



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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March 2010 www.Guyaushk.com **Issue Bezhig**

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(Guyaushk is the Anishinabe word for Seagull)

A NEVER ENDING JOURNEY

Welcome! Where do I start?!

Last year, I authored Gyaushk's News from November 2008 to April 2009.

After this "introduction," I will share the intent of Gyaushk's News as indicated in the first issue.

However, in the April 2009 edition, I explained how the purpose of Gyaushk's News had been fulfilled and how it was time to move on to other endeavors. A part of the fulfillment was the announcement of a position I accepted in northern California to serve as the Chief Operating Officer (COO) for the United Indian Health Services. This organization has been in existence for 35 years, providing various health services to their Native populations they serve. The COO was part of the Executive Management Team, which also included the Chief Executive Officer and Chief Financial Officer. Too many Chiefs and not even Indians! Just a play on words....but, the opportunity with a very healthy salary would be a dream and major professional achievement for many. As I served in this position and began to become familiar with the operations, the governing structure, the area (with its long massive beaches and sea lions), I also struggled with leaving and deciding to sell my home in Red Cliff and being away from family, especially my grandkids.

I knew there was a good chance to become the Chief Executive Officer and be one of the many players in providing health care services. As in any Tribal Community, there is politics and personalities and it isn't any different for the Tribes in northern California.

So, while all this was going on, I also had to see if I could survive the politics, personalities, and continue to be involved in my grand kids lives. As it was, while I served in this position for May to August 2009, I missed two ceremonial events for two grand kids and missed a family gathering from my dad's side. And I was surprised how much that affected me!

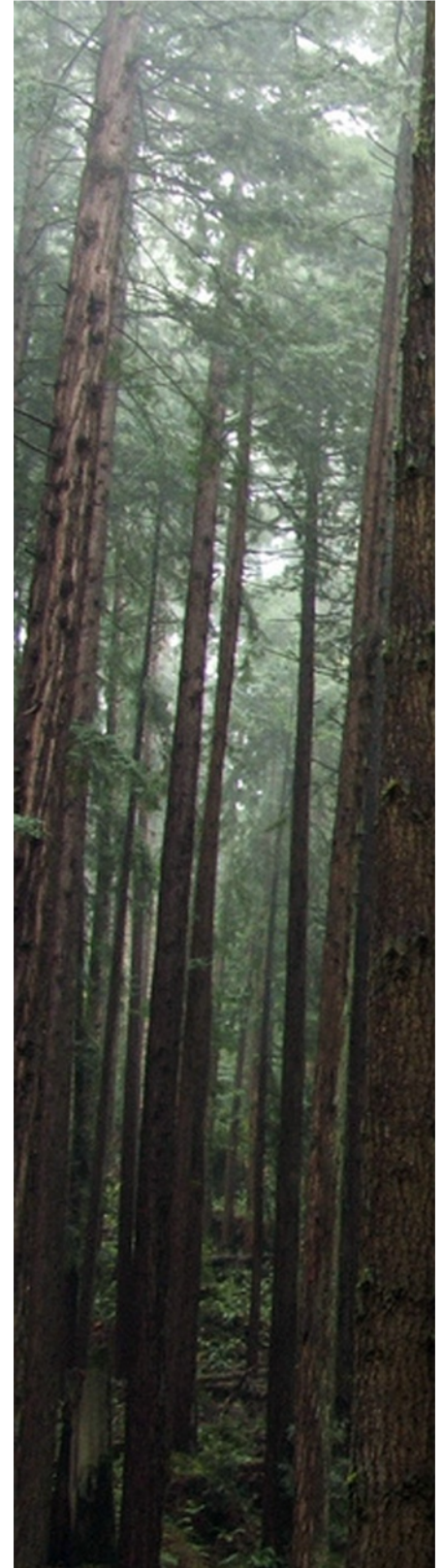
I decided that my place was not in northern California, but back in Red Cliff where I can continue to have a (and I hope it is) positive presence in my grandkids lives, to continue to learn the ways of the Anishinabe through my Native artistic abilities, and continue to teach and pass on information I've learned to others. This last part is done through teaching at the LCO Tribal College level, "subbing" at the Bayfield School, being on-call at the Early Childhood Center in Red Cliff, and through trainings and facilitation I conduct as an independent Tribal Management Consultant.

With the help of offering my asema (tobacco) and praying to Gitchee Munidoo, relatives who have went on to the Spirit World, encouragement and support from people back home, I left the position at the end of August 2009. And through all this, I've learned that big money, beaches, and warmer weather (at least part of the time) are not as important as family, grandkids, traditions, and teaching.

Finally, I was inspired by individuals who have continued to ask and encourage me to re-create Gyaushk's News! Wow...this was so flattering that there

were people who actually read Gyaushk's News and enjoyed it. So, here we are!

Again, the following is a reprint from Gyaushk's News in October 2008, which laid the foundation for my intent.



THE BEGINNING

After many years of planning, thinking, dreaming (including day dreaming), and drifting off to places where I probably shouldn't have went...I am finally able to concentrate on a Newsletter centering around Tribal Organizational and Management issues. This first edition is devoted to laying the foundation for things that will allow me to utilize my talents with areas of Organizational Management, with an emphasis on Tribal topics.

WHY DO THIS?

Always a good question to consider when undertaking such a task. First, the answer to this question is, that I want to do it! Second, in all my years of working for and with Tribes, in various capacities, there are limited resources on Tribal Organization and Management concerns. Third, it is an area that crosses over into the culture of the Indian/Native American individuals, families, communities, and Tribal Organizations. Finally, this might be a way in which to preserve a part of who we are as Indian/Native American people.

It began while attending Northland College, in Ashland, Wisconsin, where I was majoring in Business Administration/Native American Studies. This was a degree designed for individuals who wanted to concentrate on working with Tribes and Tribal Organizations. In the Fall Semester of 1977, I was taking

a Business Management Course, where the instructor was discussing management theories and how they are applied to Businesses or Organizations (as in Corporate America). He indicated that Theory X is when Management assumes employees are inherently lazy and will avoid work, if they can. In Theory Y, Management assumes employees may be ambitious, self-motivated, anxious to accept greater responsibility, an exercise self-control, self-direction, autonomy, and empowerment. Of course, Theory Z which tends to promote stable employment, high productivity, and high employee morale and satisfaction.

In another lecture in the Business Management Course, the instructor was discussing Maslow's Hierarchy of Needs and once individuals attain satisfaction in one level, they move on to the next level to take care of their needs.

As I sat there taking notes and trying to relate it to the Tribal World around me, it kept getting difficult to see the relevancy in how this might

apply to the Tribal Organization. I thought of the Elders and other influential individuals who would share some very wise advice, for consideration. I thought of the Wenaboozhoo stories and how his foolishness taught lessons to the Anishinabe people on life, survival skills, and explaining why the world was like the way it was.

I thought of my friend and respected Elder, Delores Bainbridge, who shared a story from Red Cliff that happened many many years ago. A certain family caused harm to another family, whose family member passed away. One of the Elders said Mah no, Mah no, da-nugish-kawnah-wah Gay ween-i-wah."

Meaning, "Let them for they will meet themselves." Then sometime later, the family who was "acting smart" experienced a tragedy, and the Elder said, "Na me-nom-gom, da-nugish-kaw-nah-wah Gay ween-i-wah." Meaning, "See, today they have met themselves."

**Why Do This?
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From what I can remember, this was one of the beginnings of a journey into understanding how we as Anishinabe people, function in a modern day society, while continuing to be influenced by our culture, traditions, and beliefs. For me, this journey includes deaths of family, relatives, and friends. This journey includes marriage, children, divorce, coming to terms with alcoholism, and various types of abuse.

This journey includes the continued learning to live in recovery and coming to terms with issues that have greatly affected my life. The journey includes working for a number of Tribes, Tribal Organizations, the Bureau of Indian Affairs, the Indian Health Service, the Great Lakes Inter-Tribal Council, and being an independent Tribal Management Consultant. This journey includes finishing my education with a Bachelor's, Master's, and Doctorate degrees. And finally, this journey includes my personal manner in which I rely on my Native Spirituality in order to live with my recovery, learning and practicing the traditions and customs, trying to treat people with respect, and having an open heart, mind, body, and soul.

**DEDICATED TO THE
OVERALL HEALTH OF
THE
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ORGANIZATIONS**

In the March 2009 issue of Gyaushk's News, the Elder

Teachings provided to me were listed as another way of bringing all the efforts together to help us understanding how this advice can assist us in our personal lives and professional lives. Again, I want to share those again as another manner in laying the foundation in the re-creation of Gyaushk's News.





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 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.”



WENEBOOSHOO AND THE CRANBERRIES

Wenebooshoo was walking along one day by the edge of a lake and saw some high bush cranberries lying in the shallow water. He stuck his hand in the water and tried to get them, but he couldn't. He tried over and over again to get those cranberries. Finally, he gave up trying to stick his hand in the water and instead, he tried to grab them with his mouth by sticking his head in the water.

That didn't work either. So he dove down into the water. The water was so shallow that the little rocks at the bottom, hurt his face. He jumped out of the water and lay down on his back on the shore holding his face. He opened his eyes and there were the high bush berries hanging above him! He had only seen their reflection in the water. But he was so angry that he tore the berries off the tree, didn't eat any, and he walked away.

**WHAT ARE THE
TEACHINGS IN THIS
AH-DAH-SO-KAAN
(STORY) FOR YOU?**



A CULTURAL PRESERVATION FEATURE

This Cultural Preservation Feature is a part of a series of stories, tales, traditional art work, and articles directed at the preserving various aspects of life in the Red Cliff Community, from past to the present and for the future.

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.

This Cultural Preservation Features are about Min-de-moi-yeah, Aki Waynze, May Ming Gwass Ikwe-zance, and Biim-ee-bah-too Makwa. 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.

These were created by James E. Pete, DBA, whose

Anishinabe name is Guyaushk(Seagull), a member of the Red Cliff Band of Lake Superior Chippewa Indians, and Miigiizii Do-daim (Eagle Clan).

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



MAY MING GWASS IKWE-ZANCE (BUTTERFLY GIRL)



This is May Ming Gwass Ikwe-zance or Butterfly girl. She is 16 years old and a member of the Red Cliff Tribe.

“May Ming” is from the Whitefish Clan of the Anishinabe. A part of the responsibilities of the Whitefish Clan is to be the storytellers, keeper of the songs, and dances. Another characteristic of the Whitefish Clan, was their members possessed long life, wisdom, knowledge, patience, and generosity. May Ming’s parents, her paternal and maternal grandparents are still alive and all live in the same little Community in Red Cliff. Her grandparents are in their 90’s, but are very active and participate in many Community events.

Her paternal Grandfather teases May Ming about getting 10 horses from Biim-ee-bah-too Makwa’s (Running Bear) grandparents for her hand in marriage! Little do they know, May Ming and Biim-ee-bah-too Makwa have been dating for a long time.

She is considered a role model, is active in Red Cliff youth activities and plans to attend medical school when she graduates from High School.

At the recently held Red Cliff Pow Wow, May Ming was crowned Miss Wii-Kway-Ong for the next year. She has been a fancy shawl dancer since she was able to walk.



THE GEE-GA WA-BA-MIN SECTION

A never ending journey...huh? Init? Everyday seems like that with many lessons to learn, lots of joys and happiness, along with pain and sorrow.

Along with the idea of learning, it feels really good to “re-create” Guyaushk’s News to help learn things in our lives on that never ending journey. From last year to today, here are some things I’ve learned:

- ~Importance of family
- ~Observing and listening to grand kids
- ~Being content with where you are (in an actual place and within yourself)
- ~Fulfillment of learning and learning and learning the ways of the Anishinabeg
- ~Creating Native Art and sharing with others
- ~Being able to give away material things
- ~Satisfaction of teaching
- ~Helping others in their time of need
- ~How to tell stories....Weneboojoo, jokes, and even dirty stories
- ~Being patient (actually this is a real challenge for me, so still continuous learning of how to be patient)

Finally, I am making the following promise. While I have my own perceptions of Tribal Politics, (especially about the Red Cliff Band of Lake Superior Chippewa Indians, where I am enrolled), I will not utilize “GUYAUSHK’S NEWS” as a way in which to express those, either positive or negative. If I did, it would completely and totally defeat my purpose of trying to help people understand and look at the enormous opportunities out there, for designing the best Tribal Organization that serves our people, in a culturally appropriate and sensitive manner.

In closing, I want to share some advice my mother (Elma Morris Livingston Peterson) would tell me, time and time again....“Be good to the Old People, for you never know when you will need help.”

I’ve revised that over the years to help me, in my spirituality and recovery:

“Be good to People, for you never know when you will need help.”

Gee ga wa ba min, nagutch! I will see you, later!