



GUYAUSHK'S NEWS

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



WAABIGWANI GIIZIS (FLOWER MOON)

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A WORD ABOUT THIS ISSUE ...

Last month, Gyaushk's News began with the changes that were coming about because of Spring. May is called Waabigwani Giizis referring to the flowers budding and blooming. But, it also represents a time when the trees are getting their leaves, the grass is getting green, and the dandelions are almost in full bloom too!

In our little Community of Red Cliff, it is amazing the events which take place. The consideration of a new Casino/Hotel (well it isn't the first time) but there is some hope for jobs, improving our Rez, and offering something for the next generation. Later in Gyaushk's News, there is an article about Health Care in Red Cliff and how that has changed over the years. And how "the Tribe" is looking at expansion and improving our lives and offering something for the next generation. As I thought about the article on Health Care in Red Cliff, I also wanted to document how much we've progressed as a Tribe. Just a few shorts years ago, our health care was provided in a completely different manner! And maybe, through remembering the past, we can somehow appreciate the convenience of having the wonderful services provided...just down the road!

In the past month, our little Community of Red Cliff also experienced great losses. Marie Topping, who at 91, made her way into the Spirit World. But, along her life's journey spent over 25 years working with young children at the Red Cliff Headstart, when it was under the director of Family Forum. Again, from what I remember, Marie and her family moved to Red Cliff from the "Settlement"

around 1969 when the Old Housing was actually the New Housing!

Julie Peacock Gordon Defoe also begin her journey into the Spirit World at the age of 46. While she suffered from health problems ... was a person who was always there....I traveled to Milwaukee for a meeting way back in 1996 and we had a luncheon at the Indian School...and there was Julie. When she was younger and married to Joseph Gordon, my ex Sharon and I ended up partying with Joseph and Julie a few times. Crazy and fun times....when I was the Manager of the Wii-Kway-Ong Restaurant there was a lighted sign by the Restaurant. There was about four weekends in a row, when the four of us were all buzzed up, changing that sign at 4:00 in the morning. And we just laughed and had fun!

And then at the age of 56, Mark Gokee also left us for the Spirit World. His profession was being a roofer, but, it was his passion for the Anishinaabe mowin (Chippewa Language) that will be carried on for years and years to come. Mark served as an instructor for LCO College at the Red Cliff Campus, was called upon to open many meetings, gatherings, feasts, etc. He worked with the Early Childhood Center, the Tribal Administration, the Bayfield School....in something he was passionate about...the Anishinaabe mowin.

During the winter time, when there were many gatherings to tell Weneboozhoo stories, I think Mark's best story that he really enjoyed telling was the one 'bout Wenaboozhoo and boogits (farts). Mark would make that boogit sound...louder and louder...and we would all laugh

and laugh, louder and louder!

And while there is all this talk about newness, the trees and flowers are budding, grass is growing and can see the greenery.....it still snowed!!!!

One of my Guiding Principles has become is "destiny in the hands of the Great Spirit," and I guess that is so true, as we have no control over our fate, the weather, or what happens on a day to day basis. Offer your asema and prayer to the Creator you believe in, and accept what is there!



FLASHBACKS TO A DIFFERENT TIME!

Last month I ran across this picture of me leaning into my Gramma (Margaret Baker Bresette Morris). I had these nice warm feelings and remembering how much I enjoyed being with her. And I guess it shows in this picture. She is sitting next to her niece, Angeline (Bigboy) Prazeau from Odanah.

Again, from what I remember (in hearing stories and in my mind...after I was born in July 1956), my dad was very active in his commercial fishing business and probably within the next couple of years my mother went to work in Bayfield at All-Woods, a wood manufacturing company.

Many of the Tribal members from Red Cliff and Bayfield also worked there. During this time and until when my Gramma died in December 1963, I spent a lot of time with her and “living” at her little house. In fact, about six months to a year before she died, my dad was building an addition on to our house because Gramma had come to live with us.

As a youngster, like any others, would play outside of her house, the chicken coop in the back, using her outhouse, going to get a pail of water at the spring by Leonard’s and Yommy’s. And of course, like any other youngster would do something whereby I

would get scolded. Gramma’s round wooden kitchen table with the claw footed legs, was in front of her large kitchen window facing the back yard and in clear view of the outhouse. One day and whatever I did, I was being punished and had to sit at the table...and was crying. Gramma went to use the outhouse and I remember saying to myself...”I bet Gramma goes out there and turns into the Devil and then when she comes out...she turns back into Gramma again!” Oh the wild imagination of a youngster being punished and I bet Gramma would have laughed at my thoughts!



Pictured are (left to right) Margaret Baker Bresette Morris, Angeline (Bigboy) Prazeau, and James Pete.

Remembering, continued on page 4

THE POWER OF EDUCATION

Numerous times I've mentioned about teaching courses through the LCO Ojibwa Community College (mainly at the Red Cliff Campus). Each class is so different! For the 2010 Spring Semester, I taught a course on Race, Ethnicity, and Diversity.

This is the second time I've taught this and it is such a powerful course, a little from the academic sense, but more from the aspect of each of us coming to terms with how we view the surroundings and world around us.

We've looked at multi-generational and inter-generational trauma, at stereotypes of various races and those different from us, we've look at the four races (red, white, yellow, and black) and how those relate back to our Anishinaabe teachings. Students were asked to develop their diversity views via the Dream Catcher, look at their family tree, and create a storybook about their life....again, so powerful and moving.

One assignment given pertained to

an article in the textbook on Multicultural Education in the School System. I asked the students to develop a paper on Multicultural Education in the Bayfield School District.

I was so impressed and inspired by the following article written by my cousin Susie Andrews, a student in this course, I asked her if I could reprint it. It certainly gives all of us a chance to think and maybe entertain some changes.

Is there Multicultural Education in the Bayfield School District

Written by Susie Andrews

Multicultural education is the process of teaching all aspects of the cultures that are present on this Earth. The topic of multicultural education in the Bayfield Public School system is one that should be at the forefront of our minds here on the Red Cliff Reservation. Our children have a right to learn about and be able to practice their ancestral cultural beliefs. Especially after all our people have gone through, and the generations of us that were not allowed to learn these things. A child should be taught all about where they come from, the values of their ancestors, and the way they lived their lives, as well as the language that they spoke. The question on my mind is whose obligation is it to teach the Ojibwa culture to the children, and is Bayfield Public School lacking when it comes to multicultural education?

Bayfield Public Schools seems to have forgotten the majority of its student body. According to the website for the

Bayfield Public Schools, Native American students make up 75% of the student body. Also on their website is a statement saying that the educational leaders of the school "place a high value and emphasis on incorporating both the multicultural and natural resource aspects of this region into the school's curriculum". The only class I remember growing up that had anything to do with my culture was an Indian art course.

Usually this class consists of just simple beading. Today there is not much more than that, though in high school students can now learn Ojibwa language, and one Ojibwa history class. Some history and cultural aspects are integrated into other classes, and occasionally a powwow of sorts will be put on in the schools gymnasium, but is that enough?

The dominant culture of the Bayfield School System is white, reflecting the cultural makeup of the town of Bayfield rather than the community as a whole. The majority of the students might be Native American but the majority of

faculty, staff, and administration are white. The dominant culture in which we live in is white. What about the other cultures of the students at Bayfield School? I am sure there are students of French, Irish, Asian, African American, and Hispanic decent, plus many more, walking the halls. Is it the schools job to place an emphasis on all these cultures? What about the homosexual community within the school district? In a perfect world I would say yes. Learning about other cultures not there own will lead to a better understanding of each other.



Bayfield School District Continued on Page 5

Traditionally, in Native American cultures, it was up to the child's family to teach the child all they would need to know to live as an

"Each story told for a reason, to emphasis a point."

member of the tribe. Uncles taught young boys how to hunt, how to track and how to fish. Aunties taught the young girls how to gather herbs and berries, make clothing, and prepare food for the long winter months. Grandparents would tell important stories with important lessons. Each story told for a reason, to emphasis a point. From the moment they were born they were immersed in the culture, even games were a teaching tool.

It is the influence of white culture that makes us think that it should be the job of the Bayfield School to make sure our children get a multicultural education. We should look to the community of Red Cliff to teach our children. Drum and Dance is a nice program, so are those put on by the Makwa House and First American Prevention Center, but we also should not rely only on these. If an individual has the knowledge of the old ways the Ojibwa used to live they should feel an obligation to pass it on. Sure it might feel good to be the only one to make birch bark baskets or canoes, to have that knowledge and to hold it over others, but that, once again, is the white culture, and not ours.

I do believe that Bayfield Public Schools are lacking when it comes to multicultural education. There is always more that they could do, but there is also more that we can do. It is the job of everyone in the community to teach these children about their own culture. Teaching the importance of other cultures, African, Homosexual, Asian, etc, should be made a higher priority in the Bayfield School District because this is a huge world that is made smaller everyday by technology. It is important that our children are prepared to live and thrive in this world, this is why a multicultural education is so important.



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Happenings, continued on page 6

HELMA'S ANISHINAABE MOWIN HAPPENINGS!



Helma Cloud Erle was born and raised in Obaashiing (Ponemah) is enrolled in miskwagamiwizaga'iganing Red Lake 4/4 Ojibwe Nation. Educated in Obaashiing and graduated as valedictorian in 1961 from Red Lake High School. She credits her parents Everett and Margaret (Wilson) Cloud for their belief in education and for supporting education because they said 'education will never be taken away from you, so learn all you can plus education will open doors for you in the future'. They also said 'azhenamaagen i'iw maanigooyan'. [Give back that which was given you].

Helma quit using alcohol on March 10, 1990 on second son Robert's birthday. Still sober today and she has no regrets on quitting. Helma said, "It's the best thing I have ever done for myself and my children."

Please remember translations are not word for word.

1. boozhoo niiji'anishinaabejig. aaniin igo na enamanji'oyeg? niinawind endashiyang, niniijaniasag, miinawaa noozhisheyag omaa agwajiing ishkoniganing bemidjigamag ayaayang ni mino ayaamin. ambe gish igo gaye giin na wa mino ayaayeg.

Greetings my fellow natives. How are feeling? We as family (children, grandchildren) here outside the reservation [who] live in Bemidji are good. We hope you are good.

2. aandi ga izhamagak noogom giizhig? giuwag ezhi gichi gizhatemagak. mino giizhigad geget. gega igo noodin bangiizhe.

Where did the day go? It was a very warm day,yes. Almost windy a little.

3. miizhigwa ani zaagibaagaamagakin mitigoon, miinawaa mashkosi ani ozhaawashkwaamagad ani izhi nagwad.

Now the buds are showing on the trees and grass is looking green

4. ayi'ii gaye mikwam iwidi miskwagamiwisaga'iganing ani majiishkaa ima sa akiing ani ningizod. mii'go jibaakibiiong wayiiba.

Also [the] ice on Red Lake is moving on land to melt. soon the lake will be open.

5. mii miina wa ji wewebanabiiwad izhwa aamiwad giigoyag.

Also there will be fishing (using rods/reels) after spawning of fish.

6. mii'indawas minik noogom wa izhibii'igeyan. bijiinag miinawaa inga izhinizha' anan baanimaa apii anishinaabe ikidowinan.

I think that's all [I will] write today. After awhile again, later, I will send more Ojibwe words.

7. ahaaw ambe gagwe kikendamok eneweyang. giga bimiwinigowisimin i'iw inwewemong.



RED CLIFF TRIBAL HEALTH CARE: A PERSONAL PERSPECTIVE

In order to understand the current level of health services provided by the Red Cliff Tribe, via Health Department and Clinic, we must also look at some historical information about Red Cliff that is relevant to this Project. Some of this information shared in this narrative has been developed from memory, or as I have experienced it through the years, in growing up in Red Cliff.

Each generation will have a different perspective of health care over the years. From the times when traditional health methods were used, through herbs, medicines, and midwives to expectant mothers traveling to the Indian hospital outside of Hayward to the once a month health services, by providers coming to the little building (old CAP Office). In my early years, dental care meant a bunch of Red Cliff kids piling into George Gurnoe's car and going to a dentist in Ashland. After we were finished with our dental appointment and being all "numbed up," then going to McCory's to buy a ten cent bag of popcorn. I never really knew how it tasted, without being "numbed up!"

We also have to remember the role of Great Lakes Inter-Tribal Council and how the organization worked with the federal and state agencies to provide services at the local reservation level, in Wisconsin. Through GLITC, Red Cliff had a Community Health Representative (CHR) position for many years. Along with this effort, was the beginning of changes in contracting for services, through the Indian Self-Determination Act, of 1975. In 1976, Red Cliff was one of the first Tribes in the Bemidji Area to contract the Contract Health Service (CHS) program. In those early years, seeing a health care provider meant stopping at the Health Office and picking up a voucher.

From those early years, one sees a gradual progression in the manner in which health care was and is provided. Sometime in the early 1990's, through the guidance of Joan Slack as the Health Director, a small Clinic began with physician services provided by Dr. Harry Larson. In 1997, the staff of the Health Department and Clinic relocated into the present building. The value of the structure, when first completed,

was estimated at \$ 1 million dollars.

Since the building opened, we have all seen a significant growth in services. A few short years ago, we were totally dependent upon Connell's Drug store for our pharmacy needs. Today, we have our own pharmacy, with Jan Wilber, Tribal member, being the Pharmacist since its inception. We've also seen the addition and growth and still growing, of the dental services. Again, we are very fortunate to have Dr. Patrick Brown, a Red Cliff Tribal member, serving as the Dental Director, since its inception.

It is hard to believe we have actually outgrown this Clinic and Building. The Tribe, via Health Department, Health Board, etc., are in the process of looking for the ways and means to build a new structure that will address our local health needs.

My compliments and congratulations goes out to those individuals who are responsible for this! Chi Mii-Gwitch!



OSHKI ININI (YOUNG MAN)

This is Oshki Inini or Young Man. He is 14 years old and a member of the Red Cliff Tribe. His sister is May Ming Gwas Ikwe. His mother is from the Ho-Chunk (Winnebago) Tribe and his father is from Red Cliff. For the Do-daim (Clan) system, the Anishinabe are patrilineal and follow the fathers Do-daim.



Like his father, “Oshiki” 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.

“Oshki’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.

The Grass Dance outfit Oskhi is wearing was made by his paternal and maternal grandparents. They are so proud of the healthy life he lives and wanted to honor in by presenting him with this beautiful dance regalia. During the time they presented Oshki with this regalia, it was blessed by a highly respected Elder from Canada, there was a feast and Oshki had a give away to show his appreciation.

He is considered a role model, is active in Red Cliff youth activities and plans to attend school to become an Attorney specializing in Indian Law when he graduates from High School.

At the recently held Red Cliff Pow Wow, “Oshki” won the title of “Wii Kway Ong Anishinaabe Brave” for the next year. He has been a grass dancer since he was able to walk.



THE GEE-GA WA-BA-MIN SECTION

After Guyaushk's News is sent out, another whole process starts.

I send this out, via e-mail, to a growing list of individuals. And there is usually a few that aren't delivered for various reasons. So, the updating, revising, tweaking, etc., is an on-going task.

In between editions, I am still honored when people ask about the next edition, how much they enjoy reading it, suggestions for articles or topics, etc. My intent to share issues with people to assist with healing of the heart, mind, body, and soul for individuals, Community, Tribes, and Tribal Organizations is one that requires constant dedication from all of us.

This past month, many personal events in my life have occurred which related back to balance and healing. My 14 month old Granddaughter Rokell is with Eryk and I and not sure how long.

The extended family support system (in our Indian way) is a major part of this situation with my sisters Mary and Donna, my ex-Sharon, her sisters Sheryl and Valerie, my son John, his wife Heather...on and on. The challenges and temptations that are available in this day and age, have taken a toll on Rokell's parents and they need to take care of some of their personal issues, in order to get back to taking care of their family responsibilities.

While it is challenging at times, I am extremely appreciative that a safe, warm, clean, food on the table (which sometimes ends up on the floor), clothes, etc., can be provided for this special little being.

Long time ago, the grandparents and extended family had a major role in taking care of the younger children. And I guess, in a different setting, that is still

happening! Sometimes I think, "why can't they just go to work, pay their bills, and take care of their kids?" or "Why can't they just just just....?" And while "they" should, there is a complete cultural, traditional, and historical happening that occurs in our Indian family system.

I think I've learned to accept and not always question this system, but to see how I can provide assistance, support, and hope for those who need the help. And that is a life-long lesson learned that I hope will be passed on to the next generation.

Take care my friends! Be kind to people, love, and respect each other. Remember our Veterans and their families on Memorial Day.

Gee ga wa-ba-min, nutch! (I will see you later!)

