

Negroes And The National Guard

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NEGRO PRESS INTERNATIONAL

Just as the Supreme Court's 1954 decision on education proved a turning point in the struggle for equality for U.S. Negroes, the year 1965 proved a turning point as the year rioting was used with great impact on the conscious and concern of America.

The Supreme Court decision provided a ray of much needed assurance for Negroes that their dream of equality was still possible.

Two years later, Dr. Martin Luther King, Jr., with his Montgomery, Ala., bus boycott demonstrated an early version of "Black Power," by giving the Negroes of that city a common denominator--protesting an injustice by boycotting the economics of it.

He also gave them the philosophy of "Passive-Resistance," used first by East Indian Leader Mohandas K. Gandhi, against the British in their fight for freedom and independence.

The common denominator, the philosophy, and the success of what happened at Montgomery caught on, and spread like wildfire. Between 1960-5, there were hundreds of protest demonstrations, of a hundred different varieties--boycotts, marches, pray-ins, sit-ins, etc.

By 1965, however, these forms of protest seemed to have lost their effectiveness. Old frustrations returned to haunt the Negro's efforts. During the summer of 1965, a series of a new kind of protesting broke out...rioting. It was not the first time Negroes had rioted, nor was it the first time Negroes and the National Guard confronted each other.

Riots and demonstrations in the past were usually over some local or restricted issue. A simple show of force of police and/or National Guard was usually enough to restore order, but the problem that caused the riot or demonstration went unsolved.

By 1965, a new kind of Negro militancy had developed. The years of frustration and denial, of beatings and brutalization by the police during the marches had produced a brand of Negro who was not afraid of going to jail or facing up

to armed policemen or National Guardsmen. THE IRONY of the situation however, was that these two, the Negro and the National Guard were "victimized." They were forced to confront and do battle with each other over a problem which was not theirs alone to solve.

Riots and other forms of demonstrations develop, for the most part, out of frustration and the inadequacy of Negroes to deal with the long standing and growing social problems that confront them; and the slow pace at which efforts are made by others to deal with them.

It is the responsibility of governments, city, state, and federal to initiate the bulk of the activity to deal with the problems confronting the Negro. They have not adequately done so. This is the heart of the problem. Instead, they have given the Negro community the feeling that they really don't care.

The series of riots of 1965 were not related any more than their basic issues were the same. The impact of those riots was staggering however; it revealed a new brand of Negro, a new method of demonstrating his frustration and impatience, and it produced a force... violence, which had to be dealt with before half the cities of America were burned to the ground.

The tragedy is, all that rioting, all the destruction, the killing, the increased hostilities and everything, has not produced the proper awareness, concern, or willingness to deal with the problem of the races in America; a problem greater than the threat of communism or any other force.

While rioting represents a breakdown in law and order, it should also suggest that perhaps the laws, customs, traditions, and social practices of the country are also violations since they do not serve the interest of all the citizens fairly.

Part IV: "1966-7 WHAT WE HAVE LEARNED"

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(PUDDIN, from page 1)

shorts". There ain't nothin' in the drugstore that will help the shorts.

Start savin' and stop buyin' everything that you can get along without. You can patch up your togs, and your short, and build up a bank account. You can make it without buyin' nothin' new, but you can't get nowhere without some bread. Puddin knows that you can't take it with you, but you damn sure can't go nowhere without it either. Put your bread away, baby, and see how good it makes you feel. It feels a lot better to have a bank account, than it does to have them bad accounts that keep them collectors knockin' at your door. Stash some bread and have more peace in your pad.

Baby, if you stop spendin' for a few weeks, you will get some boss kicks when Whitey hollers. He got to holler, baby, loud, long, and real clear, if you cut his bread off. He will also yell real quick. He will yell before God can get the news.

Cut off Whitey's bread and you cut off his water, baby. When you do that, you will get respect and it won't have cost you a thin dime. Not only that baby, but you will also have some cash stashed and will be able to drive a better bargain.

Stop spendin' until you see their ad in your VOICE. Support VOICE advertisers, so that the VOICE can do more for you, Blood.

Puddin goin' to blow the whistle on Fremont Street next week. Turn up the volume on your hearin' aid so you can hear Puddin good when he blows the whistle, baby.

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