be accepted by it. "Since their brothers have, to some extent, let's not destroy it," is the view.

The Negro, in effect, is being used as a shield by the National Guard against his own people. In the minds of many young Negroes with the opportunity to join the Guard, and in

the Negro community, soul-searching questions are being asked about the paradoxical situation.

IN MANY areas however, Negroes are not given the opportunity to join the Guard. Racism and discrimination seem to be more hardcore than the reasons for rioting.

Significantly, not enough real consideration is given to the non-rioters. In effect, all-out war has been declared on rioters, and troubled areas will be the battlegrounds. Many feel that much more should be done to protect the innocent people in the trouble areas.

The Negro, as a civic leader, militant activist, or Guardsman, will play an important role in whatever course of action the summer of 1968 brings. Already many Negroes are finding themselves cast in strange roles as the drama unfolds.

Recommendations from the Advisory Commission, City and State officials, and Negro communities are not being dealt with fast enough to, realize any significant accomplishments by summer.

In the reorganization of the Guard, some Negro officers, especially in Illinois, Kerner's own state, are finding themselves "reorganized out of command positions" and asked to take lesser positions.

In some cases, Negro enlisted men are forced to attend drills outside their communities, which could add to the possible causes of riots.

These irregularities have prompted letters of protest to the governor, the President, and Congress. Representatives of the Urban League in Washington are now taking issue with the problems.

Many cities still contain large pockets of ethnic groups whose attitudes and indifferences towards Negroes border on racism. Their community organizations, powerful and influential interest groups and/or political groups will make it difficult for Negroes to do much more than feel continued frustration.

The course of events for the summer of 1968 will depend then on a wide variety of circumstances, influences, the Negro and the National Guard. In the next few weeks a detailed


**FIGURE THIS OUT!**

LONDON - (NPI)--The incongruity of the South African system of apartheid (separation of the races) became clearly evident recently when South African film actress, Genevieve Waite, fell into bad graces with her government for kissing a Jamaican actor in the British film, "Joanna." Under South African law, interracial romance is forbidden.

The film is a tale of an English art student (Miss Waite) who becomes pregnant during an affair with a black man (Calvin Lockhart). No objection was raised about the pregnancy, but the kissing--that's something else.

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consideration of the attitude circumstances, and events will be analyzed by NPI under the banner "NEGROES AND THE NATIONAL GUARD."  
(Next Week: "A HISTORY OF SEPARATISM")