



Carolina Indian Voice

Pembroke, NC

Robeson County

"Building communicative bridges in a tri-racial setting"

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Edmisten, Etheridge, Payne Elected Officials to Address Annual Indian Unity conference

United Tribes of North Carolina has announced that a Council of State Panel will be presented to attendees of the 18th Annual Unity Conference March 18th - 20th, at the Holiday Inn in Fayetteville, North Carolina. Heads of State who have committed to address the conference are Secretary of State, Rufus Edmisten, Superintendent of Public Instruction, Bob Etheridge and Harry Payne, Secretary of Labor.

at 9:00 a.m. Also during this morning session the annual United Tribes Scholarship winners will be announced and door prize drawings will be held at the end of the program.

Council of State heads are expected to address the Conference about the administration of their agencies and how their policies and state laws will affect North Carolina Native Americans under Governor James Hunt's administration.

The Conference is open to the public and registration is \$75.00 which

includes tickets to the Friday night banquet and the Saturday morning breakfast and seminar attendance privileges.

Senior Citizens and youth registration is \$45.00. Banquet and Breakfast ticket sales will end Thursday at 5:00 p.m. For those who only want to attend these events. Tickets for these events can be reserved at your local tribal office or urban Indian Center organization. An adult and youth dance will follow the Friday night banquet, and, admission will be charged at the door.



Confrence for Native American High School Students Set

A Conference for Native American High School Students from grades 9-12 will be sponsored at Pembroke State University Saturday, March 6, by the PUS Chapter of the American Indian Science and Engineering Society (AISES).

There will be sessions from 8 a.m. until noon in the Chevis University Center. Lunch will be served from noon until 1 p.m. From 1-6 p.m. a powwow will be held in the Jones Health and Physical Education center. The Pow-Wow is open to the public. Cost for those taking part in the conference is \$3 per person.

Co-sponsoring the event is PSU's Native American Student Organization. For more information about the event, telephone Dr. Freda Porter Locklear at (919) 521-6412 or Doris Brooks at 521-2061.

Local Student Attends Internship Program at Johnson & Wales University

Charleston, SC February 19, 1993 Thirty Johnson and Wales University at Charleston students are currently attending Johnson and Wales Hotel Internship program at the University's main campus in Providence, Rhode Island.

For one trimester of the sophomore year, students enrolled in the Hotel-Restaurant Management program are exposed to many departments of a busy hotel restaurant facility. Students perform many of the tasks required in the industry.

Founded in 1914 in Providence, Rhode Island, Johnson and Wales University is a private, nonprofit, coeducational institution. Now the world's largest and leading food-service and hospitality educator, the University opened its Charleston campus in September 1984. Known as "The Hospitality College of the South," the Charleston campus offers bachelor's and associate degree programs in culinary arts, baking and pastry arts and hospitality management and in September 1993 travel-tourism management.

Johnson and Wales University also maintains campuses in Norfolk, Virginia, and North Miami, Florida, and a joint-venture with the University of St. Martin on the island of St. Maarten in the Caribbean.

Andrea Sanderson from Pembroke, NC is one of our many honored students.

Former Odum Home Resident Seeks Infomration on Natural Mother

Losha Ozandine Marson is shown above with her husband and two children. Losha was raised in the Odum Home in Pembroke, more commonly called "the Childrens Home," from a very small child.

She does not remember her mother and has never seen a picture of her. She would very much like to see a photograph of her mother and encourages anyone who has one to give her a call at 643-4743 or call Sarah Bell in Pembroke at 521-4622.

While Losha was living in the Children's Home she attended church at Pembroke First Baptist Church and spent her vacations in the home of Sarah and Buddy Bell. She moved to Greensboro after she graduated from high school and worked until her marriage.

She is presently residing in Greensboro with her husband and two children.

Losha's mother was Ethel Jacobs Ozandine who was born February 27, 1915 and died May 11, 1948 at age 33.

Ethel was born in Mississippi to Janie Jones. She was later adopted by Mary Jacobs and Ashley Jacobs who lived in the Saddletree community.

Ethel married Wiley Ozandine of the Fairmont area. Wiley was the son of Gayner Ozandine and Willie French Ozandine. Wiley has a brother, Paul Ozandine. Paul's son, Marshall Ozandine, resides in the Prospect community.

Losha would appreciate any information about her mother and especially a chance to view her photograph.

Real Indians

REAL INDIANS

As a young Indian boy growing up in Pembroke, I remember making references about what we called "Real Indians". Because of the influence of the television on our young impressionable minds, we were tricked into referring to Real Indians as those that live on Federal Reservations and act like those portrayed in the cowboy and indian movies.

As with most of the Native American population growing up in Robeson and adjoining counties, I knew that I was a Native American and I was proud of it; however, I felt that I was different than those growing up on Federal Reservations. It was only after attending college that I began to appreciate the real differences and similarities between myself and those Native Americans growing up on Reservations.

It was only after attending college that I began to appreciate the real differences and similarities and what they really mean.

While a student in college, I began to realize that both Indians from the reservations and those from our part of North Carolina believe very strongly in a "Creator (GOD)", who created this earth for us to live on and prosper. We both believe that we should live in harmony with Mother Earth, the animals, and other human beings. We also believe that you measure a persons importance not by their material wealth but by their contribution to other human beings.

We worshiped the Creator(God) daily and not just once week and our lives were built around this relationship with this power beyond man. As you Robeson County Native Americans will appreciate, our spirituality was a life style not a one day a week religious experience.

Additionally, both the reservation and our Native Americans had and still have a close tie to Mother Earth. We have been tillers of the soil for a very long time and continue to be. We have always created clothing and other utilitarian products from the animals and plants that were to be found in our region of North Carolina. We are both a proud people and will defend our civil rights to the end. The reservation Natives have their own language that they have retained over the

years which we do not, however, we do have a different dialect of the english language than is experienced any where in the United States.

I feel that when you go down any list of what determines the cultural heritage of a group of Native Americans, we fit the bill. During some of my many trips down home, I sometimes feel that there are Native Americans that still wonder whether they are "Real Indians". Well believe me you are as real as any other group of Native Americans in the United States. Real Indians go to their job daily to earn a living to support their families, farm the land to produce food, participate in their spiritual experiences, go to Pow Wows to dance and sing, make crafts that are really in many instances pieces of art, share life experiences

with the young people, show respect to the Elders of the tribe and work for preservation of Native American culture at all levels. Remember that being a Native American is a state of mind as well as any physical or cultural heritage. We have the cultural and physical attributes, let us please work on the state of mind.

Please support your fellow Native American in the expression of their uniqueness as Native Americans, whether that would be your expression or not. Let us not fight among ourselves but unite to establish a united front. I respect the efforts of the Tuscaroras, Lumbees, Haliwa-Saponis, Waccamaw Siouan, Coharie and other tribes in accomplishing their goals and so should you. I will work to help them succeed. Will you? LOCA' E ESSI'K'KV (PAINTED TURTLE)

Republican Convention Planned

The Robeson County Republican Convention will be held in the Robeson County Courthouse at 7:30 P.M., Tuesday, March 9, 1993. All precinct delegates and alternates will elect county officers, executive committee members and delegates and alternates to the seventh and eighth district convention and the state convention. There will be a \$5.00 registration fee charged for the convention.

Federal Acknowledgement: What It Really Means

The answer to the first true or false question offered last week for consideration is responded to this week by Dr. Ruth Dial Woods of the Public Schools of Robeson County.

The question posed was this:

Federal Recognition means that the United States recognizes the Lumbee as real American Indians? Her answer, of course, is false. We are as "real" as any other Indian in America, we have just been treated differently by the United States Government. But Dr. Woods explains in more detail.

The very first lesson that one learns about American Indians is a beautiful picture of Columbus arriving on the shores of America being welcomed by a tall Indian chief stoic with features, loincloth, moccasins and a blanket around his shoulders. The second lesson pictures the European immigrants of Plymouth colony with American Indians celebrating a Thanksgiving feast with the "friendly" Indians. These two lessons comprise American Indian history until the period of western expansion at which time the textbooks, photographs and "talking pictures" portray American Indians as angry warriors rushing around the wagontrains of the European immigrants (those who had left other countries) with war cries, tomahawks for scalping and grabbing women, all of whom had already disrupted American Indian societies and still sought to exploit the land and disregard the social order of the American history books and the media-the Lone Ranger and Tonto, an American Indian. Tonto could barely speak English, spoke in Indian sign language and usually answered in one-word sentences. During this same period of time, American Indians were portrayed as illiterate in the European immigrant ways-unable to read and to write. Remember the story about the purchase of Manhattan Island from Indians in exchange for shiny beads, bangles and \$24. To add insult to injury, American Indians were characterized as all wearing feathers, headbands, beads, moccasins, flowing long black hair, "high cheekbones," brown-skinned, fierce and fiery eyed.

In the mid-1930s American Indians were no longer friendly and did in fact present a barrier in the goals of the nation "founded" by the European immigrants. The lands had been taken, Indian societies had been disrupted, and American Indians removed to reservations with the promise of government services for health, education and welfare. Realizing the cost to the government to meet the conditions of their treaties with American Indian Nations, the Indian Reor-

ganization Act was enacted to conduct a roll of American INdians for whom the government had treaty responsibilities. This same Act set the requirements for blood quantum as an effort to limit the government's responsibilities and to determine government issue of supplies, food and other benefits. American Indians prior to this time had not heard of tribal rolls because the Indian way is that we identify our ownand know those who are our people.

Unfortunately for the American Indians of Robeson County, these primitive and racist opinions and perceptions were captured, formed a deep rooted psychological sense of inferiority, and denied American citizenship through a disenfranchisement in the 18th century. Our story is one of a continuing lack of federal recognition of our American Indian birthright and our descent from the original landholders of this country. There has never been any doubt in our minds that we are American Indian and throughout our history, "qualified experts," anthropologists and genealogists have never failed to acknowledge our American Indianness and our American Indian descent. The attack and insult to our identity has historically been by the southern institution of racism against all people people not white, and even today, our government and social institutions still find it difficult to appropriately recognize that American society institutions still find it difficult to appropriately recognize that American society is more than white and Black. Those of us born and reared in Robeson County can readily identify with those messages communicated to us that "we are not like other Indians."

I would hope that we would never accept the mind-set of those who believe that American Indians were required to give up their individually and freedom afforded to other non-Indian groups by responding to the ignorance of those who think we are not "real" Indians because we do not fit the American Indian history molds described by non-Indian his-

torians and by inter-tribal jealousy and competitiveness.

Federal recognition will in no way affect who we are, for we are already American Indians and "real" Indians, and WE KNOW WHO AND WHAT WE ARE! We will continue to own our land, attend public and private schools, pay taxes, build communities and churches, offer ourselves for elected office, serve as teachers, ministers, community leaders, farmers, homemakers, and productive and hard-working people. We will recognize and know our people, both those who are enrolled on the tribal rolls (required by the government) as well as those who are not enrolled. We will continue to leave for our children and the children of our children a legacy of a proud people with a history of survival from the earliest of European immigrant contact, both in the present day and in the future.

It is most important for all American Indians of Robeson County to recognize that neither all whites nor all blacks are alike and the same, and the fact that American Indians are represented throughout this nation does not require that all

American Indians be alike and the same. The challenge before the American Indians of Robeson County is to continue the search for justice from a nation and a government organized by European immigrants, most of whom were exiled from their own country and in search of freedom at the expense of American Indian. We have always been and will always be "real" Indians with or without federal government recognition. Our responsibility handed down to us from our elders of centuries ago and to persist, hold together, and demand that we will not now, or ever, be forced to lose our identity as American Indians. We must continue to call upon the "government of and by the people" to act in good faith and in accordance with its responsibility to all of its citizens, including American Indians in Robeson County.

Say You Read It In The Carolina Indian Voice-Call 521-2826