



# FOUR DIRECTIONS



Native American Indian General Service Office

Spring 2007



**Brothers and Sisters,**

**Han, I am Sioux and I am an alcoholic. This is my first time at doing the Four Directions newsletter; so if you have any suggestions or anything you think I should change please let me know, as I am certainly open to any and all suggestions. I will do my best to honor Native American Traditions as well as Alcoholics Anonymous. It is a real honor to be asked to serve and I sincerely thank everyone who helped me get this job.**

**I was Editor for Area 07's Accents for 3 years, so I do have little bit of experience in creating a newsletter. Of course with the Area's newsletter everything was picked out for me to put into the newsletter every month. So with the Four Directions hopefully I can be a little more creative with the help of all you.**

**I am hoping that some of you out there will e-mail me some interesting articles or possibly share your journey in recovery with all of us. Also, if you know of any Conferences or new meetings or whatever, please let me know so I can include it in the next newsletter.**

**So in closing, hopefully all of us will do what we need to do to help all of our brothers and sisters get clean and sober. For me serving is another way of healing and it always gives me a feeling of gratitude. I have also learned that when I serve, I am always served as much as the person or people I am serving.**

**Pilamaya,  
Sioux D.**

# FROM A CHICKEN TO AN EAGLE

What we are depends on what we believe to be true about ourselves. That is the very first spiritual axiom, "As a man believes, so it is for him."

There are two ways of looking at oneself, (1) through the eyes of a chicken, or (2) through the eyes of an eagle. The way we relate to ourselves, those around us and the world, is determined by what we accept to be true. The first step out of the chicken yard is given us in AA, in admitting that we are alcoholic to our innermost self, and that lack of power, spiritual power, is our dilemma.

As we work our way up through the steps, particularly as we do the work of the 4th and 5th steps, we begin to see the basic beliefs of the chicken yard we have put ourselves in, what we have accepted as being true for us where we are right now, and what keeps us in that unhappy state. As we regularly attend meetings, study the Big Book and other AA related literature, communicate with our sponsors, and continue to try to apply ALL the Steps to our life, we begin to understand the Vision for Us through the Eyes of an Eagle. It gives us a different perception and choice, and also points the way to our accepting who and what we really are, and to acquiring the spiritual power that we lack, and are so desperately seeking.

This perception is the result of rote learning, continued repetition and practice. We begin to trust and accept that this world is not governed by the rules that we have made up, but is governed by a Power that is IN us but not OF us. When this Power has once been experienced, as a RESULT of learning to apply the Steps to our lives, it is impossible to trust one's own petty strength again, and our 3rd step decision becomes the central factor in all our affairs.

Who would attempt to fly with the stubby, shabby wings of a chicken, when the mighty power of the eagle has been given him? Who would place his faith in the shabby offerings of the Ego, when the gifts of God are laid before him?

It is our choice. Life does not just sort of happen to us. We can drink or not drink, laugh or cry, live or die,





I am Caucasian, with a scarcely measurable amount of Native American Indian in me (but what is there is pure-blood).

I spent 8 months of 2005 on the San Carlos reservation. Much of that time was spent supporting the 2, then-existing AA meetings (a daily noon-meeting called the "Back-Door" meeting started by Vince J, a Comanche, I think, with 20-plus years of sobriety (I celebrate 26, in 5 days, on the 10th), and a Wednesday-evening meeting called, "The Sacred-Circle" (with annual alcohthons by the same name).

Six miles away, in Globe, AZ, was a single AA meeting hall (for the entire town), which hosted, perhaps, 15 meetings a week.

On Monday nights, a van, which was owned and operated by a Social Services agency on the rez, brought as many recovering Indian alcoholics to the Globe meeting as wanted to come.

When I first moved into the area... used to Los Angeles meetings (2,500 to choose-from on a weekly basis), I was unhappy with having only one meeting-hall (and the same faces at every meeting) to attend, and took interest in "rumors" of meetings on the reservation. But no one in the AA meetings in Globe could tell me what days, or time-of-day (or location) of any of the reservation meetings. And there were no maps.

I motorcycled to the rez for the first time, that following weekend, hoping to find someone who knew where the meetings were. The heart of the reservation was 17 miles from the main highway, and I was "lost" as soon as I turned in.

At an adobe, general store (most of the in-town buildings were adobe), I asked if there were "any AA meetings" in the area, and was met with bemused smiles from the "normies" who must have been convinced that I was going to drink if I couldn't find one right away.

I had a rudimentary map that one man in Globe had tried to draw for me, but no one on the res could understand it.

Finally... at the checkout counter (it was hot on my motorcycle, and I bought some Gator-Aid for the return-trip... I pushed my map in front of a total stranger to my right, saying, "Maybe you can make some sense of this". The man was Vince J, and he said to me, "I know *exactly* where the AA meetings are; I started one of them". (What were the chances of that?).

I was a "regular" on the rez from that point forward, supporting as many individual meetings as I could (and attending as many Apache ceremonies as I could find my way-to). I was invited to many... and even crossed the river on my motorcycle (won't do that again), and, in-time, was able to find my way to 2 of the 4 Holy places that I had been, by myself.

Residents of San Carlos began to call me "brother", and seemed to enjoy me taking an interest in life on San Carlos. I even started learning a few Apache phrases here and there (most of which I mispronounced, which brought smiles and chuckles from those I was trying to greet).

But... *this* is why I write:

God love AA... most of the Globe AA-members did not consider the meetings on the res, "legitimate" (partly because of Indian cultural influences on AA traditions and principles, but also because of general lack of long-term sobriety, and/or those who were required by the courts to attend AA meetings); in other words, Indians were expected to "mainstream" into... not AA society... but, *white* AA society.

The first thing that needed to be done (I decided, consulting no-one), was to make a map to the meetings at San Carlos, that *anyone* could follow.... and I posted them "everywhere" in AA-country.

Next, I started encouraging AA members from Globe to begin attending meetings on the rez (and got some takers). Interestingly... when AA members in Globe began showing an interest in AA on the rez... Indians on the rez started showing up in increasing numbers... in Globe! And not just on Monday night.

A lot of the problems in AA, re: Indian-country, I learned... had nothing to do with sobriety-issues in and of themselves, but issues of racial hatred, and bigotry... most (but not all) coming from the white communities... issues which AA is poorly-equipped to deal-with, as a "politic"; if AA members would not look past racial prejudices to embrace fellow brethren as recovering alcoholics... who would? I, myself, became increasingly frustrated with the problem... but the Indian contingency from the rez became *so strong* in Globe (and *so popular*... making lasting friendships which crossed cultural-lines) that the despots, in the end, could only "grumble".

The reservation's 3rd annual *Sacred Circle* Alcothon was resurrected (there was a lot of "saber-rattling" among, perhaps, 1/3 of the Globe AA-community who were still rooting for Custer, and didn't want to see it happen... even threatened to boycott (but they went).

My work eventually took me away. I still miss the friends I made (most of my friends were on the rez). These are the things that I learned... or that were explained to me by Indian friends:

There was an excessive dependency on Social Service related "favours" (AA operated to a large extent at the "mercy" of Social Services on the rez, which supplied not only AA's meeting-places, but also much, if not all, of it's material). Many members of AA were also wards of the court, and/or were responsible to Social-Services in one respect or another... including income., with the result that there was missing, the independence that AA touts so loudly in it's traditions of "non-affiliation" and independence from outside agencies. Wards of the state were also fearful of being overheard by social-workers when they were sharing at AA meetings... worker's to whom they would find themselves dependent for favorable reports to other agencies within the system, on all matters relating from child-custody to work-release.

An incident occurred on the rez, in which AA was (literally) kicked off the reservation by Social Services; a social-worker misplaced her hair-dryer, and AA was accused of theft. AA was ordered (in-writing, by the director of Social-Services to either replace the hair-dryer... or to give SS \$20 for its replacement. A special meeting was called by all of the rez' AA members (and as many from Globe as would come) on how to deal with the issue. We were divided on whether to pay what we did not owe, and were not guilty-of (to save the meetings), or to obey the truth. Fearful of losing the meetings, a collection was taken, and the amount-demanded, paid (to the personal recrimination of many). Shortly afterwards, the missing hair-dryer was found; a maintenance-worker had laid it to one side while he was cleaning and forgot to put it back when he was done.

AA never received an apology for the incident (and the \$20 was returned only when we asked for it back)... and Social-Services never restored keys to AA... resulting in many "tail-gate" meetings... or meetings where we, literally, sat on the pavement in a parking-lot, because we could not get into a building that was closed. (Is AA alive on San Carlos reservation? You betcha)!

Another problem was money. Active alcoholics who received a monthly stipend or check, and didn't "have" to work... tended not to work (or to get sober)... where was the incentive?

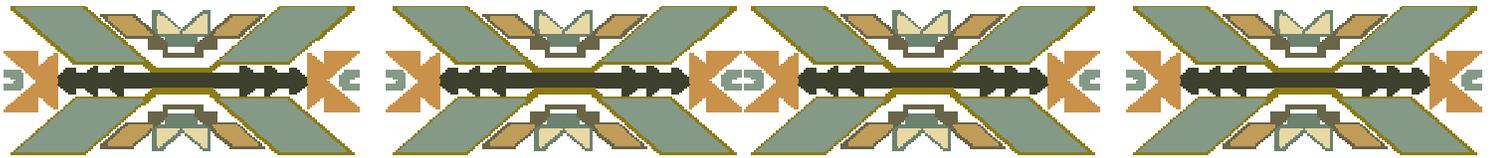
I really think that example is the most powerful influence in AA... on the rez, or off. When people... especially those who have known us for a long time, see our lives begin to change, natural human curiosity overcomes them... they "have" to know "why" (and how). They may "want we have" (but the adage in *A Vision For You*, "you cannot transmit what you haven't got" is also true. Work on ourselves, and becoming (sorry), "All that we can be", using the principles and traditions of the program *becomes* the best example of AA., I believe ("a program of attraction, not promotion"), that AA has. I think it's not so much what we "say" about the program to others, but the principles that we demonstrate in our own lives that has the power to attract others... or to give them a vision of what the AA program might do for them, or to encourage them to give it a try for themselves... regardless of race, or economic or other circumstance.

I rode motorcycles, perhaps, 700 miles, with an Apache who lost both legs to a bull-dozer that ran over him when he was operating a jack-hammer. He rode a Harley Davidson. With his let leg cut off just below the knee, he could still operate the shift-lever (with an artificial limb). His right leg was cut off above the knee, so he couldn't operate his rear brake (saved a lot of money on rear brake-pads)... had only had a handlebar-mounted, front-brake lever for stopping. When he was on that motorcycle, he was "all Apache" from the "waist-up" and all "Harley-Davidson" from the "waist-down".

Most people... including myself, would have settled for a wheel chair. That's my 2-cent's-worth from the white-contingency of the NAIGSO advisory-council1

***Happy New Year to you all!***

**G.**



Dear Friends:

It is with great sadness that we share the news that Nell Wing died on Wednesday, February 14, 2007 at 7:00 PM after a lengthy illness. Nell was 89 years old.

As most of you know, Nell was Bill W.'s secretary and assistant for 17 years and close friend and long-time companion to Lois W. She worked at the General Service office of A.A. from the beginning of 1947 until her retirement at the close of 1982, starting as a receptionist and later becoming secretary of A.A. World Services, Inc. Additionally; she served as G.S.O.'s first archivist for the last ten years at the office. The Archives opened in 1975.

We would like to take a moment to celebrate Nell's life and share the following:

From Markings, November/December 1983, when Nell announced her retirement in print:

"I hope to stay nearby; and never lessen interest in this fellowship, nor loosen the close bonds of friendship with my A.A. and Al-Anon friends. I'm forever grateful for this marvelous experience that began for me on March 3, 1947, at 415 Lexington Ave., New York City, in 3 small rooms of the Central Terminal Building. I have enjoyed and treasured every moment of it. I won't say 'goodbye;' just want to extend my love and thanks to each one of you dear friends."

Please join all of us at the General Service Office in extending our heartfelt condolences to Nell's family.

Thank You,  
Archivist  
AA World Services, Inc.



### **The Wolves Within...**

**Old Grandfather said to his grandson, who came to him with anger at a friend who had done him an injustice...**

**"Let me tell you a story. I too, at times, have felt great hate for those who have taken so much, with no sorrow for what they do. But hate wears you down, and does not hurt your enemy. It's like taking poison and wishing your enemy would die.**

**"I have struggled with these feelings many times. It is as if there are two wolves inside me; one is good and does no harm. He lives in harmony with all around him and does not take offense when no offense was intended. He will only fight when it is right to do so, and in the right way.**

**"But...the other wolf... ah! The littlest thing will send him into a fit of temper. He fights everyone, all of the time, for no reason. He cannot think because his anger and hate are so great. It is helpless anger, for his anger will change nothing."**

**"Sometimes it is hard to live with these two wolves inside me, for both of them try to dominate my spirit."**

**The boy looked intently into his Grandfather's eyes and asked, "Which one wins, Old Grandfather?"**

**Old Grandfather smiled and quietly said, "The one I feed."**

Maize or corn has been the basis for many great cultures in the New World including those of the Inca, Maya and Aztec Civilizations. Corn continues to be the backbone of modern American agriculture.



Coronado found corn to be a major staple of Pueblo Indians on his expedition into the Southwest in 1540. In the past and present, corn is an important element in Native American religious rituals.

*Although Pueblo tribes planted many different colored corns, blue corn became one of the most important. It was generally dried on rooftops, stored as grain on the cobs, shelled, and ground into meal as needed.*

*This recipe uses blue corn chips.*

### Roasted Corn Guacamole

2 ears corn, kernels removed with a knife	1
Tbsp. Anaheim chili, minced	
1 Tbsp. olive oil	2
Tbsp. fresh cilantro, coarsely chopped	
1/2 tap. Cajun seasonings	1/4
C diced onion	
4 ripe avocados	3
Tbsp. fresh lime juice	
1 plum tomato, seeded and diced	salt
and freshly ground pepper, to taste	

### Blue Corn Tortilla Chips

Preheat the oven to 400 F. Toss the corn together with the olive oil and Cajun seasonings and spread out on a cookie sheet. Roast until slightly brown-about 10-12 minutes. Set aside to cool. Makes: 6 servings.

## NATIVE JOKES:

### Academic Buffalo

Q: What does a mother buffalo say to a boy buffalo when she sends him off to college?

A: Bye-son



### Native Wisdom:

"Each of us is put here in this time and this place to personally decide the future of humankind. Did you think the Creator would create unnecessary people in a time of such terrible danger? Know that you yourself are essential to this World. Believe that! Understand both the blessing and the burden of that. You yourself are desperately needed to save the soul of this World. Did you think you were put here for something less?"

~ Chief Arvol Looking Horse is the 19th Generation Keeper of the Sacred White Buffalo Calf Pipe

### A. A. ACROYMN:

## STEP

*Something -That – Enhances – Peace*

**Native American Indian General Service Office  
(NAIGSO-AA) Board of Directors General Meeting  
( #68 )**

March 25, 2007

Many Nations Recovery Center  
San Diego, Ca.



**Opening:** 12:20pm, with smudging and song by Robert V.; followed with prayer by Don W. and potluck.

**Meeting Call to order:** 12:55 by Robert V.

**Roll Call:** Robert V., Don W., Sylvia W., Judy V., Marla M., Bob F., Don W. Jr., (phone)-Gary C.; Dennis absent. Quorum is present.

**Minutes for approval:** Board meeting minutes of Dec. 17, 2006 meeting was read by Marla M.. The motion to approve minutes as read was made by Robert V., 2<sup>nd</sup> by Don W.; Unanimous approval.

**7<sup>th</sup> Tradition:** Judy V. reported that 7<sup>th</sup> Tradition (was \$214.40) spent @ Conference in Jan. 2007 - \$87.36 for food & beverage. **Current:** \$127.04. Robert V. reminded that when 7<sup>th</sup> tradition balance reaches \$200.00, \$100.00 is rolled over to NAIGSO acc't.

**Treasurer's Report: submitted by Judy V.**

*Starting bal.:* \$4,169.05

*misc.bd exp.'s:* 69.30

*bk. serv. chg.:* 6.00 (Judy to inquire regarding this fee)

*grp.& indiv. Contrib.:* 242.00

*current balance:* **\$4,335.75**

Judy gave Don W. new bank signature card for him to update and sign. Marla suggested local bank in Prescott, Arizona be utilized for convenience and reduce bank by mail cost.

Robert V. made motion for approval, Marla M. 2<sup>nd</sup>, unanimous approval.

**Registrar Report:** 471 Loners, 90 Groups, Don W. reports this is a 5.6% increase in groups and .84% in Loners.

NAIGSO Registration Information Report passed out by Don W. for the years 2004 to present.

**Old Business:**

**Significant Activities Report-**

- 1.) Marla M. established as current mail handler.
- 2.) Sioux D. established as current Editor of 4 Directions Newsletter.
- 3.) Noelle G. established as current Registrar.
- 4.) NAIGSO-AA online Advisory Council established.

5.) NAIGSO-AA Daily Meditation Book approved for hard bound copy by NAIGSO-AA Online Advisory Committee.

Don W. stated that for our 4<sup>th</sup> Annual NAIGSO-AA Conference 2008 in Bismarck, North Dakota for Gary C. to head up planning of agenda for activities that is due by Sept. 2007. Don Jr. motion, Robert V. 2<sup>nd</sup>. Unanimous approval.

Gary C. reported suggestions for possible activities; Speaker Meeting -1 day, Talking Circle -1 day, Sweat-1 day -(will need to coordinate with their Lodge keeper). Limit amount of activities to not interfere with International Pow-Wow.

Marla asked about days involved? Don W. mentioned that the kick-off will be either on Thursday or Friday with conference continuing through Sunday. Gary C. mentioned NAIGSO Conference meeting held Sunday AM instead of afternoon.

Board will take care of any legal aspects. Advisory Council will call the shots on our functioning. Financial report viewed on same page not yet utilized.

**New Business:** Don W. stated the motion to approve Daily Meditation hard copy less than unanimous but there was over-whelming approval by Online Advisory Council, to proceed forward, authorize, and pursue publication. AA World Services approval will be sought but not needed as we are a General Service office for Native American's.

NAIGSO-AA will handle all legal responsibility.

Don made motion for Gary C. to check into AA World Services, and procedure for copy right's. Gary C. to keep all parties updated on a continual basis.

Robert V. 2<sup>nd</sup>.

Unanimous approval

**Next Board meeting:** June 24, 2007, 12:00pm; Many Nations Recovery Center, San Diego

**Motion to adjourn:** Judy V., Bob F.: 2<sup>nd</sup>, Unanimous approval.

**Adjourned:** 1:40pm

**\*\*\*\*\*FYI\*\*\*\*\***

- **3rd Annual Camp Verde Roundup 07'**  
**April 13th-15th 2007**  
Camp Verde, AZ (close to the  
Yavapai/Apache Indian reservation)

Flyer available at [www.centralmountain.org](http://www.centralmountain.org)

- **We have the finalized information and registration form for the campout in Cherokee, NC posted in the [Calendar of Indian AA Events](#)**  
Email:
- **The Red Road AA Convention is scheduled for May 4 ,5,&6 in Albuquerque, NM. The flyer is posted in the [Calendar of Indian AA Events](#)**
- **Hello friends - we just wanted to let you know we have updated our website!**  
You can visit it at:  
<http://www.nationalindigenouaaconvention.net/>

**Please visit, sign our guestbook and read all the news about someone who enjoyed our Koori-Oke!?**

**AND**

**wonderful news about our guests from Alkali Lake - a Native community that went from 95% alcoholic to 95% sober!!  
Not to be missed!!:-))**

<http://www.nationalindigenouaaconvention.net/latestnews.htm>

**1st Annual AA Native American Women in Recovery Retreat**  
(Note: This retreat is open to all women in recovery)

*When:* The weekend of July 28 –29, 2007  
*Where:* The Soboba Oaks on the Soboba Indian Reservation (Near San Jacinto, California).

*Planned Activities:*

Sweat on Friday night  
Saturday morning sunrise sweat  
Saturday night sweat  
Speaker Meeting  
Open Meeting

*Information:*

Limited rooms available  
Camping available for the women  
All meals are free

*Requesting:*

**Women pipe carriers to do a sweat (volunteers)**

**Contact Carmelita V.**

**Email: [vallejo404@adelphia.net](mailto:vallejo404@adelphia.net)**

**Phone: 951 654-8288**

- **August 19th** is 7 Clan Day of Sharing, located at Suzy Lane, Tuscorora, NY. Day starts at 9am with speakers every hour. Sobriety count down, corn roast, food, drumming. Bring a dish to pass. 50/50's. Silent Auction on many wonderful prizes.
- **August 30th to September 2nd (Labor Day Weekend)** is the 17th Annual Fireside Powwow and Gathering, on First Line, New Credit Reserve, off of Rt. 6 in Ontario Canada. Speakers, Panels, Sharing Circles, Food, Sweats, Camping, and full PowWow Saturday and Sunday.

Contact person for both events, Debbie S,  
[Keyagwa027@aol.com](mailto:Keyagwa027@aol.com) or call: 716-692-2766.



**Please join the circle and send us news of what is happening in your area. Share your experience, strength and hope with the NAIGSO-AA family.**

**Four Directions is the voice of the people.**

Share your experience and your wisdom with the Circle. Please submit articles of interest to Native Americans in recovery from alcoholism by emailing them to: [newsletter@naigso-aa.org](mailto:newsletter@naigso-aa.org).

Your original artwork is also needed. Any graphics with a Native American or recovery theme can be submitted.

*Please do not submit any copyrighted materials.*

How to contact the Native American Indian General Service Office (NAIGSO):

NAIGSO

P. O. Box 1253, Lakeside, CA 92040

<http://www.naigso-aa.org/>

(256) 247-5887

[generalmanager@naigso-aa.org](mailto:generalmanager@naigso-aa.org)

[newsletter@naigso-aa.org](mailto:newsletter@naigso-aa.org)

<http://groups.yahoo.com/group/naigsoaafamilycircles/>

## **Four Directions Newsletter Subscriptions**

If you would like to have "Four Directions" delivered to your home each quarter, you can receive a postage- paid copy for \$2.00 a year.

You can even have one sent to a friend as gift!!

NAME-----

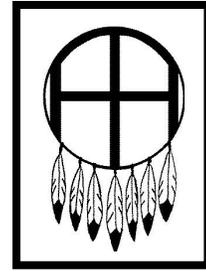
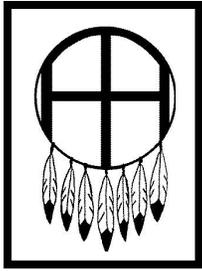
ADDRESS-----

PHONE-----

Make check payable to: "Naigso-AA"

Mail to: Native American Indian General Service Office

PO Box 1253  
Lakeside, CA 92040



## Native American Indian Alcoholics Anonymous Registration Form for Individuals

I am an individual who is willing to be a point of contact to carry the message of AA to the alcoholic who still suffers. I authorize my name and information as I have recorded it on this form to be included in the Native American Indian Alcoholics Anonymous Directory. In order to be included in the directory NAIGSO must receive your original signed copy of this form.

To help us be self-supporting it is suggested that each member on his or her sobriety birthday contribute one dollar per recovery year to NAIGSO.

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/ZIP Code: \_\_\_\_\_

Telephone Number: \_\_\_\_\_

E-mail address: \_\_\_\_\_

Tribal Affiliation: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Please return the completed form to:

**NAIGSO**, P.O. Box 1253, Lakeside, CA 92040  
Telephone (256) 247-5887 E-mail: [generalmanager@naigso-aa.org](mailto:generalmanager@naigso-aa.org)





## Native American Indian Alcoholics Anonymous Group Registration Form

Group name: \_\_\_\_\_ Date group was started: \_\_\_\_\_

Meeting location: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/ZIP Code: \_\_\_\_\_

Reservation: \_\_\_\_\_ Nation: \_\_\_\_\_

Meeting day:	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
Meeting time:							

Contact for the group

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/ZIP Code: \_\_\_\_\_

Telephone Number: \_\_\_\_\_ E-mail address: \_\_\_\_\_

Tribal Affiliation: \_\_\_\_\_

Signature: \_\_\_\_\_ Date: \_\_\_\_\_

Please return the completed form to:

**NAIGSO**, P.O. Box 1253, Lakeside, CA 92040  
Telephone (256) 247-5887 E-mail: [generalmanager@naigso-aa.org](mailto:generalmanager@naigso-aa.org)