



GUYAUSHK'S NEWS

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

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GASHKUDINO-GIIZIS (FREEZING SPIRIT MOON)

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THE BLENDING OF TWO WORLDS

This edition of GUYAUSHK'S NEWS addresses the potential use of Native American/Indian philosophies in comparison to "modern management" concepts into the Tribal Organizations. I believe Native American philosophies



and ideas can be integrated successfully and assist the Tribal organization to operate

and function at their ultimate level(s).

In my work, thus far, I have encouraged individuals and Tribal organizations look at their organizations and see how it can be redesigned and developed into a structure that is more appropriate to our Native teachings and philosophies.

As an Adjunct Faculty member of the Lac Courte Oreilles Ojibwa Community College, I've made assignments to Students to look at the current Tribal Organizational structure and develop a culturally relevant

Organizational Chart, based on Native American philosophies. I've done the same exercise in training sessions or workshops conducted with participants. It always amazes me of the outcome of these exercises! Whether they are students or participants, the outcome has been the design of Tribal Organizational Chart(s) based on Native teachings, philosophies, culture, and traditions.



CHI MII-GWITCH (A BIG THANK YOU)!!!!

I want to express my sincere appreciation for all the wonderful feedback on the first edition of GUYAUSHK'S NEWS. I have received some extremely helpful comments which will help enhance future editions of GUYAUSHK'S NEWS. Please keep the comments coming!

CONSIDERING A CHANGE IN OUR WAY OF THINKING

In the Spring 1997, the Winds of Change magazine published an article entitled "A Hard Journey Home - Changing Tribal Organizations through Traditional Values," whereby the Grand Traverse Band of Ottawa and Chippewa Indians of Michigan, discussed

how many of our organizations were developed based on Euro-American values and world views. The Indian Reorganization Act provided the basic governmental structure many of the Tribal organizations continue to operate under.

Through restructuring, the Grand Traverse Band of Ottawa and Chippewa Indians developed a Tribal structure that is based on Native values that considers the following values:

THE FOUR MAJOR OFFICES

- | | |
|-----------------------------------------------------------------|---------------------------------------|
| North Wing – Principle: Mother/Feminine energies | Represents Direct Services |
| East Wing – Principle: Firekeepers | Represents Internal Monitoring |
| South Wing – Principle: Father/Masculine energies | Represents Tribal Business |
| West Wing – Principle: Gatherers/Hunters | Represents Development |

Reading the article was a beginning point for me to see how we can integrate Native values into our Tribal organizations.



DETERMINING OUR OWN DESTINY

With the passage of the original P.L. 93-638 law, also known as the Indian Self-Determination and Education Assistance Act, in the mid-1970's, many Tribal Organizations had to "slap" a management system and structure together, in order to meet eligibility requirements to contract for funds with the Bureau of Indian Affairs and the Indian Health Service. Unfortunately, many of these management and organizational styles were based on non-Native ideas and philosophies that are still being implemented, without considering the Native values and how relevant they can be to the Tribal Organization.

"it is in our blood."

Words like chain of command, boxes, lines, and squares describe the management philosophy, rather than the four directions, the four sacred colors, the four stages of life, and the four seasons.

Also, words like balance, looking at the World with an open heart, mind, body, and soul have a hard time surviving in a non-cultural Organizational Chart and system.



In our Tribal Organizations, many activities occur. For most Tribes, gaming has taken top priority in hopes of developing Tribal services to elders and youth, jobs, health and educational benefits to the Tribal members and Communities. In many situations, our elected leaders and Tribal staff are constantly traveling, in hopes of assuring our presence is known in the political arena, our sovereignty is protected, and our treaty rights are maintained.

In the underlying busyness

of all this, is the Tribal Organizational structure that is sometimes neglected. This might be the appropriate time for us, as Tribal members, to come forward and help with the design of a Tribal system that meets the needs of our communities.

Please remember the following from the last edition of GUYAUSHK'S NEWS: *Again, while the development of articles will be related to the Tribal Organization, the articles will include the impact on Tribal individuals, Tribal families, and Tribal Communities. This is after studying, actual experience, and hearing how we cannot (for most of the time) separate ourselves from our Tribal Organization. Maybe an easier way to state it is... "it is in our blood."*



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THE BLENDING OF TWO WORLDS

In my undergraduate and graduate studies, one of the most famous management philosophies analyzed was developed by Abraham Maslow. Maslow's hierarchy of needs is a crucial point to view, in identifying basic needs of humans. Once one level is attained, we go to the next. While this is notable, I wanted to compare Maslow's hierarchy and Ojibwa life skills, shared by Basil Johnston.

Basil Johnston, a noted author, is a member of the Cape Coker Indian Reserve in Ontario Canada and a teacher of the Ojibwa language, history, and mythology. He has written books, given lectures, and recorded tapes of the Ojibwa language that will allow us to retain this important aspect of our societies for future generations.

major difference is the relationship Native people have in our basic needs or life skills, is the relationship with the Creator. This is a significant difference in the manner in which many Native Tribes and communities look at their daily lives.



As I compared the two philosophies, I noticed the

MASLOW'S HIERARCHY

Physiological needs – first set of human needs - function of the body, including the desires for water, food, rest, sex, air

Security – the desire to keep Free from physical harm

Social – desire to belong, including friendships, companionship, and love

Esteem – self-respect and respect of others

Self-Actualization – the Desire to maximize personal Potential

OJIBWA LIFE SKILLS

Basic/Life necessities – guardianship, healing, leading, teaching, and life. Food, clothing, shelter, health, and self-protection.

Mastery in skills – archery, spearing, making clothes, understanding plants/animals

People – individual and personal independence, sense of obligation back to community, owed to the entire heritage and Nation

Commitment – moved, hunted, celebrated triumphs and mourned as one. Shared beliefs risks, rewards. Work was the chief ethic.

The Ultimate – The spirit, Higher Power, and the great mystery. We are a part of life and could not be separated from the total.

The comparison of philosophies can assist in the development of a Tribal organization that can meet the requirements of federal agencies and be culturally appropriate based on local Tribal customs, beliefs, and values.



A BEGINNING WITH NO END

When I finished my Doctoral Project in December of 2001, with approval by the California Pacific University and ultimate award of my Doctorate in Business



Administration degree in April 2002, I indicated this "Project"

will have a long life. The meaning behind this statement had to do with future development and exploration how these concepts might be utilized.

I sent my Project to Kenneth Blanchard, author of Management books like "The One Minute Manager," and "Gung Ho," for possible publication. In his comments back to me, he suggested I turn my Project into a story format, as a manner in which to illustrate the integration of

Native teachings, philosophies, culture, and traditions. Since 2002, I have been revising and revising, and did I say revising my Doctoral Project into a story format.

GUYAUSHK'S NEWS has helped me with this transition, allows me to develop Tribal Organizational and Management articles, and encourages the integration of Native teachings, philosophies, culture, and traditions.

COMING UP IN THE NEXT EDITION OF GUYAUSHK'S NEWS

Advice from Elders

Survival Skills of our Animal brothers/sisters and relating those to the Tribal Organization

Article by Guest Contributor

CLOSING

In closing, I was thinking about the importance of planning and looking to the future. This is not only for the Tribe, Tribal Organization, but also how we plan in our personal lives.

A very special person to me was Susan (Bresette) Gordon. She was my mother's first cousin and on my dad's side she was his Aunt. Ol' "Ant" Sue was a wonderful person. She was artistic, knew how to tell stories, laugh, play cards, and experienced many tragedies in her life. Of all her children, Martin "Tootoo" Gordon is the last child remaining of the family.

Ol' Ant Sue was an integral part of my family...when my

Gramma (Margaret Baker Bresette Morris) was ill, she had Ol' Ant Sue make the clothes she would wear, when she passed on. She influenced



me greatly in her artistic abilities by always open to trying something, whether it be tanning hides, painting

pictures of Lake Superior, or making displays depicting Anishinabe life.

A story I heard her tell many times, was of a lady named Auzh-i-nah Ikwe Gokee Butterfly (or Butterfly Gokee). This lady lived at a time when there were only trails from Red Cliff to Bayfield. Auzh-i-nah Ikwe said "I can tell by the veins in my hands, there will come a time when people will be carried in the sky (airplanes) and transported on land without horses (cars)." Ol' Ant Sue said, Auzh-i-nah Ikwe almost fell over when she seen her first car.

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CLOSING

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Many thoughts have surfaced in my mind over the years about this story. A simpler time...a time when people were in touch with their immediate surroundings, a time when people relied on their "visions" to determine their place in our Anishinabe society.

Auzh-i-nah Ikwe had a vision of the future.

A term sometimes used in Indian Country is "making decisions for the next 7 Generations," or how might the decisions made today, affect the next 7 Generations. With all the complexities we have in today's society with

terms like strategic planning, downsizing, action plans, concepts, etc., it can be as simple as Auzh-i-nah Ikwe's vision.

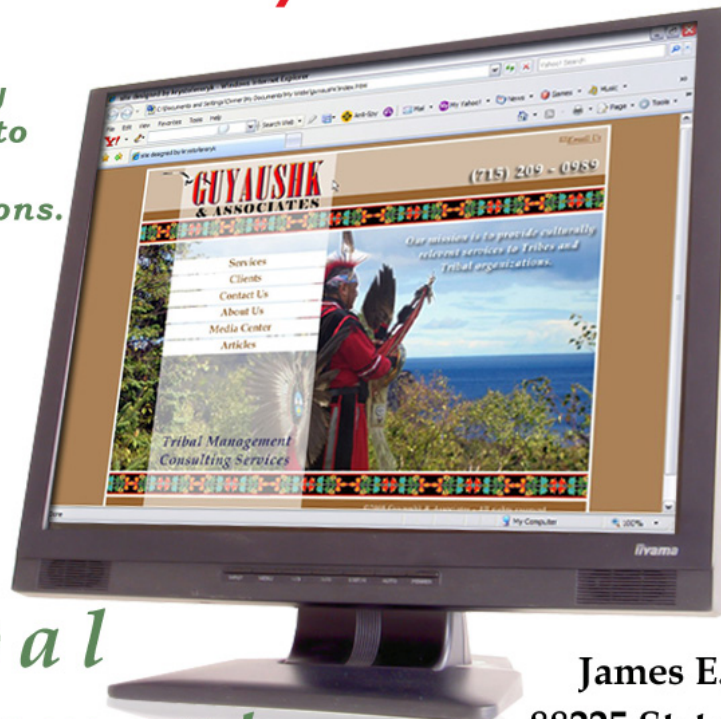
We can have the simple vision, in our Tribal Communities, and work towards it for the future of the next 7 Generations!

Please take care, respect one another, and have a wonderful day! Gee-ga Wa-ba-min, na-gutch! (I will see you later)!



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Our mission is to provide culturally relevant services to Tribes and Tribal organizations.



Tribal Management Consulting Services

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