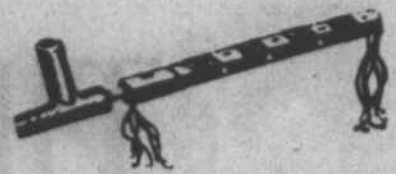


Editorial and Opinion Page



Dealing With Political Differences

by R.D. Locklear

Two weeks ago Mike McIntyre announced that he would challenge Rep. Charlie Rose for his U.S. House seat. Both are white. A couple of days later Dr. Donald Bonner announced that he would challenge Rep. Frances Cummings for her N.C. House seat. Both are black. Last week four incumbents on LREMC's board defeated four challengers for their board seats. All incumbents and challengers were Indians.

Political difference exists between the races. Political differences exist within the races. While historical racial minorities have long accepted the political differences between the races, these racial minorities in Robeson County are struggling with how to handle the very real political difference within themselves as their political influence grows.

Last year October was a period of intense political activity and discord in Robeson County. Rep. Cummings, the Democratic Party's nominee was openly supporting Republicans for Robeson County Sheriff and U.S. Congress. When Donald Bonner attended Glenn Maynor's major fundraiser at Purnell Swett High School, he was urged by many attending to run against Rep. Frances Cummings in 1996. Bonner only indicated it was something worth thinking about since he disapproved of her open support of Republican candidates in the general election.

Robeson County's black voters are overwhelmingly registered Democratic—97%. A black Democratic elected official openly supporting Republican candidates was an undeniable, substantial political difference in the black community. Last October, however, Dr. Bonner was clearly struggling with how to handle the challenge. Rep. Frances Cummings did

Dr. Bonner a big favor when she switched to the Republican Party after the general election.

Ten years ago I was working as a staff consultant for the Durham Business and Professional Chain, a member of the National Urban League. Over 30 years ago during the summer heat of the civil rights struggle, Whitney Young, president of the National Urban League, spoke about the very real differences that existed within the civil rights community.

Young said, "While intelligence, maturity and strategy dictate that as civil rights agencies we use different methods, we are all united as never before on the goal of first class citizenship for all Americans no."

I have known Dr. Bonner since the 1970s and Rep. Cummings since the 1980s. Both remain, I believe, committed to first class citizenship for all Americans. Their campaigns will be about the best methods to achieve the goal.

First class citizenship can have different elements for different individuals and groups. For Indian groups in the U.S., first class citizenship includes federal government recognition as true Native Americans. I was first exposed to the American Indian Movement (AIM) in 1970 while in Iowa. Since then I have felt comfortable defending my Indian heritage and denying that white bureaucrats in the U.S. Bureau of Indian Affairs had the right to decide who was an Indian.

The AIM members I met didn't focus only on the reservations. They were also concerned about Indians in cities like Los Angeles and Minneapolis and the rural areas on the East Coast. They understood reservations were the result of Indians losing wars and were not the basis for determining Indian

identity. Still, I would like to see a Lumbee Recognition bill pass Congress. Supporters of LRDA want this. Supporters of the tribal council want this. Many detractors of both LRDA and the tribal council want this.

Last week's LREMC board election evolved for many LREMC members into a contest between LRDA supporters and tribal council supporters. Articles, editorials and letters to the editor referred to the controversy in the Indian community. Real political differences exist.

While some may plead for an end to controversy within the Indian community, I don't think it will happen. I don't think it can happen, don't think it should happen.

In the spirit of Whitney Young's thinking, I believe intelligence, political maturity and strategy dictate that the various groups within Robeson County's historical racial minorities use different methods to advance our country. Instead of asking how do we end our differences, we must begin to ask how do we deal with our differences that are going to increase over time.

At present, negative approaches seem to dominate how we are dealing with our differences. All opponents are evil. Lee Atwater managed President Bush's successful 1988 presidential campaign. Facing death, he decided this was the time for "coming to terms with the less virtuous acts in my life." He described his attacks on Michael Dukakis as "naked cruelty." In his search for wisdom and understanding, Atwater came to regret that "I had treated everyone who wasn't with me as against me."

In the face of death, Lee Atwater learned the best way to deal with political differences. Robeson County will win if we do.

Along the Robeson Trail

by Dr. Stan Knick, Director
PSU Native American Resource Center

Some of them had never even heard of a Lumbee. Some had heard the word somewhere, but did not know anything about it. A few of them knew more, but only enough to give them an incomplete, and in some cases incorrect, picture of who the Lumbee people are. They all looked a little curious when we spoke of the Lumbee Nation.

Last week in New Orleans a few hundred museum professionals from Virginia to Florida to Texas met for the annual Southeastern Museum Conference. Among the many topics treated by panelists and presenters was one which sought to bring images of the Lumbee Nation to life in "The Big Easy" (one of the nicknames for New Orleans). The specific occasion was a panel discussion of the recent collaborative effort involving The Mint Museum (in Charlotte), the Lumbee community and the Native American Resource Center, which produced the wonderful photographic exhibit *Recollections: Lumbee Heritage*.

Since the heart of the *Recollections* exhibit was photographic images of the Lumbee community in the past and present, we decided to let slides of the photographs carry some of the

message for us. The speakers were: Lumbee writer and storyteller Ms. Barbara Braveboy-Locklear (who collected oral histories and wrote descriptive panels for the exhibit); The Mint's Special Events Coordinator Ms. Roxanne Lippard (also a Lumbee, who coordinated the festive opening of the exhibit in Charlotte); The Mint's superb photographer Robert West (whose photographic work made the exhibit as good as it was); and yours truly.

We told them about the process of building the exhibit — the early discussions with various Lumbee and non-Lumbee people; the call that went out for photographs from the community; the days of copying photographs here in The Center; the almost overwhelming but delightful duty of selecting forty photographs from among three hundred for the exhibit. We told them about the great response from the Lumbee community, as Lumbee folks brought in their family photographs to be copied and in the obvious joy at seeing the exhibit come to fruition. We told them about how delicately and proudly the people handled their old photographs of Grandpa and Uncle Jesse and Old Grandmother.

Those in attendance at the

conference saw images of vital elements in the Lumbee community. They saw images of families, elders, children, farmers, artists and dreamers. As much as it is possible to do, they saw the combined spirit of a people. They heard about Lumbee history and culture, hard working Lumbee women and men, and Lumbee spirituality. They heard stories which show Lumbee philosophy and traditional attitudes.

They also heard about the birth of an Indian Normal School which developed into Pembroke State University. They heard about historic Old Main and its symbolic value in the Lumbee community. And they heard about the on-going struggle of the Lumbee people to obtain their rightful place at the table of national Indian affairs. In the face of a young traditional dancer they saw the future of the Lumbee Nation. In the eyes of an elder they saw the wisdom of the old ways. And afterwards, they asked a lot of questions.

It was good to see the Lumbee community well represented at a national level. For more information, visit the Native American Resource Center in Old Main Building, on the campus of Pembroke State University.

Reader says AIDS is a disease, not a punishment

Dear Editor

AIDS is a disease. It is not a punishment nor a reflection on the life styles of individuals or their worth. AIDS must be recognized as a serious disease that affects people who are at the same time no different from anyone else, and are as varied and different as our society.

We have a long way to go in regards to dealing effectively with HIV/AIDS. The challenge that lies just ahead of us is to bring out all that has been learned through our struggles with this epidemic back into the main stream. HIV/AIDS is only different in the sense that it is different from cancer, which is different from polio, which is different from influenza.

The people who may suffer from any of these or other maladies are not different in kind, only in degree. We are different perhaps in levels of education, gender, sexual orientation, race, but we are all

human beings living on this planet. Do not forsake your future because of present circumstances. If existing services, programs, educational facilities, and medical treatment are expected to be for all of us, then why can't they also be available to people with HIV/AIDS? After all, people with HIV/AIDS is everybody. The vision for the future is for us to realize that

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riety of Native American people and learned to enjoy cranberries, pumpkins and wild rice. They also "discovered" an apartment complex in the Southwest that was not matched until almost 1900 in New York. Cubans should be celebrating Columbus Day while we honor our Native Americans who were here for thousands of years when Columbus came to this hemisphere.

Words to Ponder

by Brenda Jones, Volunteer for Tuscarora Tribe

- 1) One person can make a difference by using strategy.
- 2) The greatest impact we can have is the word - Holy Bible.
- 3) The biggest obstacle we have is doubt.
- 4) A double minded man is unstable in all his ways.
- 5) Preparation time is not wasted time.
- 6) Private devotion brings about public promotion.
- 7) Where there is freedom of the word, there is liberty.
- 8) Satan brings distraction for reaction.
- 9) Instead of impressing others, the one we need to impress is God.
- 10) Everyone has a purpose. A God given gift or talent.

If you need information contact Brenda Hunt at the Tuscarora Tribe at (910) 521-1861 or Brenda Jones at (910) 628-6821. We will be available to answer questions or if you are in need of other assistance. Peace be with you.

Brenda Jones,
Volunteer for Tuscarora
Tribe of North Carolina

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AN EQUAL OPPORTUNITY EMPLOYER

Celebrate Columbus Day With Native American Dishes

by Tom Squier

Being a Native American, I am pretty much a non-celebrant when it comes to Columbus Day. I am not as radical as some of my Indian friends who actually wear black arm bands and protest Columbus Day activities. I guess I will go so far as to wear my shirt that asks realistically, "How Could Columbus Have Discovered The New World When Native Americans Were Already Here?" I am offended at how some people, including certain teachers talk of how, "Columbus landed on our shores...blah, blah, blah..." Indians and Native Americans do not get to write history books and history has never portrayed our plight accurately.

The reality is that Columbus, who is called Cristoforo Colombo in Italy and Cristobal Colon in Spain, never set foot on any soil that is considered American by the average citizen of the United States. The closest Columbus ever got to the what is now the United States is the northern coast of modern day Cuba, and at the time he thought he was in India! Later voyages took him to present day Honduras, Panama, Venezuela and the island of Hispaniola. Please, educators, stop teaching about his arrival on "our shores". It did not happen.

Native Americans consider native people of North, Central, and South America all to be Native Americans, though we tend to concentrate mostly on those peoples from North America in thinking, talking and writing. White people of European descent, the group referred to as "the dominant culture" by sociologists and anthropologists, tend to paint all Native Americans with the same brush. It simply can't be done. We are too diverse!

You can't do that. Indians in various parts of the country did not wear the same clothes, speak the same language and dialects, and certainly did not eat the same food. One food that is considered essential at all Native American Pow-Wows today is Indian Fry Bread. It is not a traditional native dish, but has become a staple at our gatherings.

Indian Fry Bread

2 cups all purpose flour
3 teaspoons baking soda
1 teaspoon salt
3/4 cup milk
Sift together flour, salt and baking powder. Stir in milk, adding more if necessary to make a smooth dough when formed into a ball. Divide into small balls, and roll out into a 1/2 inch thick round. Cut each into quarters and drop into a couple of inches of hot fat in a cast iron skillet. Fry until golden brown, turning once. They will puff immediately if the oil is hot enough. Drain on paper bag or towels and serve hot. Sprinkle with confection sugar, if desired or drizzle with honey.

In some places, other ingredients are added such as herbs, maple sugar granules, ground cayenne pepper or whatever you like for flavor. This is a good recipe for making with kids because Indian Fry Bread is so much fun to eat. You can use oil instead of fat if you like, but lard has become as "irraditional" as the fry bread. The Piggly Wiggly in Pembroke sells lard in 5 gallon buckets! One of my Cherokee uncles used to eat lard sandwiches for his stomach ulcers—a result of too much white man's alcohol!

I have already told you various Indian tribes do not eat the same thing. While Indians in the Pacific Northwest would be harvesting salmon, Navajo's and Hopis in the Southwest would be preparing a mutton stew. Florida's Seminoles would be roasting alligator. Plains Indians might be eating migrating ducks and geese, and the Cherokees, Lumbees, Choctaws and other Southeastern Indians would be eating some venison dish. Here is an often wasted portion of deer meat, used in a modern recipe.

Deer Liver with Onions

1 venison liver, sliced
1/4 teaspoon ground pepper
3 cups boiling water
4 tablespoons bacon fat
4 tablespoons flour
2 cups sliced (wild) onions
1/2 teaspoon salt
1 can mushroom soup
1/2 cup dry red wine
1 can water
Trim and wash liver. Slice thinly. Pour half the boiling water over the liver, drain and pat dry. Repeat. Mix flour with salt and pepper and dredge liver through it. Heat bacon fat on high until it smokes a little. Lower heat. Add liver and brown on both sides. Remove and set aside. Add onions to pan. Cook until golden brown.

taking care not to burn. Add mushroom soup and water and return liver to pan. Cover and simmer on low heat about 1.5 hours, adding water if necessary. Add wine just before serving, stirring well into gravy.


Do not like liver? It is deer season again, bows now and guns next week, so there is plenty of other meat to try.

Cherokee Hunter's Stew

2 pounds deer meat
3 stalks celery
2 tablespoons beef suet
3 medium onions
1/2 teaspoons each salt, pepper
2 large potatoes
6 carrots and/or parsnips
2 cups stewed tomatoes
Cut meat in chunks. Season and cover with water. Simmer until meat is tender. Add vegetables and simmer until tender.
About this time of year everybody might be eating some dishes of beans, corn, squash. These almost universal Native American vegetables have come to be known as the "three sisters" in legends.

Osage Style Corn Pudding

1 dozen ears corn
2 tablespoons flour
1 tablespoon sugar
1 tablespoons butter
1 quart milk
3 eggs
Grate corn and mix into milk. Rub well to separate hulls and rub through fine sieve or colander to remove hulls. Work flour and butter into a cream and beat with sugar and beaten egg yolks. Fold in beaten egg whites and add all to corn, milk mixture, salting to taste. Bake at 325-350 degrees about 1 hour until thickened and serve hot or later with cream and sugar.
The European people who came behind Columbus discovered a va-


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