



GUYAUSHK'S NEWS

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



BE-BOO-KWAADAAGAME GIIZIS BROKEN SNOW SHOE MOON

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JUST AROUND THE CORNER ...

While we anxiously await for Spring to arrive, you just know there is going to be a huge snow storm. There may even be two or more! But there are signs that the weather is changing. Our Anishinabe ancestors knew this by observing the surroundings for signs of Spring. March is known as Bebookwaadaagame Giizis, or the Broken Snow Shoe Moon. I've also hear March is called Moon of the Crust on the Snow, when you could actually walk on the snow and not have to worry about sinking.

This time of year also reminds me of being in High School and going out to the Sugar Bush with Sammy Newago, his kids, brothers, sisters, and others who would make the trip out there. I went and helped one year and it was a memory that I will always cherish dearly. Sammy was kind of like Wenabooshoo. He could be very wise, could be very foolish, and a story teller with a hardy laugh!

I had a lot of respect for Sammy. Not just because my mother (Elma) and him were first cousins, as their mothers

were sisters, but for some reason he took some time with me to show and share some of his knowledge. As I am writing this, I remembered when I was much younger and he made me a loom, so I could learn how to make beadwork on the loom!

Then there was the time I turned 18 and as the party was in full blast, Sammy showed up and gave me a bearclaw necklace, from a bear he shot himself. To this day, I wear the necklace when I dance at pow wows.

I recently seen separate video's made of Dee Bainbridge and Sammy Newago in 1991 (I think). There were also video's made of Margie Pascale, Gladie DePerry, and Rosanna Buffalo around the same time. It is a nice piece of Red Cliff history to see.

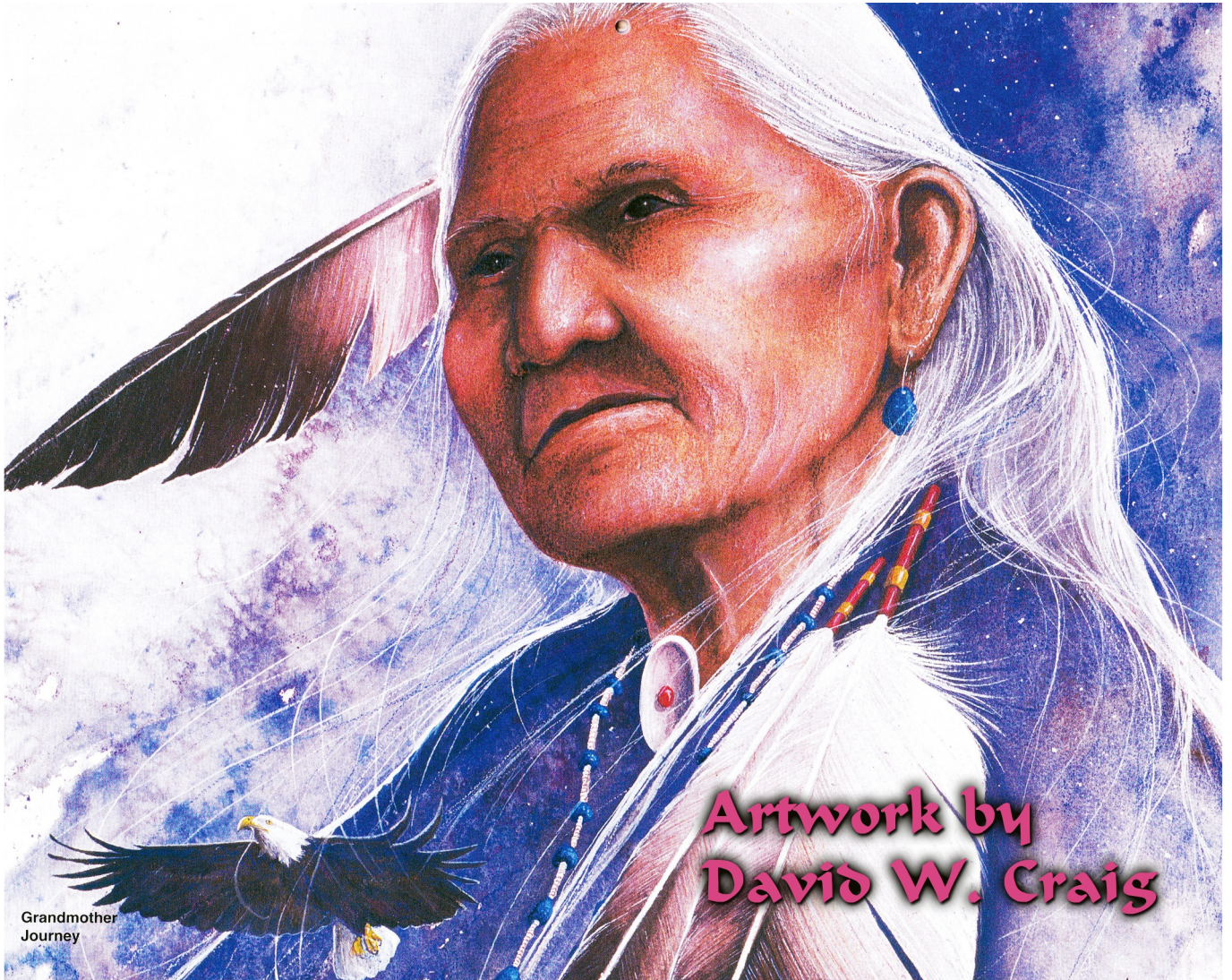
And those people mentioned, who I know/knew, were my "elders" and in fact...my cousins also! Nindinaway maganodoog (We are all related). And, with Gladie still being with us, I realized how much I miss

those individuals who were elders when I was growing up in Red Cliff and try to remember what they had to share about who we were, who we are, where we came from, and how close we used to be.

A Chi Mii-gwitch goes out to Sammy and for his family for continuing on with the tradition of making maple syrup and sugar cakes.

This issue of Guyaushk's News is the last of the series of Elder Teachings shared with me. While I previously mentioned the importance of education, the Elder Teaching in this issue concentrates on education.





TRADITIONAL ELDERS TEACHING: A LOOK WITHIN

Get an Education

Dedication: Within our Tribal societies and family structures, it is very common for Native American/Indian peoples to have extended families. Many years ago, families would take in and raise their relatives or another family's children. Many individuals were raised by grandparents, aunts, uncles, cousins, etc. This concept of the extended family is still very much alive and in operation. In a cultural sense, individuals who belonged to a clan, i.e., eagle, bear, etc., would be considered relatives even though they may be from a different Tribal

community or different Tribe.

In 1992, I had the pleasure of meeting Naomi Russell, who was an elder and member of the Ho-Chunk (Wisconsin Winnebago) and Prairie Band Potawatomi Tribe of Kansas. As we began to know each other, share many common traditional teachings, and outlook on the Native American/Indian life, she became my Grandmother in the "Indian Way." We also worked together and for a time, and even became roommates!

Naomi came into my life at a time when I needed to have that elder or Grandmother presence. When I approached her on advice she shared the following:

"Encourage them to get an education. A long time ago, our elders would teach us what we needed to know to survive. But today it is different. Although we need to have our traditional teachings, we also need to survive in today's society through education."

Traditional Elder Teaching, continued on Page 4

My Interpretation

Again, while the message is really about getting an education to help us an individual, as a family, as a Community, and how that might help our Tribe/Tribal Organizations, it also serves as a reminder. A reminder about how people, in a traditional and cultural sense, would come to the understanding what their fate was. In our teachings, individuals would go out at a certain age, and seek a vision. Once the vision came, then beginning the preparations to prepare for that role in our society. If the vision was to become a healer, spending many years with a mentor to learn what it takes

to fulfill that destiny.

One portion of getting an education is obtaining a degree, but, I've come to understand getting an education means much more. It means understanding what our destiny is, and seeking out those ways and means to learn achieve those results. If that is getting a Bachelor's, Master's, or Doctorate, seek those out. If it means, finding a mentor to assist in that journey, seek those out. If it is a combination of a whole lot of experiences, seek those out!

During the late 1960' and early 1970's, when we as

Indian people were "re-discovering" who we were as Indians, there was a major push to go "out and get an education, and come back home and work for your Tribe." Over the years, I've come to understand the importance of getting the education and in a broader sense, "come back and work for Indian people," whether that is your Tribe, other Tribes, or at an Inter-Tribal level, is just as important!



ELDER TEACHINGS: A SUMMARY THAT IS REALLY A BEGINNING

While the intent of this section is to summarize the Elder Teachings, it is really a beginning. I anticipate these Elder Teachings will have a long life. This information can be utilized for many things, including the promotion and encouragement of the development of Tribal Organizations that are culturally relevant.

Jenny Goslin:

"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."

John "Little Bird" Anderson:

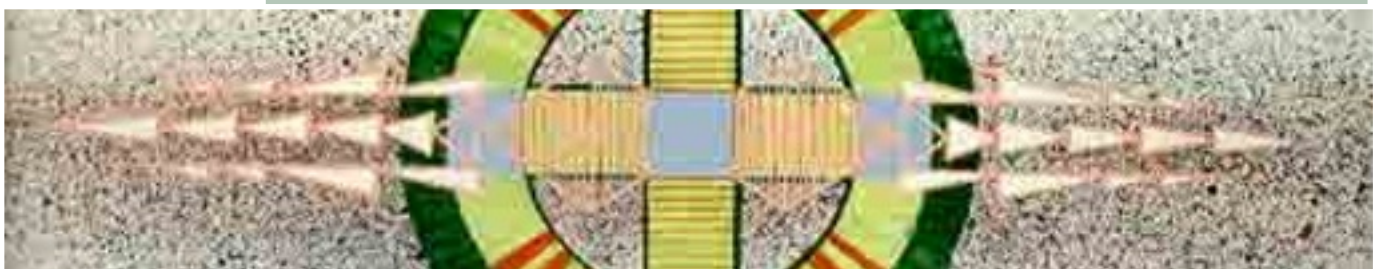
"Encourage them to find their spirituality. I have taught many classes and courses throughout my career. And as I utilize various text books, one thing that students will not find in these books, is their spirituality. It is a journey that we all need to make and experience."

Dennis White:

"Encourage our people to be themselves. We are in a time when people are trying to find themselves. Sometimes our youth turn to drugs and gangs, with their symbols and colors. In our Anishinabe culture, we have sacred colors and symbols. They could turn towards those, to help them with their individuality, as well as beginning a journey to retain our culture and history."

Naomi Russell:

"Encourage them to get an education. A long time ago, our elders would teach us what we needed to know to survive. But today it is different. Although we need to have our traditional teachings, we also need to survive in today's society through education."



CULTURAL RELEVANCY FROM MANY ANGLES

By beginning in the consulting business in October 1995, and serving in this capacity for the past 14 years, the foundation work began with the idea of *“can the Tribal Organization consider various organizational concepts, options, and possibly the integration of cultural and historical beliefs into the Tribal organization of the future?”* I also hope that I’ve laid the foundation for consideration in the first five issues of GUYAUSHK’S NEWS.

In my “development” of the thoughts of the Tribal Organization, I’ve also come to realize the importance of seeking other resources to help in this process. One such resource was reading “The 7 Habits of Highly Effective People,” by Stephen R. Covey, 1989.

The 7 habits of being proactive, begin with the end in mind, put first things first, think win/win, seek first to understand...then to be understood, synergize, and sharpen the saw, has assisted me in formulating various philosophies or guiding principles. These philosophies or guiding principles include my **Business Mission statement** that says I provide *“culturally relevant services.”* My **Personal Mission statement** says that I want a *“career to assist Indian people in looking to the future, while retaining the traditions of the past.”* My Spirituality/Sobriety Guiding Principle, I would like to share, pertains to a daily outlook and accepting what occurs, which is *“destiny in the hands of the Great Spirit.”*

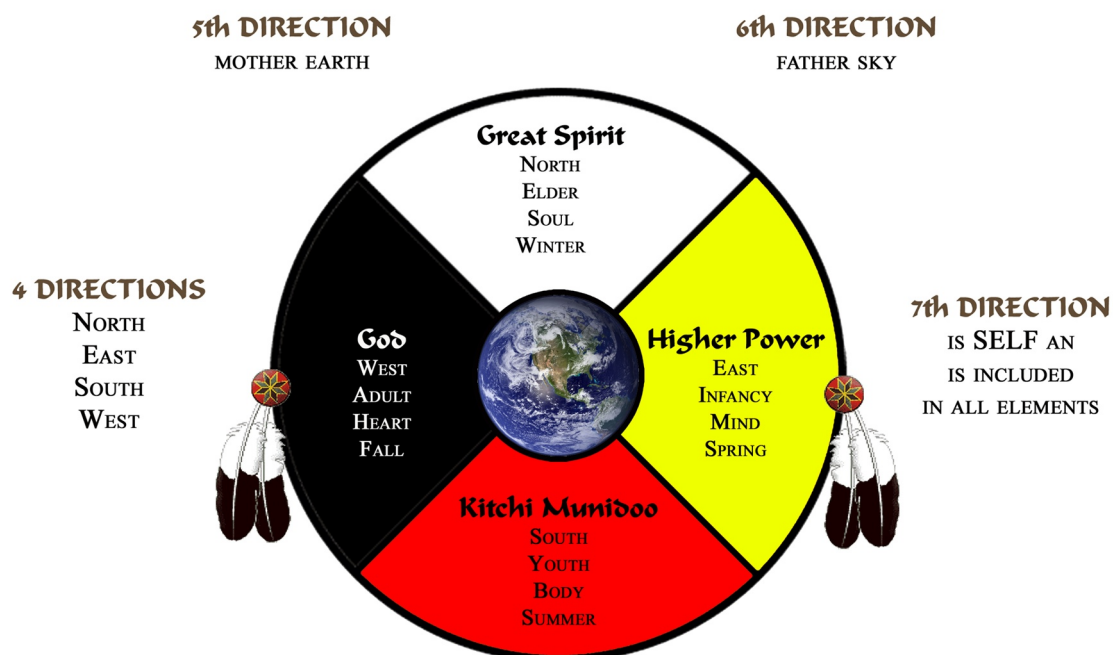
In this time of this personal development, my journey into

sobriety began. These documents helped me personally and professionally. My own personal “Medicine Wheel,” illustrates my relationship to the four elements, sacred colors, stages of life, and seasons are indicated. Also, the relationship of the Creator, aka God, Higher Power, Kitchi Munido, or Great Spirit,

Cultural Relevancy, Continued on Page 6



GUYAUSHK’S PERSONAL MEDICINE WHEEL



Learning Life’s Ways through our ELDERS:

1. Be yourself
2. FIND your Spirituality
3. Get an Education
4. Do what makes you happy but do it Good

Cultural Relevancy, Continued from Page 5

In the book, "Gung Ho," by Kenneth Blanchard and Sheldon Bowles, 1998, a study of a large Corporation was conducted to determine why they were financially failing. As the study progressed, it was noticed one Department continued to be successful. Upon further analysis, it was discovered the Department Manager, utilized the Native American/Indian teachings of his Grandfather in his management style.

The three philosophies are:

THE SPIRIT OF THE SQUIRREL is represented by characteristics that promote worthwhile work, knowing we make the world a better place, everyone works towards a

common goal, and values guide all plans, decisions, and actions.

THE WAY OF THE BEAVER is represented by characteristics that promote being in control of achieving the goal, has a playing field with clearly marked territories, thoughts, feelings, needs, and dreams are respected, and is able but challenged.

THE GIFT OF THE GOOSE is represented by characteristics that promote being able to be active or passive, congratulations must be true and from the heart, no score, no game, and cheer the progress, and E=MC², or enthusiasm equals mission times cash and congratulations.

The publishing of this book by two known and highly respected management "guru's" was definitely a change in the manner in which organizations were previously viewed. This was a significant and positive move towards recognizing the Native American/Indian peoples, philosophies, cultural approached to survival and potential integration into corporate America.

My advice to individuals, whether they are Consultants, Program Directors/Managers, etc., who might be charged with assessing the Tribal Organization, or parts thereof is in a respectful and culturally relevant way, begin your Journey by:

- ~Offering tobacco and seek permission from Elders and Traditional peoples
- ~Doing a self-assessment on yourself and make a commitment in this effort
- ~Promote positive thinking and respect all opinions (pro and con)
- ~Lead by example, be patient, and humble
- ~Talk with the Tribal Administration, Tribal Councils, Board's on your intent
- ~Research the traditional Native values of the Tribe or Community
- ~Develop various models for discussion
- ~Seek support to host community gatherings and brainstorming sessions
- ~Encourage Tribal planners to seek funding to assist in any re-structuring efforts
- ~Encourage a participative process
- ~Stop, think, listen!

In conclusion and in the words of Sitting Bull, famous religious leader of the Lakota (Sioux) Nation said:

"LET US PUT OUR MINDS TOGETHER AND SEE WHAT LIFE WE CAN MAKE FOR OUR CHILDREN."



Happy Birthday Wishes to:

MY SON, KELLY PETERSON WHO TURNS 31 ON APRIL 12TH

SHARON FUT PETERSON WHO TURNS ???? ON APRIL 6TH

LOVE FROM DAD, ERYK, AND SENECA

EDITORS NOTE!

GUYAUSHK'S NEWS WAS ALREADY FOR SENDING OUT AND HAD THE FOLLOWING:

"THOUGHTS AND PRAYS FOR KELLY AND ROXANNE (DAVIS) ON THE EXPECTED ARRIVAL OF THEIR DAUGHTER (AROUND MARCH 27TH). MAY KITCHI MUNIDOO WATCH OVER YOU AND THE NEWEST EDITION TO OUR FAMILY!"



WELL...GUESS WHAT? ROCKELL MARIE PETERSON WAS BORN ON MARCH 3, 2009, AT 12:27. SHE WEIGHED 6 POUNDS 2 ½ OUNCES AND WAS 19 INCHES LONG!

SHE CAME HOME, IN RED CLIFF, AND ROCKELL, HER PARENTS, GRAND PARENTS, ETC., ARE ALL DOING WELL!

WE JUST NEVER KNOW WHAT KITCHI MUNIDOO HAS IN STORE FOR US!



GRANDMOTHER MOON CEREMONY

ANISHANABE QUAY

All Women, from infancy to Grandmothers,
You are invited to a gathering for women

FRIDAY MARCH 13, 2009

5:00 Carolyn Gouge's, we will then travel to a
breathtaking area for

Our Beautiful Moon Ceremony.,
(Red Cliff Park & Marina 6:30)

Please bring yellow cloth (one yard)
and asema (tobacco)

Wear warm clothing and a skirt
A feast to follow, please bring a dish to share

For further information contact:

Carolyn Gouge 779-5085

or

Penny Charette 682-9413

Anishanabe Inini (men) you are welcome!!!

For more information, please Contact
Jason Schlender at 779-9910

The GEE GA WA BA MIN Section

One day Wenaboozhoo had come to an Anishinabe village. He was so happy, because he had traveled long and far. He was hoping to talk with the Elders, have something to eat, and have a chance to rest before he continued on his journey. He was also excited because it was the time when the days were warm and nights were cold.

Nokomis told him, "that is when the sap flows best, so we can gather maple syrup and make sugar cakes." This was at a time, when the maple trees were filled with maple syrup already done.

As he entered the village, no one was around. He looked and looked and then decided to go to the Sugar Bush, for they must be there working very hard to gather the maple syrup for this year. When he arrived at the Sugar Bush, he became very angry! He seen all the people, young and old, laying under the

maple trees, and the syrup was just flowing into their open mouths. They didn't even have to get up for anything.

Wenaboozhoo said, "my people cannot be lazy and lay around like this." So he got a huge bucket, filled it with water, climbed up to the top of the trees, and poured the water over the maple trees. By doing this, he diluted the maple syrup so that it was clear as water.

Wenaboozhoo made the people stand up and he told them what he did. He said, "by being lazy and laying around, from this day forward.... you are going to have to work very hard in making the maple syrup and sugar cakes!"

Wenaboozhoo taught the people how to make lodges, tap trees, gather the sap, and how it would take many many buckets of sap, to boil, for the syrup and sugar cakes.

And that is how the Anishinabe continue to make maple syrup and sugar cakes today.

Remember, no matter what you do...going to school, your job, your chores around the house, etc., work very hard. As Wenaboozhoo said, "my people cannot be lazy and lay around like this."

Until next time.....



GUYAUSHK & Associates

Available for ...

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Personal Wellness and much more - please contact us.	Evaluation of Services

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