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Published Each Thursday Since January 18, 1973

CAROLINA Indian Voice

" Promoting Communications Between Indians and Nations "

Pembroke, NC
Robeson County



Volume 21 Number 42

Thursday, October 20, 1994

25c Per Copy

Braveboy-Locklear Elected to North Carolina Humanities Council



The North Carolina Humanities Council announces the election of Barbara Braveboy-Locklear to its membership. The Lumberton resident will serve a three-year term which began October 1.

A state-based program of the National Endowment for the Humanities (NEH), the North Carolina Humanities Council, founded in 1972, funds projects which use the insights of the humanities to enable people to listen, discuss, question, and critically examine the human experience. The Council is comprised of 23 members. Five members are appointed by the Governor of North Carolina.

Ms. Braveboy-Locklear, a graduate of Pembroke State University, is a freelance writer and a consultant on American Indian Studies. Until recently she was the coordinator/curator of the Indian Education Resource Center of the Public Schools of Robeson County. She has been active with the NC Writers' Network where she has served on the Board of Directors and been a major participant in bringing writing to the public. She has developed and led numerous workshops for writers across the state. In addition to her writing, Ms. Braveboy-Locklear is a storyteller and keeper of Native American myths and legends who encourages others to tell and treasure their own stories.

In defining the mission of NCHC Ms. Braveboy-Locklear says North Carolinians live in a world defined by more than geographical boundaries. The state's culture and heritage are alive in the diversity of its traditions, its people and places, its history and



Shown above are: Mrs. Agnes Chavis, Lumbree, recently appointed by the President to the National Advisory Council on Indian Education. Shown with her is Supreme Justice Antonin Scalia.

Agnes Chavis Appointed to Board of National Advisory Council on Indian Education

The President has appointed Mrs. Agnes Chavis, Lumbree, to the National Advisory Council on Indian Education. She formerly served as Chair of the North Carolina Consortium on Indian Education and has served as Chair of the American Indian/Alaska Native Caucus of the National Education Association.

NACIE was established by the Indian Education Act of 1972. By law, the Council consists of 15 members who are appointed by the President. The Council assists the Secretary of Education in carrying out the responsibilities under the Indian Education Act and to advise Congress and the Secretary with regard to Federal education programs in which Indian children and adults participate, or from which they can benefit. NACIE also provides technical assistance to local and Indian education agencies, institutions and organizations; submits nominees to the Secretary for the position of Director of the Office of Indian Education.

Mrs. Chavis was sworn in as a member of NACIE in Washington, DC on September 20th. Supreme Court Justice Scalia administered the oath.

art, its stories and music.

"As expressions of culture and heritage, the humanities are all around us, in our conversations, in the different ways we see the world, in the many ways we shape our lives. More than expressing our lives, the humanities offer us ways to ask our most

The appointment to the NACIE board adds to a long list of educational organizations and boards that Mrs. Chavis has served on. She was the first Chairperson of the North Carolina Consortium on Indian Education. For several years she served both as Chairperson of the Title V Indian Education Committee for the Public Schools of Robeson County, and the National Education Association. A retired educator, Mrs. Chavis also serves as advisor to the Robeson Association of Educators on the special Cancer Awareness Project. She has been recognized on several occasions for her many contributions. She has received the Henry Berry Lowrie Award, the highest award given among her tribe; the National Indian Education Award; and the Creative Women Leadership Award, presented by the National Education Association, to name a few.

Mrs. Chavis is the widow of George Chavis, also a long time educator in the public school system. They had five children. She is the daughter of the late Gussie and Flowers Hunt of Rowland. Mrs. Chavis is also active in her church, Berea Baptist, in Pembroke.

fundamental questions about the meaning of what we say and do, about who we are.

"The mission of the North Carolina Humanities Council is to bring North Carolinians together to make sense of this world we share," she adds.

A Front Page Editorial of the Carolina Indian Voice Laws and Attitudes in Conflict in Ol' Robeson, or can Glenn Maynor's Election as Sheriff blend our Laws and Hearts?

This is the fourth in a series of editorials concerning the state of things in Ol' Robeson. There is unbridled opinion herein. The Editors do not pretend otherwise.

The law tells us the way we ought to act toward one another, but our hearts, many times, lead us astray. In fact, who can legislate the intent of our collective hearts, banish racism and ill-will from our midst? It reminds us of a snatch of an old Hymn that cries out "... what can wash away my sin? What can make me whole again? Nothing but the blood of Jesus..." And that's the truth. We can pass a sack full of laws but, if our hearts are not in it, we'll resist with lots of political posturing and name-calling. It's been that way, seemingly, since time immemorial.

In the beginning, here along the Lumbree, and in America, the Declaration of independence stirred the conscience of the world with its call for a country where "all men are created equal". In the same document, Indians were labeled as "merciless Indian savages". That 1776 declaration of conscience by Thomas Jefferson said one thing to white men who owned property, and quite another to Indians, Blacks, Women, and Poor White men. The Law and our hearts clashed then, and they've been clashing ever since.

Later the U.S. Constitution in 1787 gave America a document to live by, and later added a Bill of Rights in 1791. Yet that same document allowed slavery until 1808, and counted slaves as 3/5ths of a person. Blacks and Women were denied the right to vote until 1870 and 1920 respectively. Indians? They received the right to vote in 1924 by an executive order of the president... if they were federally recognized. Laws say one thing, but, in actuality, mean something entirely different when energized by man's heart.

Here in Robeson, the law and the intent of our hearts have often clashed. In case you haven't heard, Pembroke is overwhelmingly Indian, yet Pates Supply Company and three White churches flourished there until very recent times. Even now, Pates Supply is headquartered in Pembroke, and not one solitary Indian owns a share of stock in that august (sic) organization. One of the White churches, formerly Presbyterian, is now home to Palmer Drug Abuse Program, for recovering drug addicts. The White Baptist church meets for preaching every other Sunday when the sparse congregation gathers to validate its existence.

That brings us to the story we promised you last week concerning the White church (then Calvary Methodist Church but now disbanded) in Pembroke that gave itself, and the church building, to a church in Lumberton (Chestnut Street United Methodist Church), then turned around and sold it to a Pembroke Indian businessman for \$60,000.

First Methodist Church (Predominately Indian) and Calvary Methodist (All White) shared a Pastor for many years in Pembroke. It seemed like a Ministry of sorts, although the two churches never really shared anything more than the White pastor usually assigned them. Later an Indian, Rev. Jerry Lowry, was assigned as Pastor to the charge in Pembroke. We don't know if one had anything to do with the other, but shortly thereafter Calvary Methodist Church disbanded, their membership (All White) simply dwindled away. The handful of parishioners transferred to Chestnut Street United Methodist Church in Lumberton, and elsewhere and took their church with them. Did they offer it to First Methodist? Not to Our Knowledge.

Little was said about the lamentable state of affairs

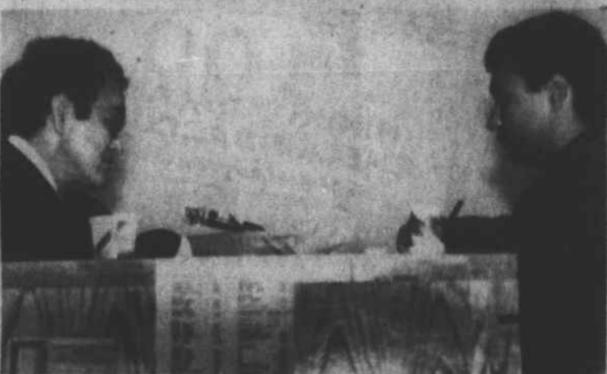
Locklear Overcomes Hammonds in EMC Election

In a hotly contested race, newcomer Ambrose Locklear Jr replaced 12 year incumbent Ronald Hammonds on the Lumbee River Election Membership Corporation Board of Directors. Both men are from the Saddletree community. Locklear tallied 640 votes to Hammonds' 510.

Newcomer Proctor Locklear overcame incumbent John Ellerbe, 689 to 461 to become the top vote getter in that election.

Lacy Cummings, president of the board, retained his seat against a challenge from Larry Locklear. Cummings garnered 652 votes to Locklear's 498.

Incumbent Jim Dial defeated challenger Haynes Deese 662 to 488. The election was held as part of the annual meeting of the cooperative at the PSU Performing Arts Center on Tuesday night.



On Friday, October 7, 1994, Superior Court Judge Dexter Brooks swore in a new attorney, Chad Hammonds was sworn in as a new attorney at the Robeson County Courthouse.

He is the son of Mr. and Mrs. Ronald Hammonds of the Saddletree Community. A graduate of Magnolia High School, Attorney Hammonds attended Notre Dame University and graduated from Wake Forest Law School. He is in private practice in Lumberton.

Attorney Hammonds' mother, Linda is a teacher at Lumberton High School and is completing work on her doctorate at N. C. State. His brother, Colby and sister, April, are students at Pembroke State University. His sister, August is a senior at Lumberton Senior High School.

An Open Letter From Attorney Arlinda Locklear

I must report to you the sad news that our federal recognition bill has died for this session of Congress. This past Saturday, October 12, the United States Senate adjourned without having acted on our bill. This means that we must start the whole legislative process all over again for our bill to become law.

Two weeks ago, I met with Senator Inouye (Democrat from Hawaii), Chairman of the Senate Committee on Indian Affairs, to discuss the prospects for our bill. Under the Senate rules, a vote on a bill, even a vote to break a filibuster, cannot take place unless all members of the Senate agree to conduct the vote under what is called a time agreement. Without a time agreement, the Senate must go through a whole series of steps to take a vote on a bill, steps that can take anywhere from four to eight days to complete. Because there was so little time left in the session, we had to have a time agreement to conduct the vote to break the filibuster on our recognition bill.

As you know, Senator Helms had

organized the filibuster on our bill. Senator Inouye advised me at our meeting that he had asked Senator Helms to enter into a time agreement for the vote on the filibuster. Senator Helms refused to do so. Senator Helms knew that without the time agreement, there was too little time left in the session for our bill to get a vote on his filibuster. Senator Helms knew that his refusal to enter into a time agreement meant the death of our bill for this session. In other words, Senator Helms succeeded in killing our bill without even having to cast a vote to do it.

Senator Inouye also advised me at our meeting of his very strong support for our bill. He recommended that we make another attempt at getting our bill passed next session. We discussed the likely changes in the Senate as a result of the upcoming election. Senator Inouye indicated that, even though the Republicans will certainly pick up additional seats in the Senate, he believes that the Democrats will still have the majority in the Senate. Finally, Senator Inouye indicated that

if the Democrats keep a majority vote in the Senate, he believes he can pass the Lumbee recognition bill in the Senate next session of Congress. I advised Senator Inouye that I would pass his recommendation along to the Lumbee people.

The newly elected tribal council recently authorized Chairman Dalton Brooks to retain me as the tribal attorney for the purposes of continuing the work on the federal recognition bill. I have asked to meet with Chairman Brooks and the tribal council immediately after the election to assess prospects for the bill next session and discuss strategy.

This is certainly not the news I had hoped to report to you at the end of this session of Congress. But we cannot allow ourselves to become discouraged and lessen our efforts. I firmly believe that the Lumbee Tribe will be federally recognized one day. It is not a question of whether, but only a question of when. It is our task to keep the effort alive and strong so that it happens sooner rather than later.