



# GUYAUSHK'S NEWS

DEDICATED TO OVERALL HEALTH OF THE HEART, MIND, BODY, AND SOUL FOR  
INDIVIDUALS, FAMILIES, COMMUNITIES, AND TRIBAL ORGANIZATIONS

DECEMBER 2008

VOLUME #3

## MANIDOO-GHIZISOONS (LITTLE SPIRIT MOON)

### IN THIS ISSUE ...

**Education Gives You Choices**

page 2

**Many Beginnings**

page 3

**My Intrepretation**

page 4

**Special Contributor!**

**Structuring Tribal Enterprises**

**to Assure Success**

**Part 1**

page 7

**Part 2**

page 9

**And in Closing ...**

page 10



©2008 Guyaushk & Associates, All Rights Reserved

88225 State Highway 13 Bayfield, WI 54814  
Phone 715-779-5782 Cell 715-209-0989

## EDUCATION GIVES YOU CHOICES

I am sure, I am not the only one who doesn't always listen to people (at first)...like not listening to my parents, or teachers, or others that are giving some good advice. Notice, I said "who doesn't listen to people (AT FIRST)." During a couple of presentations by my sister Mary (Peterson) over the years, I would hear her tell the audience that having an "education, gives you choices." Of course I didn't hear what she was saying, until one day I realized the education I have attained has allowed me to make choices (sometimes good, sometimes not so good)!

I began my Tribal Management Consulting business in October 1995. There have been times I've done the Consulting full-time, went back to work and did some Consulting and training on a part-time basis.

Over the past month, I again come to realize how education has helped me in this Consulting field. While I have independent Projects that I work on, I also connect with other resources to assist and utilize my talents. For the past three years, I have served

as an Adjunct Faculty member with the Lac Courte Oreilles Ojibwa Community College, at the Red Cliff Campus. I also taught courses at St. Cloud University in Minnesota and DQ-Tribal College in California.



I also have served as an Associate with the Falmouth Institute and currently serve as an Associate with the JDalton Institute, and recently provided training through DCI America. Falmouth, JDalton, and DCI America are private Companies providing a vast array of training topics to Tribes and Tribal Organizations. In working with the Falmouth and JDalton Institute, I have been able to travel nationwide and visit many Tribal and Indian Communities. A special thank you goes out to Jim Martin, Oneida/Menominee, owner of JDalton Institute for the many opportunities he has provided to me! Chi Mii-Gwitch, Jim!

In October of 2008, I had the once in a lifetime opportunity to assist DCI America at their Annual Leadership Conference in Honolulu, Hawaii! As best I could, I tried to keep it low key for a number of reasons. But the opportunity was too great to pass up!

I recently received notice of an acceptance of my Proposed Paper, "The Tribal Organization: Reflections of Culture and Traditions in Native American/Indian Communities" at the National Association of Native American Studies Conference in Baton Rouge, LA in February 2009.

I feel honored and yet humbled to have these opportunities presented to me. And encourage individuals to always be open to new educational opportunities. Whether they are attaining some type of degree, certificate, training, workshops, etc., and utilize these to help you grow. Utilize these skills in working with people. Utilize these skills to help your own Tribal Community reach its full potential!

### **GUYAUSHK AND ASSOCIATES TRIBAL MANAGEMENT SERVICES**

**~TEAM BUILDING**

**~GRANT PROPOSAL DEVELOPMENT**

**~PROGRAM DEVELOPMENT**

**~EVALUATION OF SERVICES**

**~PLANNING: SHORT AND LONG-TERM PLANNING**

**~ASSESSMENT OF ORGANIZATIONAL STRUCTURE**

**~TOPICS RELATED TO PERSONAL AND PROFESSIONAL CHANGE**

**~PERSONAL WELLNESS**

**EMAIL - GUYAUSHK@AOL.COM**

**VISIT MY WEBSITE AT -**

**WWW.GUYAUSHK.COM**



## MANY BEGINNINGS

In May 1995, the Red Cliff Education Committee asked if I would be the Keynote Speaker at the Red Cliff Education Graduation Banquet. Extremely honored, I thought of the message I wanted to try and give to the graduating Seniors. In a Traditional way, I approached four Elders to ask for their advice on what I could share with these individuals. Little did I know at the time, their advice would be another piece of the Doctoral Thesis! The four Traditional Elder Teachings I received, eventually became headings for the four chapters of my Thesis.

For the next four issue's of Gyaushk's News, I will highlight the Traditional Elder Teachings, as another approach for the integration of Traditions and Culture into the Tribal Organizations.



### TRADITIONAL ELDER TEACHING BY JENNY GOSLIN

#### DO WHAT MAKES YOU HAPPY - BUT DO IT GOOD- A LOOK WITHOUT LIMITATIONS

*“Encourage them to find something that makes them happy, but do it good. If you're going to be a ditch digger, be the best ditch digger there is. If you're going to scrub toilets, be the best damn toilet scrubber there is.”*

#### Dedication



In 1981, my dad's sister Jenny Goslin, obtained her high school equivalency diploma at the age of 60 years old. “Antie” Jenny, a member of the Red Cliff Band of Lake Superior Chippewa Indians, then went on to graduate from the American Indian Arts Institute, in Santa Fe, New Mexico, with an Associates Degree. She attended Mount Senario College for a Bachelors Degree. However,

due to unfortunate circumstances in the academic arena, she fell three credits of completing her degree. In 1999, Mount Senario College awarded her an honorary Bachelors Degree.

For as long as I can remember, Antie Jenny has been a strong willed person. A person that her family depends upon for advice and direction. During the last 20+ years, she has owned and operated the Ojibwa Trading Post store during the summer months. She has a number of traditional Native American/Indian crafts that is made by her, her family and relatives, as well as other native artists.

She has also been an instructor, through the Lac Courte Oreilles Tribal Community College and participates as a Foster Grandparent Program, through the Great Lakes Inter-Tribal Council. In this setting, she is known as “Gramma Jen” to many students from Headstart to High School and beyond. She has been a valuable asset to our community, family, and relatives. And while she is very low key about them, she has received many awards and recognitions from many places.

## MY INTERPRETATION



The advice received here goes back to the opportunities of choice. There are times we make choices that do not make us happy. In order to find that career that you want, which will bring satisfaction, think about what you need to do, in order to get there!

As a Grandparent, I've come to appreciate this role and how much I've learned, from my Grand children. Sometimes this has been just watching, rolling around on the floor with them, having my face painted up, swimming, or telling them a crazy story.

In our Traditions, we can also learn many things from observing the natural environment around us and see how our animal brothers/sisters survive. Like learning from my Grandchildren, I have also come to realize how observing the skills of animals can teach us about survival. In serving as a facilitator/trainer, I am open to all possibilities in learning.

Most the trainings sessions I conduct are interactive and encourages participation.

Survival skills of animals can assist in everyday events in our Tribal Organizations. Every time I use this exercise, more and more individuals express their appreciation of reconnecting with a part of our Traditions and how they can vision the integration of this, in

their Tribal Organization.

I have begun to utilize this successful approach to encourage people to "color outside the lines," in the following exercise. In column A, the survival skills of an animal are identified, i.e., Wolf, Bear, Eagle, etc. In column B, identifying how those Animal survival skills can relate to the Organization or work setting.

Another step in the process of illustrating the development of culturally relevant organization's, is portrayed in the following exercise utilizing the importance of survival skills of animals and how they can relate to the Tribal organization.

**Continued on page 5**





## MY INTERPRETATION, continued from page 4

### ANIMAL SURVIVAL SKILLS AND CHARACTERISTICS WITH RELATIONSHIP TO THE ORGANIZATION

#### WOLF

ANIMAL	ORGANIZATION
~Adaptability -----	Changing with needs and goals Adapting to structure
~Pack or group support -----	Overall vision/common goals All working together and supporting Each other to the same goal
~Alpha female assisted by others -----	Leader, manager defining the Various needs and assigning them
~Common food (sharing) -----	Common goal-provision of effective Services to Tribal members – no Discrimination or favoritism
~Changes in coat -----	Ability to adapt to changes in the Organization, structure, programs And staff
~Territorial -----	Working within your department Or area and developing knowledge Of all aspects of your “territory”
~Stalking, stealth, group predators and having keen senses (vision, smell, hear) -----	Developing strategies with others to achieve a goal. Identify weaknesses, strengths, and approach with the best promise of success
~Teach the young -----	Mentoring for future leaders
~Seek out weakest or diseased -----	Evaluation of policies, staff, work Environment to revise and eliminate Or begin more effective ways

#### BEAR

~Strength -----	Everyone working in unity towards a common goal
~Territorial -----	Staying within parameters of the job description
~Support mechanism -----	Administrative support
~Food – berries/nuts -----	Training, education, documentation of total quality management
~Adapt to changing environment -----	Adaptive to constant changes for enhancement
~Keen sense of smell -----	Awareness and cognizant of surroundings

**Continued on page 6**

**EAGLE**

~Food -----	Wages, jobs, and security
~Protection -----	Role of Tribal employees
~Flying -----	Fluid/adapt to change(s)
~Territorial -----	Responsible to specific Changes and goals
~Reproduce -----	Leadership, production from Employees, mentoring, rewards, And incentives
~Cohabitation -----	Cooperation, work as an Organization in fulfilling requirements to goals and objectives
~Environment -----	Provide for safe pleasurable Working environment and Encourage technology
~Messenger -----	Communicating with Tribal Members, leadership, and staff
~Strength -----	Strength at all levels to remain a Solid community
~Spiritual -----	Teaching and preserving the Culture and traditions
~Provider -----	Community services and programs

The above samples are another step in the process of viewing the Tribal Organization in a cultural way and being able to understand how our Traditions can assist us. For me, this exercise is a method in which we can observe how balance in the natural setting, can assist us in balance in our everyday lives and in our work settings.

Think about how the mother bear protects her young. She can be very aggressive in this protection. And yet, function in their natural setting by knowing how to survive, co-exist, and be compatible with other animals, trees, plants, and humans. She

will only be aggressive, if felt threatened.

And think about how we as individuals, with in our families, Communities, and work settings can learn by this example. Yes, there are times we need to be aggressive, but, for the most part we need to survive, co-exist, and be compatible with other humans and our natural settings. There is a very big lesson to learn here that can help us live in balance



# STRUCTURING TRIBAL ENTERPRISES TO ASSURE SUCCESS

- part I by John Herrera JD, MBA

## GUEST CONTRIBUTOR



**John Herrera JD, MBA, is an attorney/business consultant enrolled and based on the Leech Lake Indian Reservation in Northern Minnesota. Web site: [www.tribalbusinessbuilder.com](http://www.tribalbusinessbuilder.com)**

I have consulted with many tribal councils and staff persons concerning the issue of how best to manage tribal enterprises. A common thread in all these discussions is that on the council's side, there is a concern with diversification and employment for tribal members as paramount objectives. On the tribal manager's side, there is a need to make timely decisions based on business objectives of profit, growth and capital formation.

Often these two important above mentioned sets of objectives conflict, causing inefficiencies in operations resulting in financial difficulties. By their nature governments concentrate on general issues of economic development, while businesses focus on business profit and

growth. There are ways that Tribal councils can meet both objectives.

First, if we examine what economic development stands for, we can see that economic developers do not run businesses but provide the right environment to encourage business growth within their communities. Second, tribal councils are free to become "market participants", in other words, to compete with other for-profit enterprises in order to create profits. Lastly, entrance into the for-profit area does require a new set of objectives focused on making the health of the business the number one objective.



As tribal councils have evolved into owning and running businesses as a part of their government responsibilities, the most often used option after direct management is the formation of a separate entity to manage the business. Often at early stages of the process the economic development person or office is given the charter to find and manage a new reservation business. This is

not a recommended option. A further evolution is the creation of another department or division within the family of governmental programs reporting to the council. Again, this is not a recommended option.

Eventually, some tribal governments realize that perhaps businesses should be treated differently from not-for-profit governmental programs and they have thus experimented with a vast number of variations using more structured separation. The experimentation goes on, resulting in some successes and some failures. The successes have a common set of principles, which, consistently maintained, produce a higher success rate.

Formal structures that have the greatest opportunity for success allow management to make independent decisions on a timely basis in order to react to problems, opportunities or competitive threats. Councils can defer most decisions to professional managers and still retain oversight of the business through regular reporting. Separate financial statements and managerial reports on past, present and future events will give the council the information they need regarding how well management is doing, while allowing management the opportunity to gain a sense of the big picture the council sees.

**Continued on page 8**



## STRUCTURING TRIBAL ENTERPRISES TO ASSURE SUCCESS - part I - continued from page 7

Formal structures have the ability to separate their assets from the larger pool of tribal assets. Businesses have a need for capital formation in order to get started, maintain themselves, replace assets and expand. Tribal councils are the initial providers of capital when a business is started. If these businesses are not separated from the general pool of governmental entities there is a tendency for any operating profits to be absorbed into the general fund of the government, which in the long term weakens the tribal business enterprise's ability to replace assets and expand. A formal structure allows the council to keep track of, and more importantly measure, returns on investment, "keeping score" on how well management is utilizing the assets provided.

Formal structures have the ability to allow for future capital formation. Working

with tribal enterprises is often challenging because although they may have separate accounting statements the assets may be on the general tribal balance sheet. A lender will assume that the borrower is the tribal council if the business is not separated formally. Separating assets into a formal structure can help to limit encumbrance or exposure of other tribal assets when seeking new or additional outside capital.



Formal structures allow for a smoother transition in

management and give management more of a feeling of security. Where decisions to reward or change management are based on objective criteria it becomes easier to recruit, hire and retain competent management. Most experienced and skilled managers are attracted to enterprises where the owners have set expectations and management has significant input, delegation of authority and resources available to achieve them.

The next article will deal with the resource of people and how communications can be developed to help assure that everyone is on the same page and thus to increase the chance for a successful tribal enterprise. A parallel issue involves the need for and types of reporting that formalizes the communication process and helps tribal councils oversee them.

**ONE YEAR POT-LUCK MEMORIAL FEAST  
FOR  
DELORES "DEE" BAINBRIDGE**

**JANUARY 10, 2009  
2:00 P.M.**

**RED CLIFF ELDERLY FEEDING SITE**

**"HONOR THE AGED ...  
IN HONORING THEM ...  
YOU HONOR LIFE AND WISDOM"**



# STRUCTURING TRIBAL ENTERPRISES TO ASSURE SUCCESS

## - part II: Communication

By John Herrera

In part one of this series we talked about the necessity of operating tribal business enterprises through a formal business structure. Now we turn our attention to the moving parts that make such a business structure a success.

If we think of structure as the frame of a house, we see that the key is the strength and shape that it gives the building. The same is true for a solid business structure. It should provide long-term strength that can survive all the changes in management and policy that will inevitably occur.

Communication requires people, and this is where our analogy diverges as we talk about some options that work for Indian Country business. The focal point of most communications is the chief executive officer or CEO. The CEO is the major link between the business operations and ownership.

In Indian Country the CEO position often is filled by a person hired to develop businesses or to oversee a wide variety of existing tribal businesses. Many times this person is called upon to operate without a business structure. Sometimes they will be successful because they are charismatic or have a great deal of expertise. But eventually, if the person moves on or makes a perceived critical mistake, an informal business structure is likely to collapse.

With a formal structure, management transitions are

much easier. Managers who are not leaders by virtue of charisma or expertise will find these structures safer and more conducive to the communications process. If a business does not rely on an individual's style but rather on a familiar way of doing things regardless of who the manager is, less time is spent on the politics of assuring the owners or elected officials that the business is operating as it should be.

Tribal businesses can have success in the short term through tribal business managers with very high capabilities and great communication skills. Longer-term success, however, requires a structure where management capabilities and communication styles can vary, but where it provides the strength to support continued operations even with the eventual changes that occur with management and councils.

**The board will need to set clear expectations for the business and for the CEO.**

Let's explore the communication among the board, CEO and operations. Selecting the management or CEO is one of the most important responsibilities of the board. The board needs to evaluate the qualities that they feel are needed in that position. Education and experience come immediately to mind, but the selection should also focus on communication and the ability to delegate responsibilities.

The board will need to set clear expectations for the

business and for the CEO. The board should ask management to present plans for the development or growth of profit centers (departments within business that generate revenues) and how cost centers (departments that produce no revenues but support overall operations) will be managed. The board should look at the CEO's ability to develop and improve financial reporting, which is key to communicating the health of the business operation. Another central part of the CEO's communication with ownership involves the balance sheet and Income statements that show how the business is doing on the date of the statement and how much it is -- or isn't -- earning. The next key piece of financial communication is the budget, which shows where the business is going and how well it did against past business projections.

Other key reports needed from the CEO include a report on past and present performance. The CEO also needs to communicate future plans for the upcoming months, quarter and year. These reporting structures give the board an opportunity to provide the CEO with feedback and direction.



## AND IN CLOSING ...

I believe we've all heard the phrase, "time flies." It is hard to believe that January 2009, is around the corner. On January 10, 2009, it will already be a year since my beloved friend, Elder, and teacher Dee Bainbridge passed away. Over this past year, I've thought many times of Dee and her teachings, stories, her humorous manner in which she looked at life and how she used those every day.

Being raised by her Grand parents where the first language was Anishinabe, Dee was the last fluent speaker of the Anishinabemowin in our Community. While her Gramma died (I think) in 1972 or 1973, Dee continued to speak of her constantly and the advice or sayings her Gramma would share, when Dee was growing up.

I remember her Gramma when she lived in Red Cliff, by the old pump, next to Big Jim LaFernier's house. Although her name was Ida DePerry, many knew her as Gramma or

Antie, but I remember her being called Old Lady DePerry. Remember, in our culture...calling someone an Old Man or Lady is a sign of respect for someone who is an Elder. As kids, some of us would go up to Old Lady DePerry's house and see she if she needed water (from the old pump) and maybe she would give us a nickel. We would do the same for Big Maggie Buffalo! And if we were given the nickel, would head to George Gurnoe's to buy penny candy. P.S., I think even if they didn't pay us, we would get the water for them



anyway!

Dee would say, when she or someone did something good, her Gramma would say, "Mii-gwitch, mino doo dow wee-in" (Thank you for doing good things for me). And would also tell people, "Mii-gwitch, geen wayz gi da, mino bimadiz" (Thank you, you will live a good life).

These are the types of teachings and advice, are just as important as management theories X, Y, and Z or Maslow's Heirarchy of Needs. These are the teachings and advice that can be integrated into our Tribal Organizations because they reflect traditions and a way of life for us as Individuals, our Families, our Communities, and the Tribal Organizations.

Please have a safe Holiday season and always remember to be kind and respect each other.

Ge e ga wa-ba-min, Na-gutch!

