

On Being an Indian In an Alien Society

by Herbert H. Locklear

In speaking with concerned groups of people or to individuals often I'm asked questions as to whether its any more difficult to be "an Indian" in an urban or non-Indian setting than in a community of people who are themselves, Indian.

"Yes," is the natural, easy and I believe the correct answer. But, when that same question is followed-up with "why," the response requires some of the important reasons or the "whys" for a "yes" answer I shall discuss based upon my point of view formed by observation and experience.

First, as it is to most people, being readily identified as a "member or as belonging" is of great importance to an Indian. In an Indian person's own community, identification as an Indian is a natural phenomenon. One does not find it necessary to "beat a different drum" to speak out their identity. In one's natural habitat or normal surroundings the "sense of being" itself give credence to his/her feelings of importance; the feeling that "I am, therefore, I belong."

Instead, the Indian transplanted into an environment where he has not established roots; in a conglomerate of people consisting of many races, languages and ethnic backgrounds has a tendency to look upon everybody as different from themselves. Rarely does this look include the difference of the Indian from them, but the difference of others to themselves. Consequently, reach out to meet others, to explore and familiarize with the new surroundings are stymied. Thus, some Indians in Baltimore for twenty to thirty years, more or less, still refer to North Carolina, the place of their birth and youth, as "down home."

Next there is the reality of comfort in "strength in numbers." For example, an Indian in Robeson County does not need to think whether they are obvious by speech, appearance, mannerisms, or for the most part behavior. The reason, the accepted

mode that "this is the way of us are." However, put that person into an alien society, where their mode is not the usual, then uniqueness is emphasized instead of likenesses. A person in such a situation is far more likely to withdraw into themselves. Soon the feeling emerges that everyone is against them. Then such a feeling needs justification. Usually it is justified by "...they are against me because I'm an Indian."

Now, the Indian person feels alone and protected. He/she then is not the "free spirit" that they once were.

Another important factor is association. How comforting it is to be in the midst of family; relatives; friends; known associates and like-minded people who, as we have said, look and act similar. Also, as we've said, we have an identity, we belong; reassured by the accepting group. In the absence of these attributes, disassociation is more likely to occur. The Indian then begins to avoid associations thereby limiting group affiliations.

This takes a severe toll on the urbanite Indian. Those who once were members and activists in social groups and clubs oftentimes are now withdrawn and non-participatory. Hence, those who were "...raised to go to Church," now are found in their homes on Sunday mornings, instead.

Remember, the answer "yes" was to the question whether it is more difficult to be an Indian in an alien setting. However, it is not impossible; now is the "more difficult" unlikely to be overcome. The answer to being a "good Indian" anywhere, including an urban setting is "awareness." This brings about a sense of pride and self esteem which culminates into confidence. When we have confidence, then we can "overcome."

Awareness begins by coming to a full and active understanding of one's self. In the city, some folks need more help with that in order to help them avoid the conditions as described above.

I believe we are making progress!

THE BALTIMORE EXPERIENCE AWARENESS PROGRAM HELPS WITH IDENTITY

by Herbert H. Locklear



Participants of Cultural Awareness are shown enjoying an evening of "Indianness."

The Indian Awareness Program at the American Indian Center is again coming into "full swing," according to the Program Director, Mr. John Moore, of the Seneca Tribe.

It is our goal in this part of our overall programming to help our children establish and maintain an identity as a Native American, says Barry Richardson, Acting Executive Director of the Center. In discussion with Barry, it seems obvious that he wishes to stress the importance of helping Indians have a good "self-image." He believes that the program participation is necessary since the Indian child's exposure in normal activities do not contribute to the development of an "Indianness" identification.

John Moore reports there are about twenty-five Indian youths in the Awareness Program, with others enrolling weekly. The group meets at the Center on Tuesday and Thursday evenings. Currently they are studying Indian singing, dancing and drumming. Also, instructions in bead work are held. The

children learn about themselves, their history and their important contribution to society by studying contemporary and historical Indian personalities.

Mr. Moore states that their favorite activities are listening to Willie French Lowry's album, "Proud to Be A Lumbee Indian;" and watching the movie "It's Good to Be An Indian; Proud and Free." Mr Moore says that the children will be making their own traditional Indian outfits "...as soon as we are able to raise some money for materials."

Visiting the program and observing the activities, one notices the motivation and excitement of the children. "We are getting ready to dance in our Pow-Wow," one youth stated. He was referring to the Annual Pow-Wow held at Baltimore's Inner Harbor for the past eight years.

The dance group is described by Mr. Richardson as the

Elizabeth Berry Locklear acclaimed by Public Officials and Private Friends

by Herbert H. Locklear



Elizabeth (Duncan) Locklear is seen at her desk as she pauses in her work.

The President of Baltimore City's Council, Mr. Walter Orlinsky, has awarded "The President's Citation" to Mrs. Elizabeth Berry Locklear. According to the award certificate, the award was made in recognition of Mrs. Locklear's Community and Advocacy Services to the people in the Fells Point and Washington Hill areas of the city.

While expressing some surprise, but much satisfaction in being selected for this honor, Mrs. Locklear recalls a similar award from the United Way in 1980. She feels that the "United Way" award was one of the highlights of her career as a community service worker.

In viewing Mrs. Locklear's history, one finds records of many such awards and accolades. Elizabeth, or "Duncan" as she is affectionately called, has been very active in services to her community for fifteen years.

Mrs. Locklear shares that she became involved in community affairs with her appointment as Teacher in a neighborhood program called Parents and Children Together (PACT). To be eligible

for this school, a child's parent(s) has to come to school at least one school day per week and attend one discussion group. According to Mrs. Locklear, the idea for "An Indian Center" in Baltimore grew out of this group in 1968, the year the Center was founded.

Because of her involvement in her immediate community, Elizabeth is very widely known. She seems to have become "the hub" around which much activity occurs, said one person in speaking about how so many people seek out Elizabeth, "we even contact her to seek the latest information about location and telephone numbers on transient Indian people."

Mrs. Locklear is currently employed with the Community Alcoholism Services-Indian Program, sponsored by the Baltimore American Indian Center. She entered the program as Counselor at Level I. She has completed several courses of study in her field. Mrs. Locklear has now been elevated to the State of Maryland Approved Level III. Certification at any level in the State of Maryland as

Counselor is made by the Department of Health and Mental Hygiene.

Having attended the "Pembroke State College for Indians", Mrs. Locklear is only a few credits away from a Bachelor Degree. She doubts that she will finish due to current obligations and "a very busy schedule."

Mrs. Locklear has been active in Church for several years. For the past four years she has been "Principal of the Vacation Bible School." For the past five years she has been an Election Judge, appointed by Senator Cornell Dypski. She is married to Eddie Locklear and have three children, Linda, Carol and Eddie, Jr.

Having moved to Baltimore from the Saddletree area in 1955, Elizabeth has been friends with many people. Even she has problems trying to estimate the number of "close friends not even to mention associates." One can assume that her ability to gain friends is very much related to her stated philosophy toward her work; "I loose myself and my problems when I put others first." Vonnie Oxenden called this Elizabeth's "...dynamic and winning personality."

"I love Elizabeth Locklear," stated Mrs. Christine Locklear, a long time friend. When asked why she loved Elizabeth so much, Mrs. Locklear replied, "I guess, it's because she's just 'good old Lib'."



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Youths are shown in rehearsal for the "Drumming and Singing."



Renata Carter and Portia Locklear rehearses the "Swan Dance."

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