

*NAIGSO-AA 2018 Summer Solstice Edition*



***NAIGSO-AA***  
***Four Directions Newsletter***



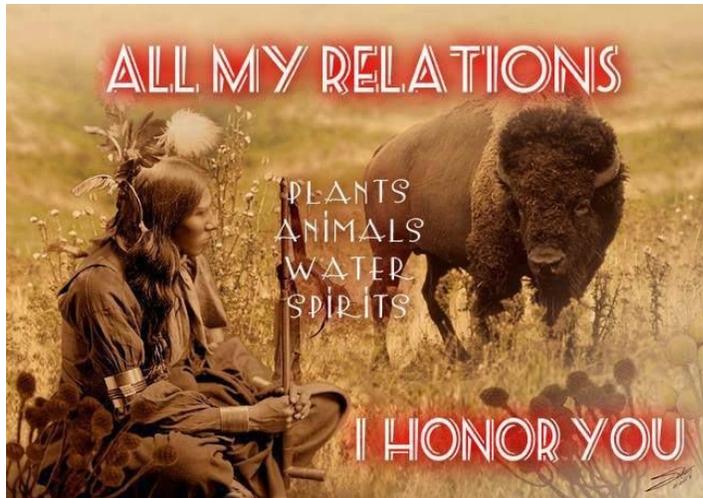
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"Da neh' dih ne swa d'h'ni go a ahk' ne swa yahdi as dyeh, d1a gwah sho nehuh a swan'nyah saas da kuh ne da yo deh's is ae swa d\*h'dah da'no aak ne'kuh yagoh'heh'goh, neh huh."

"And take heed to yourselves, lest at any time your hearts be overcharged with the cares of this life."

What are you thinking? And what is your reasoning? Does it affect the

way you feel? Or does it affect your relationships with others, to yourself, or with the Creator? The **South direction (stone #11) is the direction of emotions and relationships**, probably one of the most complex things we deal with daily. Perhaps this is why **the South direction is represented by 3 different totem animals; O'so:on, the turkey** representing unselfishness by giving us its meat for food and feathers for beauty, **No'gwat'gwai:h, the fox**, the cautious, untrusting one, **and Hono'tha:ye:nih, the wolf**, loyal, loving, family structured and courageous to defend what he loves. The wolf is the animal usually associated with this direction by men, while the turkey is used more frequently by women. The color of the South is usually yellow but can also be green, although I use red according as I was taught. I know some other tribes who use blue. It is up to you as to how you wish to represent this path. The time of year is summer when life is flourishing and in full swing. The time of day is afternoon. The time of life is adulthood when our vision has been impaired by the influences of this world and of men. We have established relationships not like those of children. (**Hadik'sha wakon**). Children are considered "sacred little beings" because their spirits have not yet been corrupted by the ways of this world and man. They are innocent and full of love and wonder. The totem mineral of the South is serpentine which has a greasy or waxy texture, usually variations of green but can also be yellow, black, brown, white, or combinations of these colors. It is thought to heal the bite of a serpent, thus its name...but don't try this! It is said to stimulate one's energy, ease fears, encourage trust, and might help you prepare for love. It is also said to enhance visionary gifts and increases the desire for intimacy.

The totem plant of the South is sage, a plant regarded as sacred by many indigenous people around the world. Native Americans use it ceremonially to smudge objects and people before using the objects or engaging in ceremony. The purpose of smudging with sage is for cleansing self of negative spirits and transforming ones' energy. It is important to note when you are about to participate in any Native American ceremony you must cleanse yourself of negative emotions, anger, resentments of others who may also be present, or any other negativity which may poison the energy of the ceremony. So, when you smudge, be sure to cover everything that may be a burden to you or an encumbrance to others before you start. This includes before going into the Medicine Wheel. If you carry bad

energy into the MW with the intent to harm another, it will come back on you and not upon the intended victim or enemy. Sage is a prolific plant and is easily grown in most parts of the country although some varieties may not fare well in certain climates. Some people have preferences and will only use certain types of sage, I obtain whatever is available in the region I am doing a ceremony. I just feel it is native to the area and therefore should be used for healing its own homelands.



**The element of the South is water, (o'neganos) represented by the Frog, Sko:ak'** and is sacred to nearly every indigenous people on our planet to my knowledge. Water is the giver of life, it is soothing to the touch and refreshes our bodies and directly refreshes our spirit. Water, like relationships and emotions, is always changing and can come as a liquid, solid, or gas. As a liquid we can see it move this way or that as it

encounters all manner of obstacles in its path. But as a solid it can break under pressure because it is too rigid and cold. And as a gas, it is transient and impermanent and destined to return as rain or snow. Water and the South direction reminds us that, in our emotions and relationships, we must be sometimes fluid and flexible, other times firm and rigid in our convictions, and at other times transient and impermanent in unhealthy relationships, or in giving too much power over to one emotional extreme or another for too long a time.

**The Spirit keeper of the South belongs to the Frog clan, Sko:ak.**



The frog is a mysterious creature transforming from an egg to a water breathing, gilled tadpole, to something in between, and then to an air breathing adult amphibian. The Spirit keeper of the South reminds us that our emotions and relationships are like the frog; they metamorphose from one thing to another. It is neither good nor bad, but a process in becoming exactly the creature the Creator had intended us to be. The frog teaches us about transformation, mystery, joy, evolution, and the value of communication.

Our relationships and emotions can be influenced by our physical condition of the North, or the way we think in our mind or intellect of the East. This is why I start each direction with a reminder to take you back to where you have just been in an effort to help us realize we are where we are as a result of where we have been. And sometimes that is not a good place! **"Gega'hath'was!"** Turn it over!....God's Peace.....Ush`ka Waso'



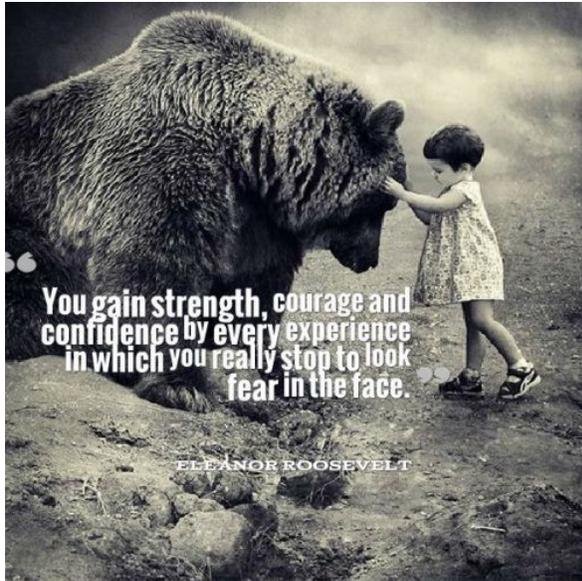
## What Are These Burdens?

Feeling, emotions, relationships?...YUCK! Who on Mother Earth wants to deal with these things? Those of us alcoholics and addicts know how we dealt with them. *Oh yeah...* We just drowned them or ran from them and continued to float down the river of Denial. The very thought of us meeting our feelings and emotions was terrifying to us. And, how does one have a healthy relationship with anyone or anything? Whether it be a family member, a lover, a boss, a pet dog or cat, respect for the planet on which we depend on everything to survive, and certainly our relationship with Ho`ye Nok'ta, our Creator, what is the remedy?



It seems to me that, when I overcame my fear, I was set free to be that which the Creator intended me to be and continue to become. For most of my life I lived in fear and I hid away in alcohol and drugs. I got nowhere and achieved nothing but the minimum required of me. I was afraid of judgement, persecution, condemnation, rejection, and of being alone and lonely. The answer for me was to be quiet, conform to societal norms even when I vehemently opposed their ideologies, and just fade into the background. But even this did not make the feelings and emotions go away. The alcohol and drugs just made things worse. I retreated from life and decided my best option was to end my life. I couldn't even do that right! Yep! I had to overcome my fears. *But how?*

Rigorous honesty is a good start in identifying what these fears are and whether they are real or imagined. Unless we go back to our 4<sup>th</sup> step inventory and recognize our part in this drama of life we won't be able to honestly assess our accountability and liabilities. If we have done this step well it will reveal many 6<sup>th</sup> step character defects and probably many behaviors that are less than glamorous. The south direction is about steps 7, 8, and 9, and these are action steps that require the H.O.W. of the A.A. program. The 12 & 12 is very frankly explicit about the problem on page 71; "...our crippling handicap had been our lack of humility." So how can one be honest if that one is not humble enough to admit there actually is a problem? Then on page 72 it reminds us of being open-minded to the possibility of God; "For just so long as we were convinced that we could live exclusively by our own individual strength and intelligence, for just that long was a working faith in a Higher Power impossible." This is the place where we rationalize and justify that our actions, drunk or sober, were really not so bad or harmful. Who needs God? On the previous page 70 it states; "...humility is the foundation principle of each of A.A.'s twelve steps. For without some degree of humility, no alcoholic can stay sober at all." This requires the willingness to admit we were exactly as step 1 taught us; "We admitted we were powerless over alcohol, that our lives had become unmanageable."



So, how does that help us alleviate our fears? Let's look at that word on page 72; "faith". If we look into the Big Book on page 68 it is a simple declaration of power, "We never apologize to anyone for depending upon our Creator. We can laugh at those who think spirituality the way of weakness. Paradoxically, it is the way of strength. The verdict of ages is that faith means courage. All men (people) of faith have courage." Wow!

For many of us Native Americans, we resist the A.A. program because we attribute its design to the white man, our oppressors throughout the ages. Yet in this paragraph, it uses the terms

"Creator", "courage" and "spirituality", terms our relatives are familiar with. In this paragraph alone, the program sets all of us, red, white yellow, or black, free of religious, political, or racial biases. This extends the open-minded conviction of step 3 to everyone on the planet; "Made a decision to turn our will and our lives over to the care of God as we understood Him (God)."

That being declared, we have to seriously ask ourselves what do we have to fear? Now there is no legitimate excuse for us to excuse ourselves from being clean and sober. The logic is that all people of faith have courage. Therefore, people of no faith remain in fear of people, places, things, substances, opportunity, responsibility, accountability, and success. Personally, I didn't like it in that dark realm of the spirit. I wanted to be free. If I were to be free, I had to own all the dirt of my past and to take back the power I was given by my Hot`ye Nok'ta, as I understand It. I had to find my courage to do that through my personal faith in my personal Creator, and then offer It to you. Facing my fears meant I no longer had to submit to those things that this world attempted, and often succeeded, to impose upon me. It also meant that whatever demons there were in my past, whatever had been done to me by others and by myself, had to be first forgiven, then used to make me stronger; stronger in faith to walk my personal spiritual path, whether you agreed with me or not. It was still my path.

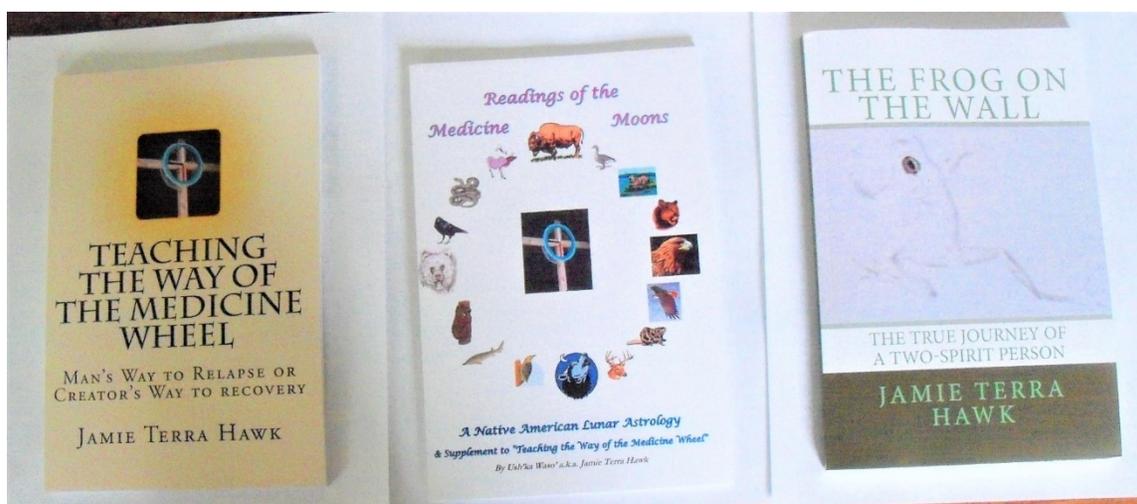
If you so choose, you can walk this path too. Or, you can walk the path personally designed for you by our Creator as you understand It. The only requirement of freedom is that you not harm anyone or any living thing except for necessity of food or basic needs as you walk that path. I recently made a decision to publish three books I have been working on for thirteen years. The first one many who have read this newsletter have been exposed to in part; "Teaching the Way of the Medicine Wheel", which describes how to construct a 36-stone Medicine Wheel as I was taught by my teacher Joe Whitefeather, now in the Spirit World. It is written as a way to encourage all my relatives on a path of recovery and finding balance of the seven directions and the four elements of the human condition. It is simply

my way, of many ways, and should not be construed as *the only way*. Remember, my name Ush`ka waso' means "Many Paths/Spirits".

My second book is a sort of supplement to the first; "Readings of the Medicine Moons" which is a composition of short stories and essays about the twelve moons and the dates one is born under. It is a fun book to be shared with others at social gatherings and should be received as such and not in a literal sense.

My third book has everything to do with recovery from adversities in life. This is my autobiography: "The Frog On The Wall"—'the True Journey of a Two-Spirit Person'. (all 3 written by me, Jamie Terra Hawk, and can be purchased through amazon books) I expect it to be very controversial in a world that loves to judge others. But I recommend everyone read it with an open mind. It was a very painful experience to allow myself to go back in time and re-live the moments of horror, pain, anger, sorrow, addiction and alcoholism. But I knew if I didn't make it excruciatingly real, then people would not be able to conceive of looking into the mirror, and no change would, or could, occur. This is *my* experience, *my* strength and *my* hope. This is the way of recovery. It is painful. It forces us to look honestly at ourselves. It is TRUTH!

So, the title of this article is, "What Are These Burdens?" The answers lie within you to be uncovered. Remember, the seventh and most sacred direction is "within". It is "within" every one of us that the Creator dwells. The Creator has no fear, makes no mistakes, is all-powerful (omnipotent), all-knowing (omniscient), all truth, and pure love. It is always a *human* choice to continue the path you are on, or to have faith and courage to walk a path that is spiritually upright and loving. It is no longer a burden. There is no shame or guilt powerful enough to cause me to wander off the sacred path I follow. Recovery is only a "daily reprieve contingent on the maintenance of our (my) spiritual condition." (Page 85-Big Book) That is your choice.....Peace...Jamie Terra Hawk (Ush`ka waso')





## Quote from Chief Joseph of the Nez Perce, 1840—1904 :

“Good words do not last long unless they amount to something. Words do not pay for my dead people. Words do not pay for my country, now overrun by white men. They do not protect my father’s grave. They do not pay for all my horses and cattle. Good words will not give me back my children. Good words will not make good the promise of your War Chief. Good words will not give my people good health and stop them from dying. Good words will not get my people a home where they can live in peace and take care of themselves. I am tired of talk that comes to nothing. It makes my heart sick when I remember all the good words and broken promises. There has been too much talking by men who had no right to talk.” – (Hin-mah-too-yah-lat-kekt) from *365 Days of Walking the Red Road for May 23<sup>rd</sup>*.

## Have We Lost our Heritage? Or Given It Up?

How profound are these words of this great leader? This quote speaks to the feelings and emotions we feel as an oppressed people. It speaks to despair, frustration, anger, sadness, defeat, accountability, and is a plea to righteous people to set things right. It speaks to our troubled relationships with our government and with the men who “talk the talk” but do not “walk the walk”.

It sounds like a lot of people I have met in my own journey of recovery, claiming to be AA gurus or “wannabe” medicine people, who sit around the tables and bewail their plight in life while blaming this person or that situation for their situations. What is amazing to me is the pedestal so many of their “followers” have put them upon, even when they see behaviors of the drunken horse thief who got sober but continued to steal horses. Where is the recovery in that? How do these people truly represent the spirit of recovery?

Where is the action? That is what Chief Joseph wanted to know. And, that’s what I want to know too. As I write my final edition as Editor of the Four Directions, I wonder, “Where are the Indigenous People in recovery that I ask to write their stories, their experience, strength, and hope? This newsletter should not be an example of only my words or philosophies. No! This newsletter is supposed to represent the feelings, emotions, and relationships of other Indigenous People in recovery.

It is with great sorrow that I step down as Editor of the Four Directions. It is the same sorrow Chief Joseph expressed as he saw the plight of his people in decline and was unable to do anything to make it right. His people were defeated and felt hopeless. Is that where our people live today? Is our dwelling place in a bottle or drug? Has complacency and indifference taken over our hearts and minds? Have we just given up? Perhaps many of us have. I have decided to step down as editor and author of most of the material you have read because *I feel*. Yes, ***I feel!*** Living on a reservation and seeing some of the corruption within the tribal governments, I can see they have learned well from their oppressors about power and control, wealth and greed, speaking in opposition to the will of our people. That

is; *not listening!* To pretend this is not happening among tribal people would make us all either liars, fools, or living in the comfort of denial.

*Yes, I feel.* I feel angry at the disease of alcoholism and addiction which is a pervasive and corroding thread that eats away at every fabric of our societies, our traditions, our culture, our faith, our family values, and our ability to take action. We have closed-mindedness which results in self-righteous indignation and denial that there is absolutely anything wrong within our communities. And then, we look for solutions using the very ways of those who originally placed us on these broken and desolate islands of land. The Prophet, Handsome Lake has cautioned us of receiving the teachings of these people who would pollute our lands, our bodies, our minds, our faiths, our children with teachings that are in direct opposition to the will of our Creator, as ***we know*** our Creator, WITHIN!. But denial is a comfortable place to be. There is no responsibility, no accountability, no thought, no action.

This last edition by me is about the South direction of the feelings, emotions, and relationships. I have shared mine and was hoping you would share yours. But hope seems to be in vain. As I leave the Four Directions I am not giving up on my own purpose of body, mind, emotions, or spirit. No, I am going to continue to write about these things and publish them whenever and wherever I can. Sometimes one has to leave where they are in order to get to where we belong and to achieve the fulfillment of purpose given to us by our Creator. This is what I do. Like Chief Joseph, "I am tired of talk that comes to nothing." I challenge all of you to take up your pen and tongue and speak to those dark spirits that plague our communities. And by now, you know that alcohol and drugs are but a symptom of the deeper problems that exist within the spirit of each of us. This is a call to action.

I leave you all with a poem/song I wrote in July of 1975 when I was just a very young and naïve 24 year-old who had been living in a white foster home and immersed in a white man's world of racism, greed, power, and control. I knew very little about my people except that which was given to me by my biological mother. The poem is in my autobiography and I have sung it at pow-wows, sweat lodges, and pipe ceremonies. I have sung it in the white man's churches and the Native American (NOT PEYOTE!) churches and it has been met with silence every time I sing it. *Deafening Silence...* because they do not know how to respond to the truth of what they, and we, have done and hear! This song is sung to the tune of "Amazing Grace" and has been one of my greatest treasures.

I would not leave you with a trivial gift but a precious one, as you are all precious to me. So I now offer it to "all my relatives" in hopes you will also sing it to your people. ***It is a song of hope! I leave you all with hope....Peace....Ush`ka Waso'*** (Jamie Terra Hawk, a true two-spirit person)



## ***Lost Heritage***

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*Jamie Terra Hawk a.k.a. Ush`ka Waso' – July 1975*

*How proud we were one time my friends,  
Artistic and unique.  
But now our blood stains the ground  
That lies beneath our feet.*

*Once we danced and sang so free  
In such colorful array,  
But then the strangers came along  
To take it all away.*

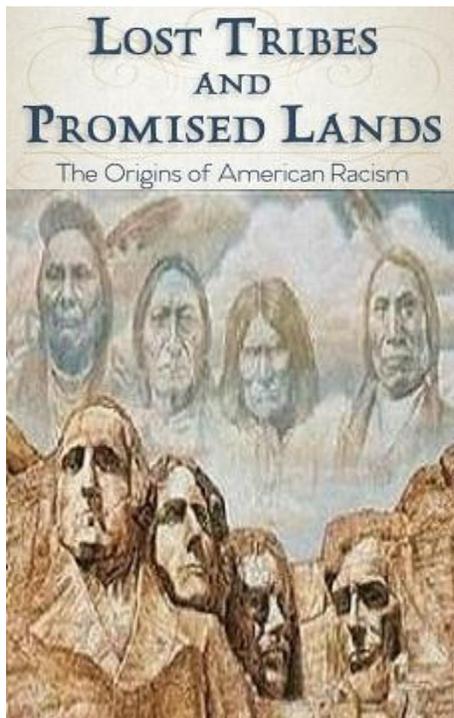
*These evil men destroyed our land  
And all of natures' sounds,  
We have lost the homes we had  
And the land and beauty are gone.*

*A friend of the eagle, buffalo and deer,  
We lived in harmony.  
We even made peace with those who deceived you  
So they too, could live free.*

*I understand the tears that flow,  
And why they still roll down.  
But we will get it back someday  
In Heaven's hunting grounds.*

*Peace.....Jamie Terra Hawk*





## The Forgotten Tribes

The atrocities committed on Indian peoples are countless. Languages have been taken away, tribes locked on reservations in the most desolate places, being told to become farmers, on land unfit for farming when they have been hunters for centuries, forced to live on lard and flour. Diseases brought over from Europe that were unknown to Indian peoples. Forced into Indian schools whose goals were break their spirit and strip them of their culture. Alcohol was introduced on the reservations and drunkenness became an escape from disillusionment. With it came abuse and neglect.

For me, perhaps the worst are the lost souls who have been left to wander in society with no knowledge of who and what they are. These are the mixed bloods living in modern white society, wondering why they are “different.” Not knowing or ever having been taught Native ways but

they possess a natural connection to things they don’t understand. There are those who say, “You are not born a Tewa, you must be made a Tewa.” And there are those that speak of Indian ways being in your DNA. These lost tribes are not accepted by the traditionalists or in the white society where they live.

Then there are those who shout, “You are still playing the victim!” I am lucky to have found sobriety in AA and have been somewhat able to reconnect to my roots. But what about those lost souls that are still stumbling in the dark, not knowing who and what they are? Are they victims? Or are they just playing the victim? Yes, in our pursuit of sobriety we must accept responsibility for our actions and stop playing the victim. But does that make a lost soul any less of a victim? I don’t think so!

NAIGSO’s goal has always been to offer an AA that is suitable to Native culture. Early in its existence New York GSO was totally unable to grasp the depth of the problem. Why? Maybe because Native traditions are not in their DNA? Slowly over time, GSO has begun to accept the need of Indian peoples to incorporate their customs and traditions in to AA recovery. Yet, around the world other cultures have just naturally incorporated their ways into AA. Bill W. spoke of Buddhists who replace God with good because of their beliefs. Imagine AA in Muslim countries. Why has it been so hard for New York GSO to imagine AA in Indian Country?

Today, so many of the inquiries into NAIGSO’s services come from those “lost souls” who find our website and feel a connection they don’t understand. Today, NAIGSO stands for group

autonomy, the right to unite AA spiritual principles and Native American principals into a successful AA program so that the doors to an AA hall are never locked for Indian peoples whether they are on a reservation or walking the streets of mainstream society.

Gary C.--NAIGSO GM



“There are Many Paths and Many Spirits. (Ush`ka Waso’)

Walk the one that feeds the Spirit. Walk it well.”

Jamie Terra Hawk --“To thine own self be true.”

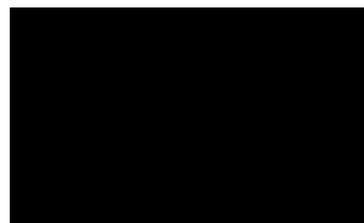
## To Our People, Tribal Leaders, and Governments:

We have increasingly been adopting the ways of those who were our adversaries, oppressors, and deceivers. When Handsome Lake had his vision of the Four Mind-changers his vision proved accurate beyond all other prophets.



First, he saw the liquid mind-changer which we know is alcohol. There was a time when the federal and tribal governments refused to allow alcohol on the reservations; and we saw the white man build his liquor stores and bars right at the edge of our lands. Yes, it was inconvenient for many Indians to walk the many miles across their desolate lands just to get a drink of booze. But still, some did, but not in the way we see it today. Tribal governments decided they might as well get the profits instead of the outsiders. So now, alcohol is sold in many of the gas station mini-marts, and grocery stores on many of the reservations. But there are still a few reservations that still maintain a dry rez, and they are the wise ones.

The black book mind-changer of organized religions was the second part of the Prophet's vision. He cautioned our people that, though there was much wisdom in these books, we had to be careful from whose hand and mind we received those teachings. Even then, the Prophet saw the empty words of hypocrisy within the leaves of all their books. And, at least in the Southwest, the organized religious buildings sit atop the highest hill within our villages talking of love and peace; but actually, bringing division and prejudice toward other tribes or half-breeds like me who resist assimilation.



The Prophet saw a card, a playing card. This gambling he said, would cause us to gamble away all our possessions and create a sort of plague, an addiction. How many casinos are on Indian lands today? And how many of those casinos sell alcohol? I have a vivid memory of a tiny, ancient pueblo grandmother who had gone to the 66 Casino when she received her dividend check. She went to the cage and cashed her check and proceeded to spin the slots. When we entered the casino for the buffet I saw her sitting on a stool weeping bitterly. I asked her, "Grandmother, what's wrong?" She told me her grandson who worked at the casino said tonight she would win big. She believed him and spent her entire check hoping it would be the night she would become financially secure for the remainder of her life. There was nothing I could do but weep for her. And no one else seemed to notice or even care for our elder. Is this the way of our people; to cast the dice and nothing more?



The song was the fourth mind-changer. The Prophet saw how our people were becoming more and more like the white man who pursued wealth, fame, and prestige. This was materialism. It wooed us into temptation with all the glitter and gluttony. We just had to have these things the white man told us we “needed”. So, we forgot how to weave fabrics and baskets, we forgot how to fire utility pottery, we forgot how to hunt and fish, we sold our lands and allowed mega-corporations to come in and rape it and poison the land, the water, the air, and pretty soon, we forgot how to speak our languages or pass down our oral traditions. Our children started wearing hip-hop clothing, disrespecting their parents and elders, wearing gang colors and forming outlaw gangs that robbed our graves of artifacts to sell for drugs, and sprayed graffiti on our ancient adobe homes simply to be noticed and pump up their egos.



All these things have been happening within my own lifetime. And I see it; *how can our leaders not see it?* Living in two-spirits, existing in two worlds, one white, one red, one male, one female, I have had the opportunity to see many things. And, I **see with my heart and spirit**, not only with my eyes. Are all our people asleep? Or, do they just no longer care? Have they just given up the fight for justice, equality and sovereignty?

I ask many questions, but I receive very few answers. I seek the truth, but rarely find it anymore. *I desire an awakening of Native American visionaries who will illuminate the causes and conditions within our tribal communities that contribute to alcoholism, addiction, (including gambling), suicide, mental illness, and complacency!* I pray to Hot`ye Nok`ta that the Great Spirit will reveal all that is necessary for the survival of our people, our lands, and every living thing on our planet. **Hold not your peace, nor remain silent, but stand and speak!** May the Creator of all that is, is not, and ever will be, guide you all and bless you with abundant wisdom and love....Peace....Ush`ka Waso`

Silence has a deep explanation in every situation. It's either you truly don't care anymore or you're pretending to be unaffected, but deeply hurt