

Test Your Knowledge of North Carolina's American Indians

- According to the U.S. Census 2000, about how many American Indians live in North Carolina?
 - 9,200
 - 32,000
 - 99,500
 - 401,500
- In the 1600s, the dwellings of most Indians in North Carolina were:
 - in caves
 - dome shaped
 - tipis
 - semisubterranean pit houses
- Which tribe was the first to be officially recognized by the State of North Carolina?
 - Eastern Band of the Cherokee
 - Coharie
 - Sappony
 - Lumbee
- For what purpose have the Cherokee traditionally used baskets?
 - ceremonial
 - subsistence
 - trade
 - all of the above
- The indigenous languages of North Carolina Indian tribes can be grouped into which three language families?
 - Iroquoian, Siouan, and Algonquian
 - Siouan, Muskogean, and Athabascan
 - Algonquian, Athabascan, and Salishan
 - Penutian, Iroquoian, and Muskogean

Be sure to check out the American Indian Time Line at the North Carolina Museum of History's Web site:
www.ncmuseumofhistory.org
 Click on History Highlights.



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North Carolina Museum of History, Raleigh, NC, 919-807-7985

FALL

Celebrating North Carolina's American

Welcome back, Tar Heel Junior Historian Association advisers! The association is gearing up for another year of magazines, contests, and Annual Convention activities. The next issue of the Tar Heel Junior Historian magazine will cover the topic of North Carolina's American Indians. Because this topic is so popular among educators, the 2006 Annual Convention will also cover North Carolina's American Indians. If you have any ideas about workshops or presenters for workshops for the Annual Convention, please call Suzanne at 919-807-7985. The spring 2006 Tar Heel Junior Historian will focus on migration and immigration in North Carolina.

November is American Indian Heritage Month, and 2005 marks the North Carolina Museum of History's tenth annual American Indian Heritage Celebration. If you are in the Raleigh area, you can watch the construction of a 10 x 20 longhouse on the Capitol grounds November 13-19. You can also visit the museum's exhibit Powwow: The Heartbeat of a People, which opened October 4. Sign up your school group today for the American Indian Heritage Education Day on Friday, November 18. Call 919-807-7950 for more information. Finally, celebrate at the museum's free tenth annual American Indian Heritage

Celebration with artists, authors, dancers, and musicians from all eight state-recognized tribes on November 19.

If you are not in the Raleigh area, you may take advantage of the museum's distance-learning opportunities. The museum offers a video-conferenced virtual field trip class called North Carolina's American Indians. In this class, you and your students will explore the fascinating history and contemporary culture of North Carolina's American Indian communities. Students will learn and share information about the state's tribes through small-group activities, video clips, and touch objects.

Teachers can also log on to the Internet for an online teacher workshop: American Indians in North Carolina, Past and Present. Get to know the state's American Indian tribes, paying particular attention to today's eight state-recognized tribes. Examine some of these groups within the contexts of education, government and politics, language, and the arts. Teachers earn four CEUs, including reading and technology credits. The cost is only \$30. For more information or to register, call Beth Crist at 919-807-7971. Dates of the course are November 1 to December 6, 2005.

The THJHA Adviser Newsletter is published periodically during the school year by the Education Section of the North Carolina Museum of History. It is sent to all THJHA advisers.



The Museum's Home Page:
ncmuseumofhistory.org
 THJHA E-mail Address:
thjhaclubs@ncmail.net

Important Dates for 2006

Put out this important information and post it in your classroom or club area. Don't miss a deadline in 2006!

January 17, 2006 THJHA Advisory Board semiannual meeting. Advisers who have suggestions for the advisory board (including magazine topics or ideas for improving the association) are encouraged to submit them to THJHA program coordinator Suzanne Mewborn at least forty-eight hours before the meeting.

March 3, 2006 Deadline for all THJHA contests except art. All contest entries must be postmarked by 5:00 P.M. on this date.

April 14, 2006 Deadline for Annual Convention club registration.

April 28, 2006 THJHA Annual Convention, North Carolina Museum of History, Raleigh. Art Contest entries must be set up in judging area (location to be announced) at the museum by 10:00 A.M. to qualify for competition.

Convention Contest Tips

Projects and contest entries for the 2005 Annual Convention were of the highest quality since the THJHA was established! Keep up the great work and consider these friendly reminders to continue the high quality.

Artifact Search: No artifacts from the Internet, ebay, or other museums. Artifacts must be from the student's own collections or family collections. A clear photograph of the artifact is helpful to the judges. Make sure student's properly identify the artifact and include any interesting background information about the artifact. Stay away from one-word descriptions such as "gun."

Literary and Youth Preservation Contest: Please try to keep your entry format to 8.5 x 11, because of how we display the contest winners in the exhibit. Also, do not frame literary entries or mount them on posterboard. We must send them to judges who are outside of the museum. We know this presentation looks nice, but logistically, it just does not work!

Art Projects: The 4 x 6 index card for the art projects is a minimum requirement. Anything larger must still be able to fit in the display cases at the museum.

Adviser of the Year: Do not be shy! Nominate yourself and ask your students to put together a project about why you should be Adviser of the Year. We need more of these entries!

All Projects: Be sure that your projects focus on North Carolina-related topics only.

Avoiding Stereotypes

by Kara Stewart, a reading resource teacher and a

Be an active stereotype buster. Give students the facts: 78 percent of Native Americans in America don't live on reservations, according to 1990 census figures. The jobs they hold are the jobs other races hold: teachers, police officers, bank clerks, doctors, lawyers, businesspeople, entrepreneurs, and farmers. They don't all have black hair and red skin, but they may have brown, blonde, or red hair and blue or hazel eyes. Indian kids wear clothes like other kids wear, and Indians don't hunt for subsistence foods but go to the grocery store like everyone else!

Show photographs of contemporary Native Americans engaged in activities, not all crafts. Photographs and biographies of notable contemporary Native Americans are wonderful. Photographs of contemporary Native American kids and their families, photographs of Indian businessmen and women or other professionals, photographs of the houses Indians live in today (which are just like other student's homes) these are all great ways to balance and complete the picture student's have of Indians.

Think about each topic before you present it. You wouldn't teach about African American history by having student's choose African American names used in the 1800s, so don't teach about Indians by having student's choose Indian names.

If you wouldn't have student's sing songs about how wonderful it was to conquer the people of Africa, don't have student's sing songs about how wonderful it was to conquer the Wild West. Don't use offensive terms like "squaw," "redskins," or "braves." Don't allow war whoops and mock scalplings. Be aware that many books used as standard reading in schools present stereotypical views of Indians, and adjust your reading list or discussion accordingly.

Don't single out Indian children during

Native American studies any more than you would single out other children during studies relative to their heritage. Johnny, you're German, aren't you? Care to explain Adolf Hitler? Or Suzy, you're black. How do you feel about segregation? Both are clearly ludicrous, and no educator would say those things! However, it is fairly common for educators to say something akin to, "Paul, you're Indian. Tell us about Indians' religious beliefs. Quite problematic, since there is no such thing as Indians' religious beliefs, any more than there is such a thing as Africans' religious beliefs. Even if the teacher had said,

"Paul, you're Seneca. Tell us about the Seneca's religious beliefs, he or she still would have been off base, since some Seneca families may be Baptist, Methodist, or Unitarian just as other races have diverse religious beliefs. It contributes to the learning experience for the entire class if an Indian child volunteers to share information he or she is comfortable sharing, but to put a child on the spot is inappropriate.

Do not assume that Indian children are experts on Indians. Just as black, white, Hispanic, or Asian children may not be able to explain the religious principles of the churches they attend, Indian children may not be able to explain theirs, either. If you do not expect white or black children to have answers to questions about their cultures, don't expect Indian children to have answers to questions about their Indian culture.

Ask Indian families and students for their input regarding lesson plans. Calling and speaking with Indian parents well in advance of a lesson's presentation and asking their views is instrumental in getting that input. Speaking to your Indian students privately before presenting lessons is a good way to monitor comfort levels. Be flexible and try to understand and parents and student's points of view.