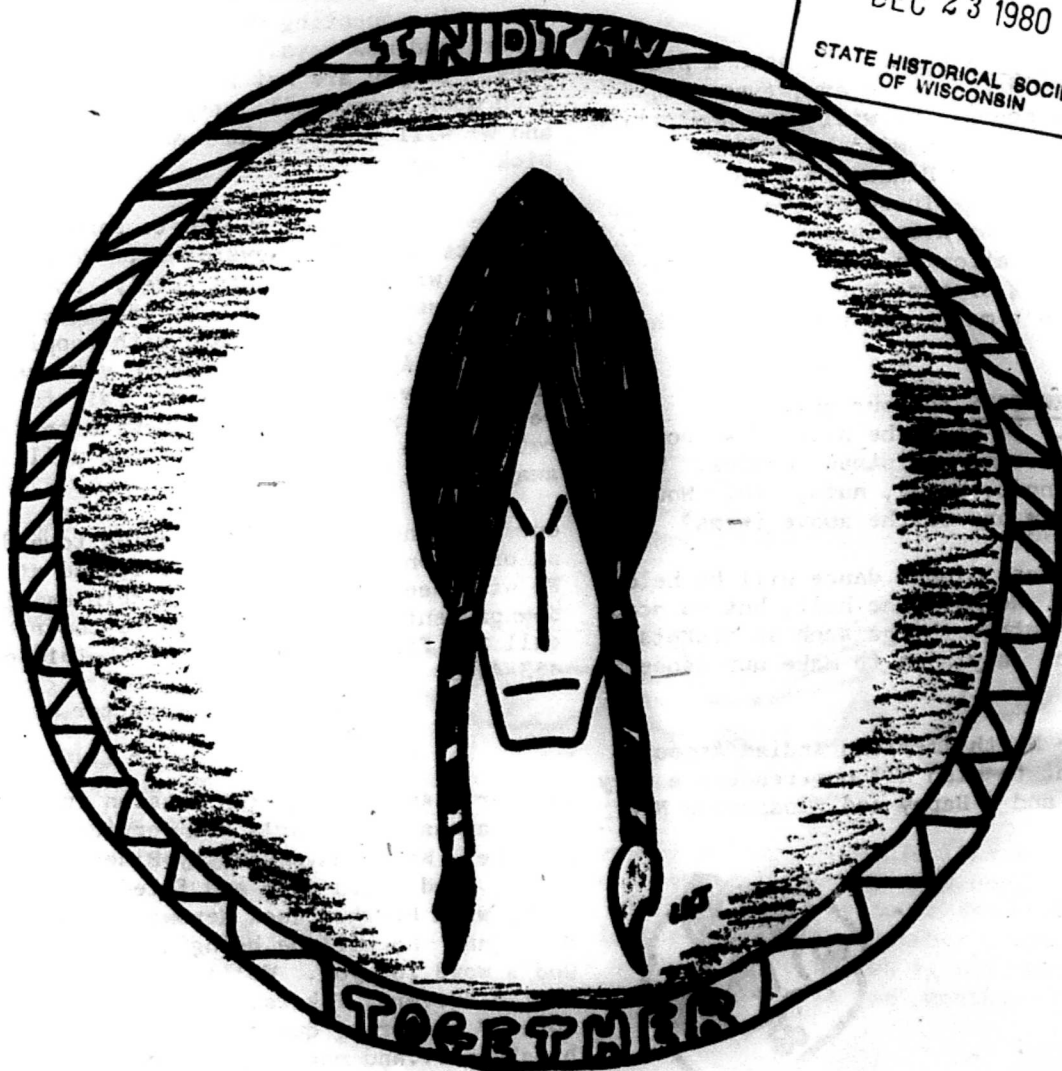


NATIVE SUN

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DECEMBER 80'

NAIA

PRESIDENT'S REPORT.....

To all the people who attended our Halloween Dance which was a success, Thank you very much. Without you we could not have had such a good dance. We have another dance coming Dec. 27, 1980. So gather all your friends and come on down. This dance will be held on East 7 mile road just east of Conant. As always our dances are open to anyone.

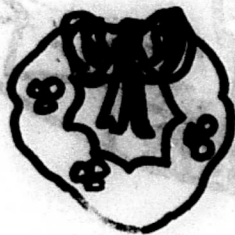
Election Time for NAIA Club. We need a president, vice-president, secretary, treasure, and five board members. We will have nomination at our Dec. meeting which will be held at 360 John R on Dec 7th, 1980 Dinner at 4:00 p.m. with meeting at 5 p.m. Those elected will help us raise money for the Association. You must have given us a donation in 1980 in order to run. You must be $\frac{1}{2}$ or more North American Indian. It doesn't matter if you work at the Center or not.

We still need NEW TOYS for our childrens Christmas party. It would be nice if we could have someone bake some christmas cookies. We need apples, oranges, candy, nuts, etc. Would you care to donate any of the above items?

Our 41st Anniversary dinner dance will be held on May 23, 1981. We have the hall, but we need a lot of work on other things such as tickets, door prizes, etc. anything to make our dance a success.

On behalf of the North American Indian Association Inc. I want to wish all our readers a very MERRY CHRISTMAS and a Happy and prosperous New Year.

Maynard Kennedy



The deadline for the Native Sun has been set for the 15th of every month. Should the 15th fall on a weekend or a holiday, the deadline will be the following work day, no later than 5 p.m. that day.

NEWSLETTER STAFF.....

Twix.....Editor

L. Duxtator.....Aide

Director's Report

This year the Indian Center, the NAIA membership and the NAIA Club are all working together to sponsor the Children's Christmas party on December 20th.

We invite everyone who has a child between one and 14 to attend our Christmas party. We are currently accepting donations of cash, candy canes, and new toys. Please do not give us used toys. If you are not able to bring your donation down here, call Jerry Montour at 963-1729 and we will try to make some arrangements to pick it up.

We are inviting the public to send us their comments about our newsletter. We haven't gotten any written comments lately, and we will print those we receive. We continue to have a problem keeping accurate with people's mailing address. Again, when you move you must notify us. Otherwise we continue to mail to the address we have on record, and the newsletters are not returned to us because 3rd class mail is thrown away if not deliverable.

Our building committee is moving toward making an offer on the buildings we looked at in Oct. We will need cash pledges to help us with the downpayment. Anyone wishing to contribute may call Ms. Fredrica Rossi at 1-455-1610 or at 453-4800

J. R. Hillman, Director

The North American Indian Mission is having their annual New Year's Eve service, and all is welcome. We'll have Country-Bluegrass Gospel Music, food (corn soup and fried bread) etc. Along with Brother Jack Neyomei from Jackson, Michigan. He will be bringing a good word from God's word for you. We'll also have a film called "Givers, Takers, and other kinds of Lovers" answering questions like why lovers break-up....and marriage's sour? Josh McDowell knows and so will you once you have seen "Givers Takers and other Kind of Lovers" The answer may come as a surprise! The whole enjoyable evening begins at 7:00 p.m. - Midnight, Dec. 31, 1980, the Church is located on the corner of Second and Ledyard one block south of the Masonic Temple. We are personally inviting you to come and be with us. Young people, you are invited to be with our young people the rest of that night in an all night of fun and games along with tobaggoning weather permitting, ending it all with breakfast.

For further information please feel free to call Washington or Denver Duxtator at 533-3010



We would like to recognize the following people for their donations to the center.

Wilma Crowell From October 1st -
Valerie Beavers 31st, 1980
Valeron Corporation
Jo Ellen Wesaw
Kathleen Ladd
Rainbow Health Foods
Delores Raedle

Thanks to the Center staff for keeping the coffee pot going!!

* On November 14, 1980, Paul Sharkey was the first *
* American Indian to graduate from the Mo-tech *
* program in Livonia. Paul was referred to Mo- *
* tech by the Manpower Department at DAIC. *
* CONGRATULATIONS Paul and the Manpower staff. *

SENIOR CITIZENS CORNER.....

Don't forget the delicious hot lunches that are being served everyday starting at noon. There is no charge to the senior citizens for the lunch. Just come on down and gossip and meet old friends and pass the time of day. For more information call Charlene Hendrick or Louise Morales at 963-0308.

NOTICE

ALL BLACK, HISPANIC OR NATIVE AMERICANS

All Black, Hispanic or Native American persons who applied for a GS-5 or GS-6 secretary position with an agency of the United States Government between September 22, 1972 and March 31, 1978 and failed the written test which was administered by the United States Civil Service Commission as part of the application process.

A lawsuit challenging fairness of the tests is being settled. You may have a right to share in the settlement money. For further information, contact IMMEDIATELY:

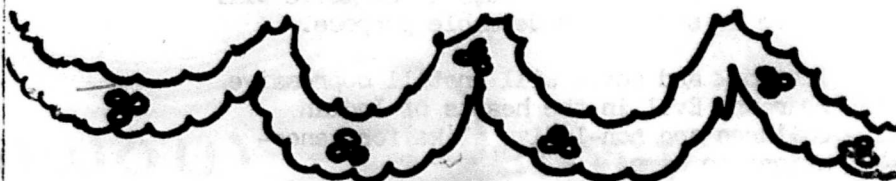
Terrance R. Kelly, Esq.
Kelly/Haglund/Garnsey/Kahn & Donnell
230 Equitable Building
730 Seventeenth Street
Denver, Colorado 80202

— or —

Kenneth A. Wohl, Esq.
Mexican-American Legal Defense
and Educational Fund
Suite 308
250 West Fourteenth Avenue
Denver, Colorado 80204



The Native Americans want you to think about joining their league for this winters season. They bowl on Sunday at 1:00 at Redford Lanes. For more information call Lex Garlow at 271-1767.



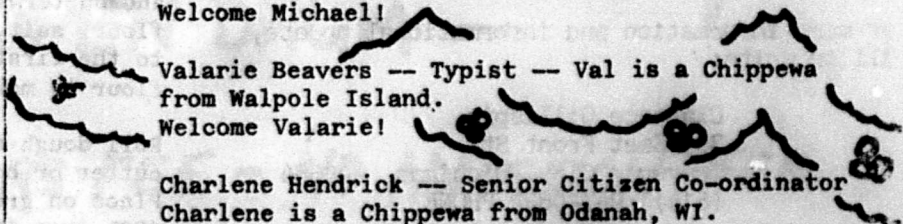
From the Editor.. I would like to apologize for an error in last month's newsletter and set it straight. On the cover the newsletter said that it was the October issue. I have to correct the error as it was the November issue that came out last month.

New Faces at the Center....

Michael Shawanibin -- Janitor -- Mike is an Ottawa from here in Detroit.
Welcome Michael!

Valarie Beavers -- Typist -- Val is a Chippewa from Walpole Island.
Welcome Valarie!

Charlene Hendrick -- Senior Citizen Co-ordinator
Charlene is a Chippewa from Odanah, WI.
We have to welcome back Char!



BEAR WALK

"Bear Medicine was a good medicine to keep The Great Law of Peace, it was abused through the use of Firewater to take our land and the good spirit of our people."

Traditional Odawa Elder

The Novel CROOKED TREE Robert C. Wilson
Publishers G.P. Putnam's
Sons
New York (1980)
Academic Press Canada
Limited,
Toronto

To be made into a film in Michigan by Warner Bros
Producers: William Friedkin
Sidney Glazer
David Gentile

William Friedkin is best known for his film
"The Exorcist".

In the name of the elders and children I ask you
to consider that!

- 1) This book is inaccurate and based on half truths, this book and subsequent movie will serve no socially redeemable purpose.
- 2) The book and movie will instill oppressive Fear and Evil in the hearts of Indian Children and non-Indian alike for generations to come.
- 3) This is another attempt by Hollywood to dig up evil in the name of Art and the first amendment rights to brain wash all Religious peace loving peoples of any woodland tribes.
- 4) This is the first major film to be made of the Odawa people-- why must it be from such a negative premises.

As a father of three Odawa Children, and a person who has fought against the Fear and Ignorance that divide nations and people for most of my adult life, I ask you, in your own way, to join with me to support a major Law Suit against the production of this movie.

For more information and informational update,
call or write:

Clarence Gillispie
309 East Front St.
Traverse City, Michigan 49684
(616) 947-9822 PHONE

Suggested Alternatives:

- (1) Produce a movie based on the positive aspects of the Odawa nation--Who were known as the "Great Councilor's to all Tribes"
- (2) Assist Odawa Indian artists film makers actors--writers in the production of positive materials for the children.
- (3) Produce regularly scheduled Educational Series for Television similar to the current Series about the woodland peoples and their way of life.
- (4) Provide necessary positive American Indian books, materials, and films for the Native American survival Schools and Public School System.



LONGHOUSE COOKIES

- 1 cup of shortening or margarine
- ½ teaspoon nutmeg or vanilla
- 1 cup of buttermilk
- 4 to 5 cups flour
- ½ teaspoon salt
- 4 teaspoons baking powder
- ½ cup raisins
- 1 (scant) teaspoon baking soda

Cream shortening, add sugar, nutmeg or vanilla and buttermilk. Mix together 2 cups of the flour, salt, baking soda and powder and add to the first mixture. Add raisins and enough flour to make a soft dough.

Roll dough to ½ inch thick and with cookie cutter or bottom of glass, cut into rounds. Place on greased cookie sheet and bake in 400° oven 12 to 15 minutes until lightly browned. Makes 3 dozen.

Main event

Londoner named to Canadian team

By Ralph Bridgland
of The Free Press

Six years ago, Terry Albert of London stepped into the ring for his first amateur boxing bout.

When he climbed out between the ropes in Buffalo, he was still looking for his first win.

"In the second one, I lost again," Albert recalled this week. "I just said to myself, 'I'll come back and beat these guys. I know I can do it.'"

And he did.

Albert, now 20, has been selected for the Canadian team which will compete in the World Cup invitation in Los Angeles, Nov. 5-10, against boxers from the U.S., Mexico, South Korea, Australia and Puerto Rico.

Albert, who has won 56 and lost just seven since his first two ring appearances, was nominated to the Canadian

team by Boxing Ontario and then selected by the Canadian Amateur Boxing Association.

"It's the first time a London boxer has been picked for a Canadian team. Everybody's excited," said Albert's coach Frank Rodriguez of the London N'Amerind Boxing Club.

"It was a surprise all the way around," said Albert, a 5-foot-8½, 132-pound lightweight. "It's quite an honor. I'm quite happy with myself. This is the biggest thing that's happened to me yet."

Albert began his amateur career at the Memorial Boys' Boxing Club with Rodriguez and then moved to the N'Amerind club with his coach.

"He's just a swell guy. The best friend anybody could have," Terry said. "Unlike a lot of other coaches, he cares about his boxers . . . not just in the ring, but out of it, too."

What made Albert's selection to the Canadian team even more surprising is

the fact that by his own admission he's having a bad year. His 1986 record stands at 1-3.

"Every time I've gone in a competition, it seems I've caught the flu and it's taken a lot out of me."

But he has no doubts he can turn things around before he climbs into the ring in Los Angeles.

"I think things are going to get better now. I'm putting a lot more into it. I'm training harder. I just want to make sure I'm good and ready."

Part of that extra effort was a trip to the KRONCK Boxing Club in Detroit -- home base for world champions Thomas Hearns and Hilmer Kenty -- for a sparring session with Joe Johnston, the second-ranked amateur lightweight in the U.S.

Albert said he went three rounds with Johnston. "Just moving around. I was pretty pleased with myself. I had no problems with him."

N.A.I.A Powwow - Detroit

July 11-12, 1981

Oakland County Community College

Highland Lakes Campus

— OPEN DRUM —

SHARED DANCERS FEE - NO ADMISSION FEE

UPDATED HANDBOOK ON AMERICAN CIVIL RIGHTS IS AVAILABLE: The U.S. Commission of Civil Rights has announced that an updated version of its American Indian Civil Rights Handbook is now available. The 71-page booklet informs Indians of their basic rights on and off the reservation in such areas as credit, employment, housing, law enforcement and voting. The handbook further explains how Indians can go about getting help if they have complaints of discrimination. It contains regional and local addresses of agencies that accept complaints and instructions on how to file them. The Commission's news release notes that, "Native Americans have the same protections under federal, state and local governments as do other Americans. Similar rights exist under tribal governments, which the tribal governments themselves enforce." Single copies of the handbook can be obtained, free of charge, from: USCCR Publications Warehouse, 621 N. Payne Street, Alexandria, Virginia 22314.

U.S. CATHOLIC CHURCH WILL HONOR SAINTLY INDIAN WOMAN NOVEMBER 12: All the Cardinals, Archbishops and Bishops of the United States Catholic Church will assemble November 12 at the national Shrine of the Immaculate Conception in Washington, D.C. to pay tribute to the recently beatified Mohawk Indian woman, Kateri Tekakwitha. A mass honoring the Blessed Kateri will be celebrated by Archbishop John Quinn, president of the U.S. Conference of Bishops and a bas relief likeness of Kateri that was placed in the shrine recently will be blessed. It was given to the shrine by Indian people. Church officials have announced that American Indians will participate in the mass as readers and in the offertory procession. Indian people, especially those in the Washington area, have been invited to participate in the celebration.

INDIANS NOT MENTIONED IN DEBATE BETWEEN PRESIDENTIAL CANDIDATES: In ninety minutes of talking about various issues and concerns of the American people, including some specific references to the aged, blacks, Jews and Spanish-speaking peoples, there was no mention of American Indians.

Our Title XX emergency food program is asking, please read the following requirements so that you will be informed should you ever be in an emergency situation.

EMERGENCY FOOD PROGRAM REQUIREMENTS...

- * Must be American Indian
- * Must be a resident of the city of Detroit
- * Must be an emergency situation
- * Must have identification with current address on it
- * Proof of dependents ie; birth certificates, medicaid card etc.
- * Participants will be referred to manpower, DSS, or another agency that provides a more permanent form of assistance.

NOTICE....NOTICE.....NOTICE.....NOTICE..

The NAIA is having a raffle. Tickets will be on sale the week of the 20th.

PRIZES

First.....\$200.00
Second.....\$100.00
Third.....\$ 50.00

All proceeds will go to defray expenses of the childrens Christmas party on a yearly basis.

William Memberto
Club President, NAIA

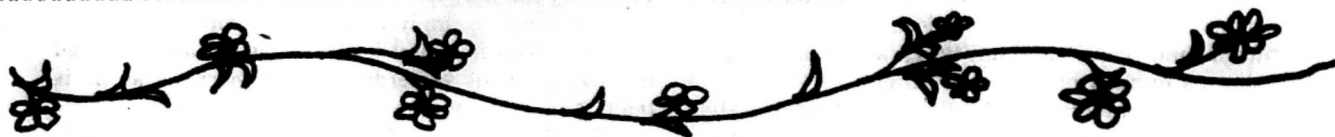
7TH ANNUAL

NEW YEAR'S EVE POWWOW ----- DECEMBER 31, 1980 ----- 8:00 p.m. -- 1:00 a.m.

ST DOMINIC GYM

West Warren at Trumbull
Detroit, Michigan

POT LUCK SUPPER -- BRING THE FAMILY -- FOR MORE INFORMATION CALL DEAN GEORGE
841-9826



This starts our third section of the Alcoholic Awareness articles.

A Treatable Disease

First we will consider three approaches to the treatment of alcoholism and then raise the most important question of all, "How do we get alcoholics to accept

treatment?" Finally, we will deal with what we can do individually or as groups in the community.

Alcoholics Anonymous

Our First Approach

Let us begin our look at treatment alternatives with an examination of A. A. Printed sources of information on A. A. are readily available. A very good short pamphlet called "A Brief Guide to Alcoholics Anonymous" was published in 1972 by the Alcoholics Anonymous World Services, Inc. Their mailing address is Box 459, Grand Central Station, New York, N.Y. 10017. This booklet can also be obtained from the Oklahoma State Committee on Alcoholism, P.O. Box 74913, Oklahoma City, Oklahoma 73107. Let me attempt to describe briefly a few of the principles stressed

in A.A. literature. A good place to begin is with the preamble of the organization:

ALCOHOLICS ANONYMOUS is a fellowship of men and women who share their experience, strength and hope with each other that they may solve their common problem and help others to recover from alcoholism.

The only requirement for membership is a desire to stop drinking.

There are no dues or fees for A.A. membership; we are self-supporting through our own contributions.

A.A. is not allied with any sect, denomination, politics, organization or institution; does not wish to engage in any controversy; neither endorses nor opposes any causes. Our primary purpose is to stay sober and help other alcoholics to achieve sobriety.

This statement clearly indicated why statistics on A.A. membership are hard to verify. The only requirement for membership in A.A. is the desire to stop drinking. A.A. is not a highly structured and formal organization. Local chapters cooperate together to support a national organization for the distribution of literature and the like, but as local chapters they maintain their own individuality. However, all chapters share a number of goals and beliefs.

First, all members of A.A. admit that they are alcoholic. This does not mean that they were alcoholic but that they are alcoholic even though it may have been years since they have had a taste of alcohol. Their experiences have taught them that their recovery means a continuing commitment to the principles of A.A. and to activate participation in its meetings. Although some of the meetings of A.A. groups are "closed," intended for alcoholics only, a number of the meetings are "open" and interested persons including teachers, counselors and citizens generally are more than welcome. Contrary to some opinions, A.A. members do not spend all of their time telling each other horrible stories about their drinking escapades, but they try to share with each other ways to live sane, sober and happy lives without the use of alcohol. Almost all A.A. members will tell us that they derive help from fellow members they come to know from every walk of life who share their problem and their commitment to overcome it.

Most members of A.A. and others who work with alcoholism seem to feel that alcoholics are best able to help alcoholics. They believe that when one alcoholic talks to another, he has the feeling that there is a level of understanding not usually found in other people, even counselors, doctors, or sincere well wishers.

A.A. members try to follow twelve steps which are suggested a program for sobriety. These steps involve among other things, admitting the disease of alcoholism, developing confidence that it can be overcome with the help of a higher power, learning to share with another person and a higher power, developing and putting into practice a commitment to right any wrongs done to others due to their behavior as practicing alcoholics, maintaining a constant striving to be in touch with the will of their higher power and their own growth and shortcomings as persons, and taking available opportunities to help others to recover from the disease of alcoholism.

One of the most important concepts in A.A. is the "day-at-a-time" philosophy. This means that the recovering alcoholic does not dwell much on his past behavior or potential problems that might or might not arise in the future. He tries to keep the focus of his

attention on today and live sober today. Many an individual has resumed drinking when he began to contemplate the long process of abstinence from alcohol for the foreseeable future. He might have been better equipped to maintain sobriety had he set his goals on living sober each day.

Sometimes at public meetings you will hear an A.A. member begin his remarks to the group by saying: "I have not found it necessary to have a drink today." He does not mean to say that he had a drink yesterday (he may not have had a drink for years) nor does he mean to imply that he may have a drink tomorrow. What is meant is that he is not as interested in talking about yesterdays and tomorrows as he is today and why and how he stayed sober today.

Another principle shared by most members of A.A. and prominent in their literature is the reliance on a "higher power." This has led many newcomers to the belief that somehow A.A. is tied in with organized religion. All A.A. literature stresses that this is not the case. Some A.A. members are strongly committed church goers, others believe in a personal God and still others have no really organized or systematic religious commitment.

When the literature of A.A. talks about the "Higher Power" or "God", it usually adds, "as we understand him." There are probably as many different understandings of the higher power as there are members of A.A. When one thinks about it even a little, it is not hard to believe that if we are helpless because of alcohol we can escape our problem only with the help of a higher power. After all, for some members of A.A., alcohol itself was a higher power than their will or intention for many years. If alcohol can be a higher power, A.A. members argue, why cannot something or someone else be a higher power.

Some A.A. members use the phrase "higher power" to refer to the A.A. group itself, from which they feel they derive the strength to win the battle that they could not win alone. Others have reference to forces within themselves that give rise to strength that they cannot explain. Many A.A. members mean God is their higher power.

A third belief shared by A.A. groups and their members is the value of sharing common experiences or mutual self-help. As we have seen from the chart of the progression of the disease, alcoholics do seem to have many of the same experiences both in the development of the disease and also in the recovery process as well. Sometimes young members only recently beginning the road to recovery gain helpful insights from the experiences of others who have been there and who have been successful. Most members of A.A. have a fellow member as a sponsor. This is a person who has some considerable period of sobriety to who the new member can turn for help and advice or just to talk out a problem.

A fourth emphasis shared by most A.A. members

and groups is learning to live sober. After all, alcoholics did drink for a reason. Usually they found in drinking some sort of solution, however inappropriate, to their immediate tensions, anger and anxieties. Moreover, they came to spend a lot of their time drinking or thinking about drinking. Without alcohol they must develop other uses of their time and attention and other ways to cope with the normal problems of life that beset everyone whether alcoholic or not. The alcoholics learn from their own experience, from study and from talking with other members that there are many ways to cope with stress and misfortune that do not involve escaping in alcohol. Thus, their program is not just a negative attempt to "put the plug in the jug" but a much more positive and comprehensive attempt to learn to live a life of happiness, serenity and good mental and physical health.

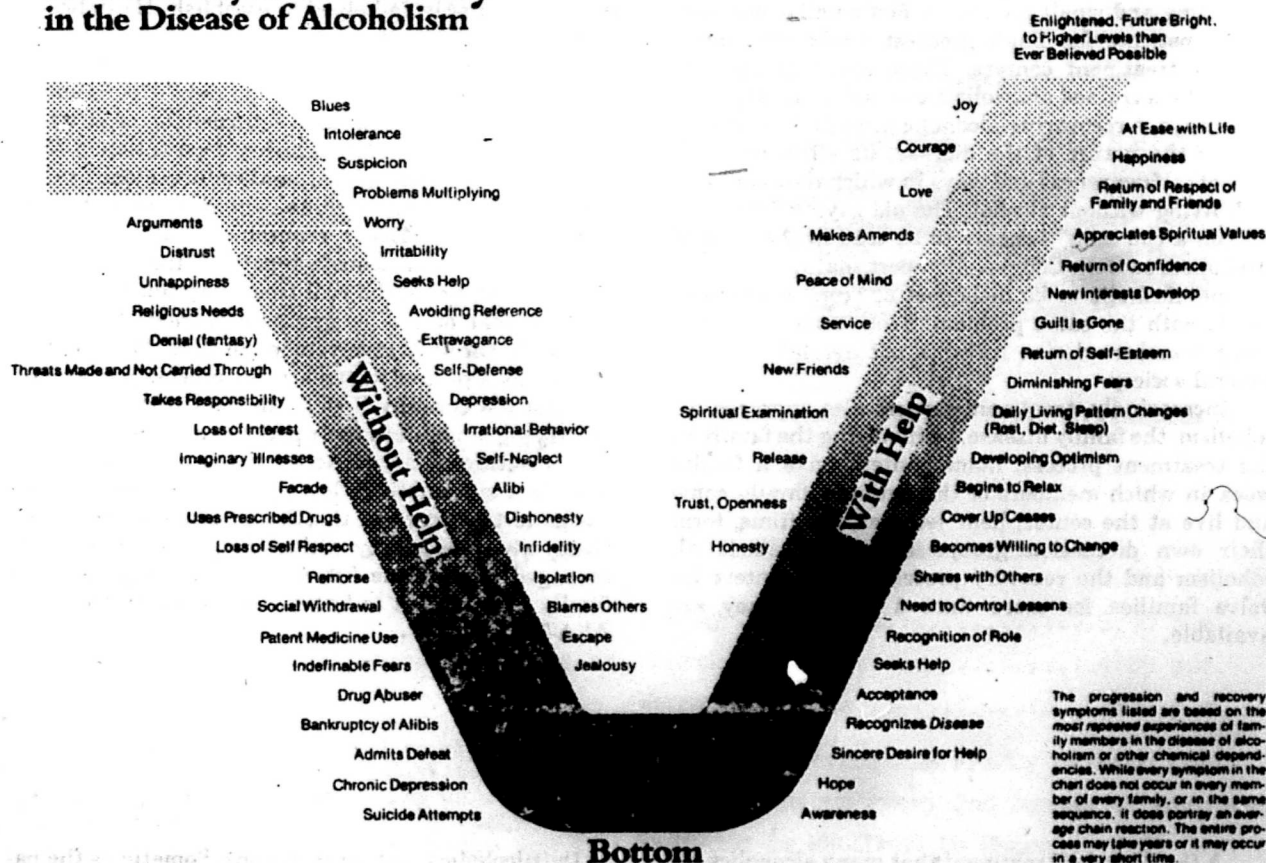
A final principle that we will take time to mention involves the recognition on the part of alcoholics that their disease is really a family disease that affects

everyone close to them and that the recovery must involve their own recovery and the recovery of their loved ones. To help in this process an organization called Al-Anon exists for the spouses and those close to alcoholics who themselves suffer from co-alcoholism and need the support of one another to build strategies for healthy living.

Al-A-Teen is a group which, as the name suggests, is made up of young people in their teens who need help in coping with the problem of alcohol addiction in their families or among their loved ones. Like A.A., these groups are available in most communities and are free and open to all who have a friend or relative suffering from the disease of alcoholism.

It is hard to say what the recovery rate is in A.A., but most writers on the subject place it at about 55%. This depends, of course, on the commitment of the alcoholic and the extent to which he uses the organization faithfully.

The Progression and Recovery of the Family in the Disease of Alcoholism



TREATMENT CENTERS

Another Approach To Treatment

A second approach to alcoholism treatment developed within the past 15 years is that of treatment centers, often but not always associated with hospitals. Treatment centers usually plan to work with the patients from four to six or more weeks. They operate on a wholeistic treatment philosophy. That is, they attempt to treat the patient physically, psychologically or mentally, socially and spiritually. Usually the physical treatment by doctors takes place shortly after admission to the center. Many incoming patients are intoxicated at the time of admission or have been recently. Some have done very considerable damage to their bodies. They are placed in the care of trained specialists and usually in a matter of four or five days brought to the point of health at which they can be begin other phases of their treatment.

Treatment centers differ from place to place, but most of them try to work on psychological and social aspects of the disease by the use of both individual counseling and small groups. In fact small group sessions constitute the single greatest time commitment at most treatment centers. These small groups are headed by a trained alcoholism counselor, usually, but not always, a recovering alcoholic himself. The groups explore the nature of the disease, its effect on their level of selfawareness and ways in which they can cope with living without alcohol. The old saying "you cannot con a con man" appears to be true in the field of alcoholism as well. Counselors report that it is difficult for one alcoholic to be dishonest or "con" a group of people with the same problem. From each other, the group members derive insights not available in the general society.

Increasingly, treatment centers also approach alcoholism, the family disease, by involving the family in the treatment process. Some centers have a family week in which members of the patient's family come and live at the center, hear lectures, see films, form their own discussion groups and learn about alcoholism and the recovery process. Some centers involve families for more than a week if they are available.

Since treatment centers are relatively recent in development, they are not available everywhere. However, there are a number in the State of Oklahoma including Valley Hope in Cushing, CareUnits at South Community and St. Anthony Hospitals in Oklahoma City, Harbengers (all women's unit) in Oklahoma City, Central State Hospital in Norman, Eastern State Hospital in Vinita, Western State Hospital in Fort Supply. Most centers will admit a patient for possible chemical dependence if he feels that he may need help yet is not certain that he is an alcoholic.

Actually, treatment centers vary in their claimed rate of recovery ranging up to as high as 82% reported at the Naval Treatment Center in Long Beach. Most centers feel that their recovery rate is about 75% of the patients who receive treatment. In his book *I'll Quit Tomorrow*, Dr. Vernon Johnson, founder of the Johnson Institute in Minneapolis, discusses recovery statistics at St. Mary's Hospital (Minneapolis) and other centers the Institute helped to establish. He indicates that about 52% of the patients stopped drinking altogether after treatment, while 48% drank again. However, about half of that group only experimented with resumed drinking and returned to total abstinence. Thus, the ultimate recovery expectation is 75%.

A word of caution; treatment centers alone are not a cure for alcoholism — there is no cure, only the process of recovery. Every reputable treatment center stresses that even though inpatient treatment may last a month or so, the real treatment must go on for another year or two in groups of various kinds and especially through involvement in A.A. Most centers include as a part of the treatment process working on the first few (usually five) of the twelve steps of A.A., and trying to instill in their patients a habit of going to A.A. meeting as an active participant. Some centers provide a systematic follow up of anywhere from ten weeks to two years at the Center itself for those patients who live nearby. Otherwise, the patient is encouraged to continue his A.A. participation and his family is counseled to become active in Al-Anon and Al-A-Teen.

Counseling

A third kind of treatment that many alcoholics try first is private counseling. This is probably attractive

to the alcoholic for several reasons. Sometimes the patient has no idea of the existence of A.A. or treatment

centers and knows only of counseling as an alternative. Sometimes he may feel that counseling with a psychiatrist or psychologist is more private and does not involve admitting to others the nature of his disease. Without minimizing the importance of good counseling, there are several problems with this as the only approach to alcoholism recovery.

To begin with, counselors and doctors usually see the alcoholic only in the late stages of his disease when he has become almost totally incapable of normal relationships and normal productivity. It is important for doctors to understand a great deal about alcoholism, but they are usually among the last to see the alcoholic. By the time he has gotten to the stage of serious physical damage (such as cirrhosis of the liver) he is probably well known to be an alcoholic by his family, his friends, his employer and others. The pity is that no one could do something before the alcoholic finally ended up physically damaged and in a doctor's office.

A second problem with counseling is rather delicate to discuss. Many otherwise well trained physicians and counselors simply do not know much about alcoholism or do not wish to deal with alcoholics. I was

once told by a professional counselor employed by a mental health facility that when patients are assigned, he tries to see that he does not draw in his case load any alcoholics. His experience, he said, indicates that alcoholics tend to lie to themselves and their counselors and he has concluded that he has had little success in helping alcoholics. One psychiatrist who sometimes works with alcoholics has suggested that without the support of treatment centers and A.A. probably no more than 15% of the patients that rely on psychiatry or psychological counseling along achieve any sort of recovery.

Obviously I should stress that counseling can be a very important part of a total recovery program, especially after treatment. Also, alcoholics sometimes suffer from other disorders and problems, psychological or social, that can benefit from counseling. The fact that they have quit drinking does not make all of their other problems go away. It would be a mistake, therefore, to discourage counseling, but it is important to note that counseling in and of itself is usually insufficient as a recovery program.

This concludes our third segment of the Alcoholic Awareness articles. The fourth and final will be in the January issue of the Native Sun. Once more I have to mention that these articles are being reproduced in full from the Aug. issue of OIO.

SPIRITUAL and HEALTH READINGS

INDIAN HEALINGS

Herbal Nutritional Diets and Remedies

RAINBOW HEALTH FOODS &
TRADING POST

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Auburn Heights, MI
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853-9614
852-8388

Juanita D.H.D.D.
Indian Herbalist

Classes available in color healing, nutrition, herbs, and yoga exercises-----Please call for an appointment.



MEGWETCH.....MEGWETCH.....MEGWETCH.....

I would like to take this time to stop and thank all the kind people that have sent the grocery bags to the center for our emergency food program. The bags are greatly needed and appreciated - Keep it up.

Thanks again -- Linda L.

NORTH AMERICAN INDIAN MISSION

Sunday School3:00 p.m.
Church Service4:00 p.m.
Wednesday nites 7:00 p.m.

Family nite every 2nd Friday of each month.
Special singers every 2nd Sunday of each month.
Everyone is WELCOMED to Church. Call Rev. WASHINGTON DOXTATOR or DENVER DOXTATOR for information at 533-3010.

IF YOU HAVE MOVED AND WISH TO CONTINUE
TO GET THE NEWSLETTER PLEASE SEND US YOUR
NEW ADDRESS AS SOON AS POSSIBLE TO INSURE
YOUR CONTINUOUS RECEIVING OF THE NATIVE SUN.
THANK YOU!

Membership fees are as follows:

Regular Member: \$5.00
Senior Citizen: \$1.00
Student: \$2.50

Checks may be made payable to:

THE NORTH AMERICAN INDIAN CENTER

Mailed to: Mrs. Doreen Hutchens
20314 Bufflo
Detroit, MI 48234

Membership not required to vote.

MEMBERSHIP QUALIFICATIONS are as follows:

1. Candidate must be a least $\frac{1}{4}$ Indian blood and be able to substantiate it and/or hold a tribal membership card.
2. Be sixteen or older.
3. Pay a membership fee.
4. Be accepted by the membership committee.

NORTH AMERICAN INDIAN ASSOCIATION ENROLLMENT CARD

Miss _____ Date Joined _____
Mrs. _____ Soc. Sec. # _____
Mr. _____ Home Phone _____
Address _____ City _____ Zip _____
Occupation _____ Firm _____
Religious Preference: Catholic _____ Protestant _____ Jewish _____ Other _____
Tribe _____ Degree of Blood _____
Birthplace _____ Date of Birth _____
Father's Name _____ Mother's Name _____
Nearest Relative _____
Address _____ Phone _____

ANNUAL DUES: Under 17 or in School - \$ _____ 17 & over \$ _____

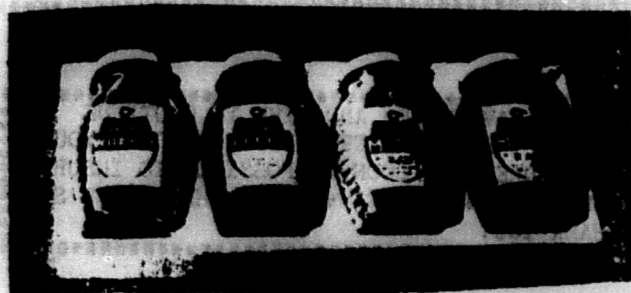
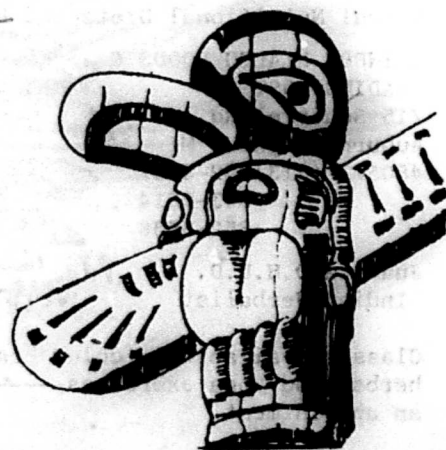
Something new in Holiday Gifts

The Northern Minnesota Special

For the connoisseur of fine, pure, organic foods we offer this selectible gift pack of: A 6 oz. jar of delicious Wild Rice harvested the old traditional way by our Indians and delicately parched.....A 7 oz. jar of 100% pure Maple Syrup gathered from "Sugar Point".....An 8 oz. jar of the purest honey from unsprayed natural flowers.....and what is most unique and something you can't buy on the market - An 4 oz. jar of Maple Syrup Sugar.

WILD RICE FOR SALE.....

CALL—Elmer Sebastian at 547-9266



HAPPY DECEMBER BIRTHDAYS.....

- 1.....Scotty Bullock
- 2.....Jr. Bearskin
- 5.....Sue Peters
- 5.....Carmen S. White
- 6.....Mary Sands
- 7.....Gayle Chakur
- 8.....Carmen Marie Davis
- 16.....Kriselda Baker
- 17.....Kevin Reed
- 22.....Tracy Pelletier
- 27.....Neil Cornelius
- 31.....John Contreas
- 31.....S. Switzer

Belated November Birthday...

- 6.....Nancy Yopez

DECEMBER DATES TO REMEMBER.....

- 6.....Board meeting
- 7.....NAIA Club meeting - 5 p.m.
- 19.....Wrapping party, center
- 20.....Children's Christmas party
- 25.....Merry Christmas
- 27.....Holiday Dance
- 31.....HAPPY NEW YEAR!!!!!!!!!!!!

December					1980		
S	M	T	W	T	F	S	
	1	2	3	4	5	6	
7	8	9	10	11	12	13	
14	15	16	17	18	19	20	
21	22	23	24	25	26	27	
28	29	30	31				

On one cold dismal middle of the week after noon I did a small survey of some of the Center's staff for the top most wanted item on their Christmas List:

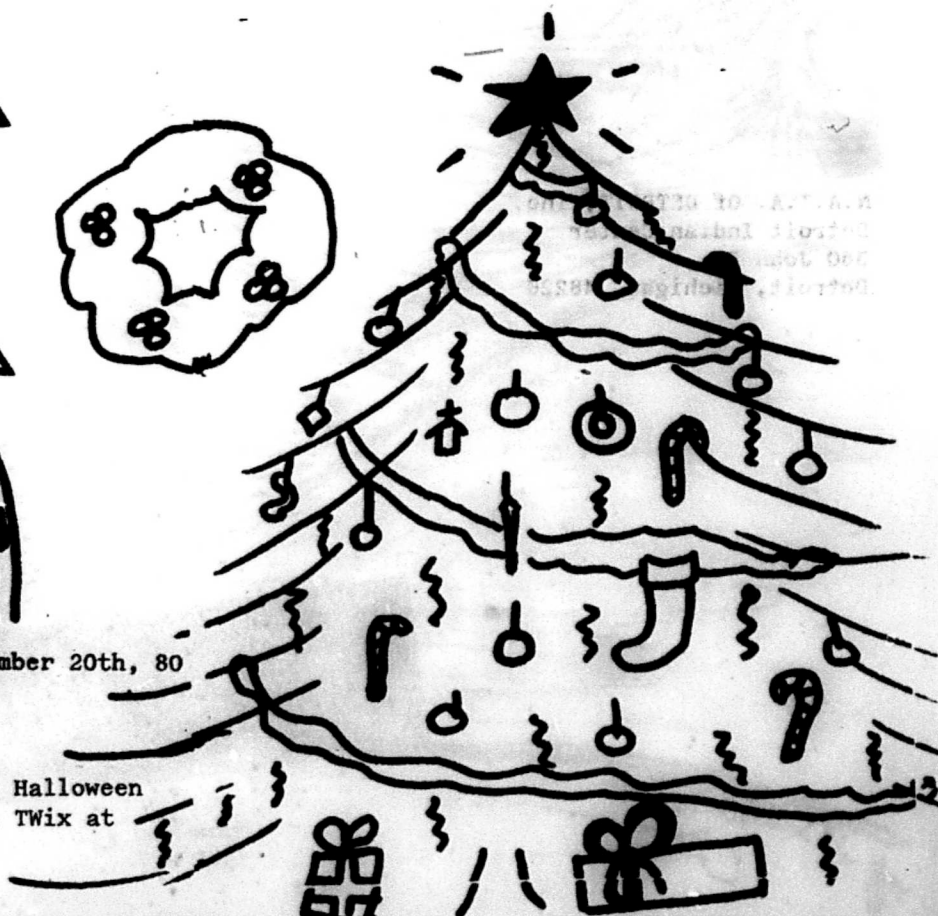
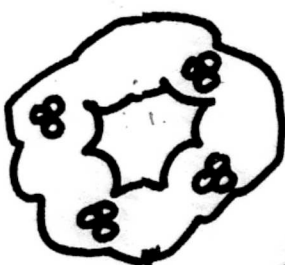
Peace
Mercedes Benz
Cadillac
Apt. on E. Jefferson
926 Porche
To win a trifecta
Million, tax free
Vacation to the Bahamas with money and escort
Camaro
New girlfriend
Silver and Turquoise watchband
Trip to Hawaii
New Ferrari
Lots of "Stuff"
Santa's wife
Full length fur coat
Blue Fox fur coat
Some good "stuff"
Cadillac
Lots of money
Peace of Mind
Love and Happiness for me and mine
A 50 calibre machine gun
Peace among all people
For someone to call

TIM TAYLOR'S Christmas List

football
basketball
softball
golf balls
racquetballs
tennis balls
fishing tackle
a job

ERICA WAUBUN SONEY was born September 20th, 80
she weighted 8lbs. 9ozs.

A ladies coat was found after the Halloween
Dance. For more information call Twix at
903-1710



Merry Christmas
and a
Happy New Year
to All
From The Staff

N.A.I.A. of DETROIT, Inc.
Detroit Indian Center
360 John R
Detroit, Michigan 48226



The State Historical
Society of Wisconsin
816 State St.
Madison, Wisconsin 53706