

OUR OWN COUNCIL'S

Georgia's Native People

Badge

An "Our Own Council's" award reflects what is special about a community, area, or resource in a council. Girl Scouts of Greater Atlanta's *Our Own Council's "Georgia's Native People"* badge will help Girl Scout Juniors learn about the history, heritage and culture of the indigenous people of northwest **Georgia**. They can discover how the "First People" in this area lived, what they believed, how they worked and played and why they are no longer in Georgia as independent nations.

To earn the Georgia's Native Peoples badge, Girl Scout Juniors must choose and complete six activities; **the first activity is required**. As girls begin to work on the activities, leaders may find some of them have stereotyped ideas about Native people or are only familiar with the Plains or Southwest Nations. There are excellent resources about the Muskogee (Creek) and Cherokee Nations in the library and on the Internet; the Atlanta Resource Center has a "Georgia's Native People" treasure box, a "We The People" (Cherokee) treasure box, a "Trail of Tears" treasure box and a "Muskogee: People of the Creeks" treasure box. The Atlanta and Dalton Resource Centers each have a "Native American Neighbors" treasure box and print resources on American Indians. See the Appendix for more resources and tips.

*The Georgia's Native Peoples **badge symbol** has a traditional Cherokee flower design, one that a girl might bead onto her moccasins. It has no "up" or "down".*

GEORGIA'S NATIVE PEOPLE

Long before European explorers and settlers arrived in Georgia, the "First People" had their own nations with their own languages and cultures. There were two major nations in Georgia, the Muskogee (also spelled Muscogee) and the Aniyunwiya. We know them today as the Creek and Cherokee people, respectively.

Aniyunwiya (Ah-nee-yoon'-wi-yah) the name the **Cherokee** use for them selves, means "The Real People." They also called themselves Tsa-la-gi (cave dwellers) which became "Cherokee" in English. [Another theory is that "Cherokee" came from the Choctaw word, "Chiluk-ki" which means "mountain people" or "cave people".] There is not an English meaning for **Muskogee** or **Muscogee** (Mus-kō-jee), the word the **Creek** use for themselves. European explorers, who noticed that their villages were always by small streams, called them "creek people".

BADGE ACTIVITIES:

To earn the Georgia's Native Peoples badge, choose and do six or more activities. **Activity number 1* is required – both parts!**

NOTE: To show respect for the Cherokee and Muskogee cultures and sacred beliefs, we have deliberately left out activities that ask you to “dress like an Indian” or “do an Indian dance.” However, if you attend a Pow-Wow, you may be invited to dance there.

***1-A) The People Then (Before Removal)** – Read or listen to a very short history of both the Cherokee and Muskogee (Creek) People; you can find several on-line as well in books. Things you might look or listen for include: What part of Georgia did each live in? What kind of homes did they live in? What did their clothes look like? What were their spiritual beliefs? How did they manage, or govern their towns and nations? (Did they have elections? Who got to make the rules?) How did people make a living? Did women and men do different jobs?

***1-B) Where Are They Today?** Native American people did not just live in the long-ago past! There are Native Americans living all over the United States today. Many native people live in homes like yours, wear clothes like yours and go to school or work like you and your family do. However, the Cherokee and Muskogee nations no longer exist in Georgia. Find out why and how the people were forced to leave Georgia and where most Cherokee and Muskogee live today.

2) GAMES – Learn and play at least three traditional games of the native people you are learning about. Share a game with others (family, friends, other Girl Scouts.) Can you think of a modern game that is like the native game you learned?

3) STORIES – Native people used stories to entertain and to teach. Read or listen to a story from the Cherokee or Muskogee (Creek) people, then share it with others.

4) LANGUAGE: There were (and still are) many, many different nations of American Indians, all with different languages! Two ways different nations could communicate were through sign language and pictographs. Tell a very short story using Indian sign language, or make a pictograph story about important events in your life.

OR: Learn about Sequoyah and his syllabary - a kind of alphabet he invented to write down the spoken Cherokee language. Learn to say “Hello” and “Thank you” in Cherokee and Muskogee.

5) CRAFTSWOMEN – Native people past and present created beautiful objects for their home or to wear. Today they may use traditional designs or create new ones. Look at some of the designs used by the people you are learning about, and then craft something yourself using that design. Here are some things you might choose to make: jewelry (necklace, bracelet, anklet); pottery; a basket; hair ornaments; a carving; a woven belt or choker.

6) FOOD: Both the Cherokee and Muskogee girls and women grew corn, squash, beans and sunflowers and gathered wild fruits. Men and boys hunted and ate deer, turkey, fish and other wild animals. Find recipes and make (and taste!) a traditional Cherokee or Muskogee dish for your family or friends, or for a meal at camp.

7) MUSIC – For some Native American people, dances told stories, but songs did not. Listen to traditional or modern music composed by the native people you are learning about. If possible, watch a traditional dance (it could be on a video or on-line). Learn a little about the dances you would see at a Pow Wow, such as Veteran’s Dance, Grass Dance and Jingle Dance.

8) POW WOWS! A Pow Wow is a gathering of native people to bring many nations together in peace and harmony. People get together to show support for one another, to display traditional wares and to dance. Also, traditional foods are available for you to sample. Plan and go on a trip to a Pow-Wow or other Native Peoples celebration. Before you go, review Pow-Wow etiquette (found in Appendix) **OR:** Visit a museum, historic site or council ground that will help you learn more about the native people you are studying.

APPENDIX

OFFENSIVE WORDS AND EXPRESSIONS

Tips to help well-meaning folks avoid being un-knowingly rude or offensive to many native peoples:

PLEASE DON'T SAY:

- Squaw – This is a word that has been used to refer to “Indian” women for many years, but its original meaning is very vulgar; we can’t even print the direct translation!
- Redskin - In its origin, “redskin” referred to the bloody scalps of native people, including children and women that were sold for bounties with animal skins. Bounty hunters would come to the trading post with their deer-skins, raccoon-skins and red-skins. (*Not* a great name for a sports team!)
- Brave – This word has been used for many years to refer to “Indian” men. It comes from an old stereotype of native people as “noble savages.” Native people are not wild animals or savages, and each man has his own personality. No one likes to be a label instead of a person!
- Chief - This is a word commonly used as a nickname which incorrectly labels men who are native people. It would be like calling all white men “Prez” or “King” or all Catholics “Pope.” Very few native people ever earn the prestigious title of Chief of a Nation – and not all chiefs are men!
- “Stop acting like a bunch of wild Indians!” – This comes from a long-held stereotype that native people are “wild.” Often, anything white (European) people did not understand or that was different from their culture was labeled “wild.” You can also fight stereotypes by not using expressions like, “sit Indian style,” or, “walk Indian file.” Just say, “sit with your legs crossed” or “walk single file.”
- Tribe – “Nation” or “people” is usually more correct, but many native people use terms like “Tribal Council.”

PLEASE DON'T ASK:

- “Are you a real Indian?” – It is extremely rude to ask personal questions such as “How much Indian are you?” or “Or you a full-blood?” Or to make comments such as “You don’t *look* Indian.”
- “May I touch you?” Touch your own skin – it feels the same!

POW WOWS

"We know them as ceremonies, because we are celebrating something. We are celebrating the birth of a new grandbaby, crops were good..., everybody's happy. All of these ceremonies go along with our lives. They are family oriented."

- **Abe Conklin**, Ponca/Osage (1926-19)

These ceremonies, commonly known as Pow Wows, have evolved from a formal ceremony of the past into a modern blend of dance, family reunion and festival. Pow Wows are famous for their pageantry of colors and dance, which have been adapted and changed since their beginnings into a bright, fast and exciting event geared towards Native people and visitors alike.

Pow Wow etiquette for visitors and newcomers

Bring your own seating when attending Pow Wows, because public seating is the exception rather than the rule.

Do not sit on the benches around the arena. These benches are reserved for the dancers only. You may set up your chairs directly behind the benches, but it is usually good courtesy to ask the permission of the dancer whose bench you are sitting behind, as he/she might have family who are going to sit by him or her.

Ask permission before taking pictures of dancers. Many people are sensitive about pictures, so it is always good to be on the safe side and ask

Do not touch dancers' regalia. It is not a costume, and may have been in the family for many generations. Do not pick up loose feathers from the ground; show a Pow Wow official where it is and they will pick it up,

Donate money to the drum. This is done during a blanket dance, when a blanket will be laid out on the ground and a song or songs will be sung. It is customary to place a dollar bill (or more if you wish) on the blanket and dance the rest of that song, whether you are dressed or not. If you don't want to dance, you should ask a dancer to place the money on the drum for you. The drum has probably traveled a great distance to give you the beautiful songs you hear, and count on this to help pay their expenses.

Always stand during special songs. This includes Grand Entry, Flag Songs, Veteran Songs, Memorial Songs, Prayer Songs, or any other song that the Emcee designates. *It is also customary to remove your hat during that song.*

Always listen to the Emcee. He will give all of the information you need, as well as entertain you and keep you posted on news. He can answer any questions you have.

Remember you are a guest. Have fun, ask questions (but avoid interrupting, especially elders) and meet people. Everyone there is welcome!

AT THE POW WOW...

The Arena

The arena is where most of a Pow Wow takes place—it includes the actual circle where the dancers dance as well as the area containing the emcee. and benches. The arena can be anywhere from inside a gymnasium to preferably under the sky. The most important part of any arena is the drum, which includes

the instrument as well as the singers. The Host Drum, or Head Drum, is placed in the middle of the arena, a place of respect. In the outdoors, the drum is placed under an arbor made of four upright posts with tree branches and leaves lashed on the top to form a roof which protects the drum from the direct rays of the sun.

The Emcee's table is also center point in the arena, not only because it holds the master-of-ceremonies, but also because it is where give-aways are arranged and announcements are posted. To the side of the Emcee's table is where the colors (flags) are posted and retrieved at the beginning and end of each dance session. The colors are very important to the Native Americans, who value veterans very highly. Usually the flag of the United States, Canada or Mexico, an eagle staff, and the flag of a branch of military service are carried in and posted. The eagle staff, a curved staff about five or six feet in height with eagle feathers attached, serves as the flag for Native Americans.

The Emcee

The Master-of-Ceremonies, or Emcee (M.C.) for short, is the one person who is responsible for setting the tempo for a Pow Wow. He decides which dance is held when and how long they may go on, announces events, but more importantly, tells jokes. The main purpose of an emcee is to get the dance alive and moving by keeping everyone in good spirits.

The Arena Director

The Arena Director is the keeper of the circle, the man who ensures all of the functions of the Pow Wow flow smoothly. It is his responsibility to make sure that all of the dancers and, especially the drum, receive water when they are hot, that the arena remains clean from pollution and trash, and that people who disrupt the dance are escorted out. The Arena Director picks up all items that are dropped by a dancer in the arena and those items are his to keep, although he may give them back for a small monetary gift given by the person who dropped it to be forgiven for the mistake.

Head Man and Head Lady

The Head Man and Head Lady Dancers are respected dancers who are asked to serve as the model for all other dancers. They are the first people to dance in a song, and no other person is allowed to dance until they do. This is a position of great respect and usually requires a give away in return for being asked to perform the duties of Head Man and Lady.

“Princesses”

Among native people, a princess is not royalty like a European princess. She is more like a good-will ambassador. Her nation or organization elects her to represent them at Pow Wows all around the country. Usually a “princess” is a young woman between 15 and 20 years old.

RESOURCES

The Atlanta and Dalton **Program Resource Centers** have at least one treasure box, plus books, tapes and videos, related to the native people of the southeast. You may reserve materials up to six weeks in advance and check them out for three weeks. A security deposit is required.

Your local **public library** will have age-appropriate materials, often shelved in a separate children's section.

The **Chieftain's Museum/Ridge Home** in Rome, Georgia is always willing to tailor a tour or activity session to Girl Scout activities. They are located at 501 Riverside Parkway; call (706) 291-9494 for information and to reserve a workshop.

Etowah Indian Mounds State Historic Site preserves temple mounds built by Paleo-Indians (prehistoric times) and includes a small museum. Etowah also has Saturday programs on Cherokee and other Southeastern Indian cultures. (Check www.gastateparks.org for a calendar of special events.) 813 Indian Mounds Rd., Cartersville; (770)387-3747.

Indian Springs State Park – The Creek (Muskogee) Indians used the springs for centuries to heal the sick and impart extra vigor to the well. A seasonal museum highlights Creek Indian and other park area history. There are usually spring and fall Native American culture celebrations. Call (770) 504-2277 for more information or check the Georgia State Parks web site. Indian Springs is located off I-75 in middle Georgia outside the town of Flowilla.

New Echota State Historic Site - In 1825 the Cherokee national legislature established a capital called New Echota. It became the government headquarters for the Cherokee nation that once covered north Georgia, western North Carolina, eastern Tennessee and northeastern Alabama. Today, visitors can see several original and reconstructed buildings as well as a film in the site's museum. Located outside Calhoun at 1211 Chatsworth Hwy., NE; (706) 624-1321.
www.gastateparks.org.

Red Clay State Historic Park became the council grounds of the Cherokee after they were removed from Georgia but before the Trail of Tears. Located in Bradley, TN just over the Georgia state line in Cohutta. The park includes a small museum, farm buildings, Blue Hole Spring, and commemorative eternal flame. "Cherokee Days of Recognition are held the first Saturday and Sunday in August. This annual includes authentic Cherokee crafts and food, Cherokee storytelling, music and dance. 1140 Red Clay Park Road, Cleveland, TN; (423) 478-0339. www.state.tn.us/environment/parks/redclay.

Funk Heritage Center, Reinhardt College, Waleska (Cherokee Co.) – A museum focusing on the history of Southeastern Native peoples and Appalachian settlers. Includes interactive exhibits, a film, contemporary art by Native people. Group tours available: (770) 720-5970.
(www.reinhardt.edu/funk)

Ocoee Whitewater Center (Copperhill/Ducktown TN) at (423) 496-5197 or toll free at 1-877-692-6050: Ask about their indoor and outdoor conservation education programs available for school, church or other groups. Some of the programs offered are "Walk Like a Cherokee" (cultural history of Cherokee Indians)

The **Internet** has great resources, but not all are appropriate to children; and not all are authentic or accurate!

Muscogee (Creek) Nation: Official site contains tribal history, festival information, tribal members of note, and links to www.muscogeenation-nsn.gov/

www.americanindianscouting.org (for information about the Girl Scout and Boy Scout American Indian Youth Awards for Scouts age 12 and older)

Eastern Band of Cherokee: Gives information, news, and events from this federally recognized North Carolina tribe...www.cherokee-nc.com/

The official Web page of the **Eastern Band of Cherokee Nation**: The **Eastern Band of Cherokee Nation** is one of the only three federally recognized **Cherokee** ... There are about 13400 **Eastern Band of Cherokee** members, www.nc-cherokee.com/

About The **Eastern Band of Cherokee**: The **Eastern Band of Cherokee** Indians is located in western North Carolina and is home to 12500 enrolled members. The EBCI's Web site (www.cherokee-nc.com) ... www.cherokeepreservationfdn.org/heritage.htm

Eastern Band of Cherokee Indians - Wikipedia, the free encyclopedia: The Qualla Boundary, current homeland of the **Eastern Band of Cherokee** Indians, ... Most **Eastern Band** members are Native Speakers of the **Cherokee** Language, ... en.wikipedia.org/wiki/Eastern_Band_of_Cherokee_Indians

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Girl Scouts of Greater Atlanta, Inc

Atlanta Service Center

1577 Northeast Expressway, Atlanta, GA 30329

404-527-7672 800-771-4046 toll free

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E-Store: <http://www.girlscoutsofgreateratlanta.org/gs2/default.asp>

Cumming Service Center and Girl Scout Badge & Sash Store

133 Samaritan Dr., Suite 102, Cumming, GA 33040

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