



GUYAUSHK'S NEWS

Dedicated to the Overall Health of the Heart, Mind, Body and Soul for
Individuals, Families, Communities and Tribal Organizations



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Issue #4

KITCHI MWNIDOO GIIZIIS (THE GREAT SPIRIT MOON)



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A NEW START

Kitchi Munidoo Giizis or January is a time for renewal. It is a time when many people begin making promises or Resolutions, as the new year begins.

This issue of Gyaushk's News is the second in a four part series on Traditional Elder teachings. These teachings were the beginning chapters when I wrote my Doctoral Project or Thesis on encouraging the integration of Traditional teachings into our Tribal Organizations. This issue views various aspects of Spirituality, aka religious beliefs.

If one looks at the historical aspect of Spirituality of Indian/Native American people, it has been a roller coaster of a ride. You will hear of stories of individuals being punished, sometimes even killed, for practicing their Spirituality in a way that was completely normal or natural. You will hear stories where various religions were forced up people to practice this way or that way. You will hear stories where young children were forcibly taken from their families, in an attempt to prevent people from practicing Spirituality.

My fear, which I see in many of our Tribal Communities, is people are lacking or maybe don't know how to, or are choosing not to...is to discover their Spirituality in order to help themselves. It appears the war with Drugs, Alcohol, domestic abuse,

smoking, living in poverty, diabetes, heart disease, etc., are winning the hearts, minds, souls, and bodies of our people.

In the late 1960's and early 1970's, there were movements for Indian/Native American



people to begin expressing themselves as individuals and Tribe's. One such movement was the American Indian Movement (AIM), which

began in the Twin Cities, but ultimately affected all Indian people. Many Indian/Native American people might not have been comfortable with the manner in which AIM presented themselves, but there have been long lasting affects.

In 1975-76, the Indian Self-Determination Act was passed, commonly known a P.L. 93-638 or "638." This was another major shift in which Indian Tribes would relate to the Government (Federal, State, and Local). 638 allowed the Tribes to begin contracting funds from the Government to provide programs and services, in a manner they determined was the best approach. Unfortunately, many times these programs and services were provided "just like the Government did." As time progressed, many Tribes begin to tailor these programs and services in a cultural manner. But the work and challenge continues for Tribes to develop programs and services so that the intended audience, i.e., clients, patients, recipients, etc., in manner that is appropriate and relevant to address the needs within our Tribal Communities.

Another intent of Gyaushk's News is to encourage the development of programs and services in a culturally relevant manner, as well as the Tribal Organizational and Management structure. Programs and Services developed in a cultural way, will also be addressed.

FIND YOUR SPIRITUALITY - A LOOK BEYOND

“Encourage them to find their spirituality. I have taught many classes and courses throughout my career. And as I utilize various text books, one thing that students will not find in these books, is their spirituality. It is a journey that we all need to make and experience.”

I wanted to utilize the Traditional teaching by John Anderson, from the LCO Tribe, for this issue because it encourages us to find our spirituality. And within that teaching, to me, it means from whatever source that you can find out. To me, it is important to find the connection you need to pray and relate to the Kitchi Munidoo, God, Higher Power, Creator, or whatever name or gender “it” goes by.

Dedication

John Anderson from the Lac Courte Oreilles Band of Lake

Superior Chippewa Indians, whose Indian name is Be-nay-jaunce “Little Bird,” has been

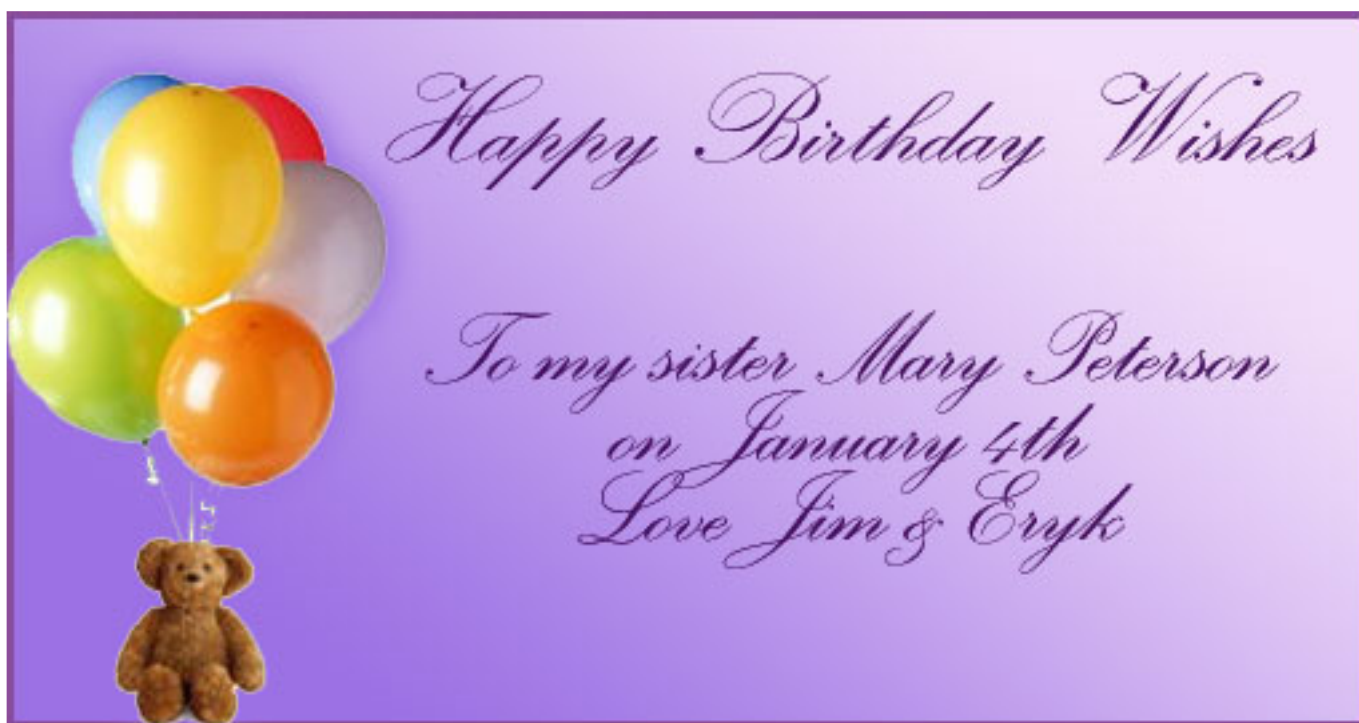


"Dr. John Little Bird Anderson"
Portrait courtesy of Sara Balbin
www.sarabalbin.com

an inspiration to me since I first met him over thirty years

ago. John, a former Tribal Chairman for his Tribe, is the founder and first President of the Lac Courte Oreilles Tribal College. He has taught and established Native American Studies Departments at several colleges and universities. He recently served as a Professor Emeritus at Mount Senario College in Ladysmith, Wisconsin. Little Bird has a Masters Degree in Education.

During his life, Little Bird has followed, practiced, taught and encouraged people to live their life in a traditional way. Little Bird has assisted in many ceremonies, i.e., marriages, naming, funerals, etc., and is called upon by many communities to assist in a variety of ways. During the summer of 1978, I had the pleasure of receiving the Indian name of Guyaushk (meaning Seagull) from Little Bird. To this day, people continue to talk about the power of that particular naming ceremony.



PROGRAMS AND SERVICES A DELIVERY OF NATIVE AND NON- NATIVE VALUES

“TO OFFER HOPE, ENCOURAGEMENT, AND INSPIRATION”

Many Tribal Councils or Governing Boards may not want to jump into the change of the Total Organizational structure from the current Organizational Chart. Changing something within an Organization can sometimes be devastating, because many of us fear change.

An approach to introducing and integrating cultural beliefs, traditions, language, etc., within the Tribal Organizational structure, might be done through the Programs and Services offered to the targeted Community members.

In order to begin this process, individuals are strongly encouraged to request “assistance or permission” from Tribal elders or other appropriate individuals, i.e., healers, spiritual people, etc. And in requesting assistance or permission, utilize ASEMA or tobacco. Using Asema, in a ceremonial way, is accepted in many Tribal Communities. In recent years, this has also meant the use of natural Asema, instead of commercial or store bought. But, that is an individual decision.

I recall a Substance Abuse Grant Proposal which was developed many years ago. The writer wanted to have a prevention program to address substance abuse in Tribal Communities in a culturally relevant manner. At first

glance, the intent was admirable. However, just prior to sending the Grant Proposal into the Funding Agency, Tribal individuals who reviewed the Grant Proposal were offended, because the use of an Owl figure (similar to Woodsy Owl) was proposed. In many Tribal Communities and Traditions, the Owl represents an impending death of an individual in a Community.



Be careful in developing Culturally relevant Programs and Services and to assure the appropriate assistance or permission is requested, using Asema.

A couple of years ago, the Red Cliff Tribe received funding from the State of Wisconsin for the development of a Coordinated Service Team (CST) approach in addressing individual and families concerns, i.e., substance abuse, domestic violence, etc. This approach encourages the use of a variety of Service Providers, i.e., ICWA, Tribal Court, County Social Services, Church, representatives from the local School, etc., to assist individuals and families.

This was a classic case of a Funding Agency having a set of “values” they wanted integrated into delivering services within a Tribal Community. I had the opportunity to review the Core Set of Values for the CST Program and felt it was an opportune time to consider the integration of Anishinaabe Values and CST Core Values into the delivery of services.

The following is the integration of the two sets of Values to satisfy Tribal Community and Funding Agency expectations and requirements.

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INTEGRATION OF VALUES – A “COORDINATED” EFFORT

ANISHINAABE VALUES	COORDINATED SERVICE TEAM VALUES
DABASENDIZOWIN – (HUMILITY)	Gender/Age/Culturally Responsive Treatment
DEBWEWIN - (TRUTH)	Builds on Natural and Community Ensuring Safety
ZOONGIDE’IWIN – (COURAGE)	Self-Sufficiency Collaboration across systems
GWAYAKWAADIZIWIN – (HONESTY)	Team Approach Across Agencies
MANAAJ’IDIWIN – (RESPECT)	Consumer Involvement Strength-Based
ZAAGI’IDIWIN – (LOVE)	Belief in Growth Unconditional Care
NIBWAAKAAWIN – (WISDOM)	Education & Work Focus Outcome Oriented



Red Cliff Coordinated Service Team

A cultural approach in working with Families and Community



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A CULTURAL PRESERVATION FEATURE

BY GUYAUSHK (JAMES E. PETE, DBA)

The Cultural Preservation Features reflects a part of the Red Cliff Community while growing up in the late 1950's and beyond. It is made possible by hearing and listening to stories of life from Elders and others in the Red Cliff Community.

So, many times, I've heard..."I wish I would have recorded him/her"...or..."member when Gramma used to say"....or..."he'd always share that story about when they went to the Islands to pick

blueberries"...

The reflections these individuals shared, might in the form of a short story, gossip, a photo (or photo's), finding "old" papers and other documents and putting those into a written or narrative format.

For additional stories, please check out my Web Site at www.guyaushk.com and look under the Media Center and Articles section.

This Cultural Preservation Feature began as a part of the Native American Art History

Class in the 2007 Spring Semester, through the Lac Courte Oreilles Ojibwa Community College at the Red Cliff Campus, by James E. Pete, DBA, Course Instructor. One portion of the Course, we looked the importance of dolls in teaching various aspects of life and culture. Aki Wayn Zee is my third creation, in an attempt to capture culture, history, tradition, and a lifestyle. You will notice there are no facial features. Some Native Tribes believe a person's spirit can be captured if facial features are replicated on dolls or masks.

AKI WAYN ZEE

Aki Wayn Zee (Old Man) is about 94 years old. In the tradition of the Anishinabe, calling some one Old Man or Old Lady, is a sign of respect. Aki Wayn Zee was born along the shores of Gitchi Gumee (Lake Superior), close to the Village of Wii Kway Ong. Wii Kway Ong, meaning "There is a Bay", is the traditional name for the Red Cliff Village, and refers to Buffalo Bay



He was born during a time when records were not really kept, but his Grandparents also told him it was during Ode'imini Giizis, The Time for Picking Strawberry's Moon, or June. His Grandfather also mentioned he was born 10 winters after Biizhike (Chief Buffalo) signed the Treaty of 1854 on Madeline Island. Chief Buffalo was Aki Wayn Zee's Great Grandfather.

While his English name is

John Smith and his Indian name is Niimiidi Noden Ininini (Dancing Wind Man), he has been known as Aki Wayn Zee for many years. Like is Great Grandfather Chief Buffalo, Aki Wayn Zee is from the Ajijaak Do-daim (Crane Clan), whose relatives are involved in leadership and sharing the knowledge of sacred teachings. The Crane Clan's role is leadership, because there were instrumental in establishing the Clan system

of the Anishinabe.

His parents died when he was young and was raised by his Grandparents. For the first 8 years of his life, he only spoke the Anishinabemowin (Chippewa/Ojibway language). During the summer when Aki Wayn Zee turned 8, Government officials came and took him to Boarding School far away from his Grandparents and Village.

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AKI WAYNE ZEE - continued from page 6

They immediately cut his hair, punished him severely for speaking his natural and Native language, and had to work very hard in the farm fields.

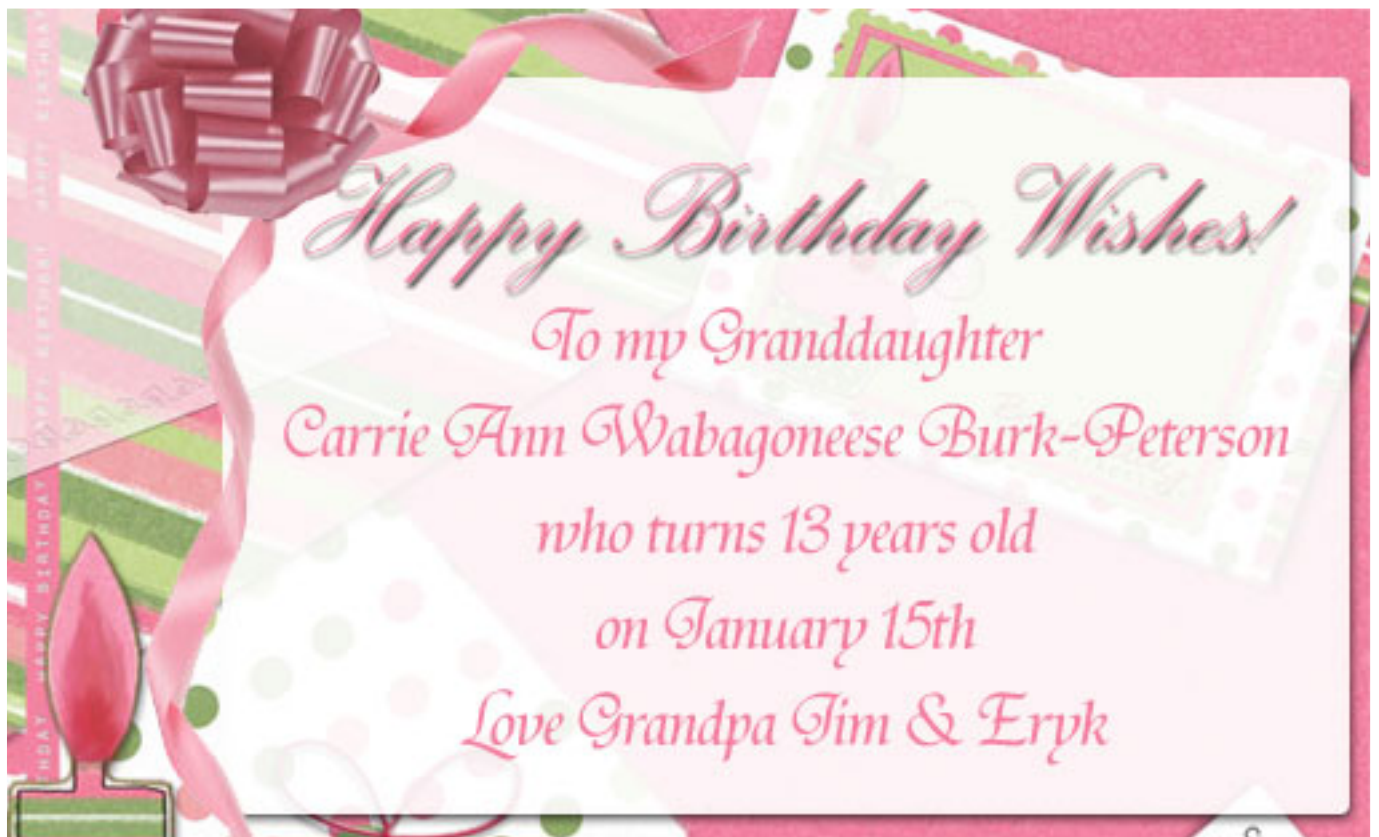
He wasn't able to return home until he was 19 years old and found out his Grandparents passed away. Devasted, he left the Wii Kway Ong Village for years and experienced many hardships. He served in the Army, was a victim of relocation by the Federal Government to a large city, and became an alcoholic.

Aki Wayn Zee returned to Wi Kway Ong to begin his recovery and return to the Traditional ways of the Anishinabe. During his journey, he was married and had 10 children, of which 3 are still living. He has 51 grand children, 18 great grand children, and twin (a boy and a girl) great great grand children.

Aki Wayn Zee serves as a Cultural Resource, performs marriages, funerals, Naming ceremonies and has written many Anishinabemowin books and other literature. These

efforts have included the taping of language sessions, to help retain the Wi Kway Ong dialect and language.

Aki Wayn Zee will be honored by the Wii Kway Ong Community. His family decided to make him new Traditional dance regalia (which you see here) for the Honor Ceremony. No one knows this yet, but Aki Wayn Zee will be passing on his Indian Name to his youngest Great great Grandson and in doing this, will assure the Traditions are carried on for the next 7 generations.



The GEE GA WA BA MIN Section

Wow! Lots of things...the New Year, the economy, challenges in our Communities, challenges we face as individuals....so many many issues to contend with. Maybe one of the most

important ways in which to deal with these challenges and issues, is to find the balance we need for our heart, mind, body, and soul...through OUR SPIRITUALITY! Again, what ever way in which we find that strength...look for that force

that will help us handle these challenges in a healthy way. Please take care and hope the new year will be prosperous for you and your family! Gee Ga Wa ba min, Na-gutch!