

Benefits of the EAP to supervisors and the workplace (part 2)

A broad brush Employee Assistance Program was developed by the tribe to help both the employee and the employer. In the last issue of the Spilyay Tymoo, an article discussed how the EAP helps the employee. Today we will discuss how it assists and benefits the employer. That includes, the tribal government, Warm Springs Forest Products, Indian Head Casino, Kah-Nee-Ta Resort and Composite Products.

A supervisor spends a great deal of time dealing with problem employees in the workplace. Out of every 10 employees, an average of 3 people take up most of the supervisor's time. All the time spent dealing with disruptive employees take away from doing the job that the supervisor is hired to do, costs the tribe very large amounts of money, and contributes to other employee dissatisfaction and frustration toward the worksite for not resolving the problems. This causes tremendous conflict in departments experiencing these problems.

The EAP works closely with the supervisor to assist and advise them in methods of dealing with employees who are not doing their work according to the standard required by the workplace. That may include not coming to work on time, not coming to work at all, doing the minimum amount of work or doing it incorrectly, being disruptive, gossiping, inciting others to be dissatisfied and not work appropriately, taking excessive leave and sick time, coming to work intoxicated, hung over, or perhaps being under the influence of other mood altering chemicals. The EAP assists the employee get what help they need to keep their job when they are willing, and sometimes when they are not. In most settings, they work closely with Human Resources, who assist super-

EAP helps the supervisor maintain the employees confidentiality when they are having personal or work problems. When employees are having difficulties, they often come to the supervisor revealing personal problems which need to be reserved for other settings, such as counseling, medical, legal or treatment. Supervisors frequently speak to several other people above them to understand what they need to do. In the process, they often discuss the personal problems of the employee with their superiors or other supervisors. The EAP helps the supervisor document and take action regarding the employee behavior without having to discuss the problem with multiple people. It is a major complaint of employees in Warm Springs that there is no confidentiality in the workplace. The EAP also helps employees confidentiality to be maintained when they are involved in a disciplinary action by helping the employee and supervisor both understand who has a right to know about the action and what they have a right to know.

Another role is to help the supervisor understand how to do factual, brief, and appropriate documentation which assists them in helping the employee know how to change a behavior. If an employee is being asked to change a behavior at work, it must be clear what they are to change. An EAP assists the supervisor in being clear about what are actual job performance problems of an employee and what may be workplace conflicts or gossip. The EAP removes the burden and responsibility from the supervisor or manager of thinking they have to make a diagnosis why an employee is behaving in a particular manner, rather than just describing what the employee is doing. Once the man-

ager or supervisor becomes caught in the trap of diagnosing the reason for the employees difficulty, they are involved in a place which puts them at a disadvantage both legally and emotionally. When the supervisor follows the correct procedures, if it becomes necessary to terminate an employee, it will be done properly and thoroughly. Often the involvement of the EAP recognizes the need for employee to leave the workplace on either medical disability or on social security disability rather than just being terminated. Referrals to outside resources may help to establish this benefit which could otherwise be lost.

If a manager or supervisor follows through with dealing with problem employees in a timely manner, and follow through on the communication regarding the referrals to the EAP, they will reduce the time spent on worrying because the problem does not go away, they will reduce the high turnover rates, and reduce sending problem employees on to another Warm Springs department or industry for another manager to deal with where they will be terminated later. The supervisors frustration and stress level will also be significantly reduced. As a result there will be fewer labor and industry claims against the organization, there will be lower health utilization, which in turn helps keep benefits costs lower, as well as fewer unemployment compensation claims.

This program is not a "quick fix" where the supervisor just sends the employee off to the EAP to be fixed and they no longer have to worry about him or her. This is a long term united process where the goal is to actually help the employee become the best employee they can be, help the supervisor learn the skills of supervising, and to help tribal mem-

bers and other Indians get and keep the jobs which have been developed on the reservation. For this to occur, it must become a unified effort of each and every industry to follow the utilization of the program. The team work effort of the Tribal council, General Managers of each industry, and each division of the Tribe will reflect the cooperative effort which has been so successful throughout the country in reducing employment costs, legal actions, and create healthy work environments.

Of equal importance however is the image which is created in the community of Warm Springs and in the larger community. As Tribes and Reservation become more concerned about federal and state government interference into their practices regarding employment and termination practices it is important to utilize a resource which is already available. This has occurred with the large number of casinos and other industries being developed. It is imperative that everything possible be done to maintain the highest level of integrity as well as financial benefits in dealing with employees of the industries. Employee Assistance Programs have shown nation wide that they are one of the greatest deterrents to "wrongful termination" actions and law suits as well as all of the other personal and financial benefits which results from utilizing this program which the tribe has developed. It is very important that Tribes show the rest of the world that they have the integrity to manage industries in a "state of the art" manner which preserves and protects all employees. Nothing will discourage interference of personal practices by outside sources to a greater degree than maintaining the utmost care and appropriateness in the manner of dealing with all employees.

Air Life adds new plane to life saving flight program

Air Life of Oregon has become the first air ambulance program in the United States to utilize what some call the world's safest, most efficient and most cost effective airplane available for medical transport. Air Life's new Swiss-built Pilatus PC12 is the first and only single-engine plane currently providing air medical services in the U.S. Until a 1997 Federal Aviation Administration (FAA) ruling, only twin-engine planes could be used for commercial passenger transport (including medical transport). Air Life is the nation's first flight program to take advantage of this new opportunity to use such an advanced aircraft.

The Pilatus, which has been used successfully for years in Europe and other parts of the world, flies nearly 50% faster than Air Life's previous airplane. Its top speed is 310 miles per hour. According to Air Life program director Vern Bartley, that speed can make a real difference for patients.

"When you are in a business where every minute counts and delays can cost lives," explains Bartley, "speed is important. The Pilatus flies nearly 100 miles and hour faster than the plane we have been using and with a range of 1400 miles, can go twice as far."

According to Bartley, the single-engine, single-pilot Pilatus offers the dependability of twin-engine turboprop airplanes with single-engine efficiency, safety and cost savings. The plane features a pressurized cabin enabling flights up to 30,000 feet (above most poor weather conditions), instrument flight rating (IFR)/global positioning satellite (GPS) capabilities, excellent short-field abilities (meaning it can land and take off safely even on very short runways), and tremendous stability in flight. The Pilatus also can carry two patients, the pilot, three caregivers and, on occasion, a family member. "This all adds up to better patient care," he says.

Bartley notes that Air Life conducted an extensive, 18 month evaluation of the various planes available for air medical transport and the Pilatus was the clear choice. "The Pilatus has a great worldwide track record for safety, outstanding patient care environmental and cost-effectiveness," he explains. "Our crew is thrilled with the state-of-the-art medical cabin, the wide cargo doors and the increased ability to load and treat patients effectively."

The Pilatus' inaugural flight came July 1, when two infants, aged one day and one month, required transport for special care in Portland. With a flight time of only 32 minutes, the crew met the Portland ambulance teams and jointly transported the infants to two different area hospitals in record time.

Air Life will keep its Cessna 421 aircraft for backup purposes. Air Life also operates a Bell 222-UT helicopter ambulance. The planes are based at the Bend Airport. The helicopter is based at St. Charles Medical Center in Bend.

For more information about Air Life, its aircraft or its Membership Program, call the office at 541-385-6305 or 800-522-2828.

Bend hosts art and craft fair

Bend, Oregon — The Central Oregon Saturday Market, Inc. in conjunction with the Bend Downtowners Association is sponsoring a craft fair Saturday, August 15, 1998. There will be over 80 crafters, artisans and food booths. And excellent opportunity to find unique gifts for those hard to buy for people. It will be held in the Mirror Pond Plaza, downtown Bend from 10 am until 4 pm. Come and join the fun!

Chemawa gearing up

Chemawa Indian School (CIS) School Supervisor, Louis King, announced that classes for the 1998-1999 School Year will begin Sept. 1-4 for new students and Sept. 7 for returning students. Students who are enrolled, will travel Aug. 30-31, returning students will travel Sept. 5-6, or as soon as possible thereafter by bus, train, or air as arranged by CIS.

CIS is an off-reservation boarding (residential) high school accredited by Northwest Association of Schools and Colleges and the State of Oregon, and offers a wide variety of programs for Indian youth. The school's beautiful campus includes 400 acres near Salem, and is 50 mile south of Portland. It is situated between the majestic Cascade Mountain range and the scenic Pacific Coast.

Course offerings for this year include general, vocational, computer, art, personal relationships, special education, program where students are provided additional academic and remedial help evenings and weekends. According to King, the school is noted for and emphasizes alcohol, and drug education/treatment, counseling, and guidance, nutritional food service, modern dormitories with an enhanced home living environment, varied cultural and Native American activities, student government, diverse athletic programs, a new Ag Club program, and a broad range of interesting recreational opportunities.

Chemawa graduated 27 seniors last school year with many of these students eagerly waiting to attend college or vocational training this fall reported Larry Byers, Academic Department Head. The Honor Roll last year had 28 students.

"We are busy finalizing plans for

the fall semester, "Hopefully, all are having a great summer and I am looking forward to seeing the returning students as well as meeting all new students this fall," stated Byers.

Chemawa School's Drug and Alcohol is recognized as one of the outstanding programs in the Bureau of Indian Affairs' school system. The program was determined to have made a positive difference in the academic, cultural, social, and personal lives of the American Indian students attending Chemawa. "Many students have been helped to overcome their chemical dependency and abuse problems through Chemawa's Drug and Alcohol Program plus counseling efforts," stated King.

An educational television news network program (Channel One) is used for the students. A computerized instructional program is available for the students. Fully equipped computer laboratories are available for students' use. "Learning is considered a lifestyle and not a destination," remarked King.

Recreation and leisure activities include skiing, river rafting, swimming, mountain hiking, camping, attendance at NBA and many college basketball games, excursions to the Pacific Coast, and participation in many clubs, social events, student banquets, school barbecues and picnics. Pow Wows are planned during the coming School Year. Noteworthy outside speakers are also planned to visit the school and students.

Students, parents, and/or guardians are urged to submit enrollment applications to Chemawa Indian School, 3700 Chemawa Road NE, Salem, Oregon 97305-1199, or call Kathy Murray, Register, (503) 399-5870.

Spilyay I'nawa Mishk'aau

(Spilyay asks "What's Up?")

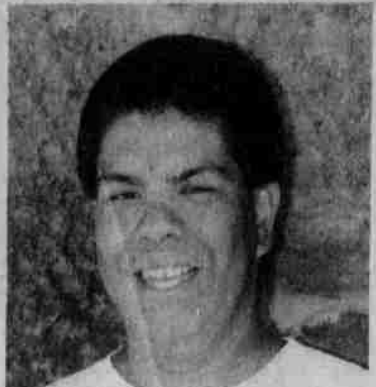
What does your Tribal Culture mean to you?



Tammy Kalama, "What my tribal culture means to me is, that if it isn't handed down from your family, it is going to flunk. It's very important that we hang on to what we do have."



Sal Sahme, "It means, personally, the bonding or my connection to my past, who I am. It means my family name, the chiefs' lineage that my family comes from. And then, to bring it to the present, given my connection to the past, it tells me who I am today. In a modern sense it's my tribal identity connection to who I've become by way of becoming educated. What it means to me in the future, by knowing where I came from and my connection to my ancestors", and that's history and that's oral tradition, it tells me that I'm soundly rounded in who I am today so that for the future, I'll never lose a sense of identity or a sense of who I am and who my family, my children and me extended family are."



Charlie Strom, "What my tribal culture means to me is going to powwows, going to Sunday services, helping senior citizens and participating in the longhouse."



John Marcum, "What my tribal culture means to me is being proud to be a Warm Springs tribal member. This opened many doors for me that were inaccessible before. It means being able to hunt, fish and explore my tribal culture."



Cecilia Herrera, (15) "What my tribal culture means to me is being able to express myself in our traditional ways. I participate in our longhouse by attending every Sunday and helping my grandmother with the services. I also help in our longhouse kitchen."



Tashna Hicks, (15) "What my tribal culture means to me is to be able to express yourself and doing things with your tribal back ground. I like participating in pow-wows, longhouse activities, root digging, huckleberry picking and other traditional things. I like being able to learn about my Warm Springs background as well as my Klamath background."



Ron Belgard, "What my tribal culture means to me is to have certain respect for all of my people. It means helping out in our longhouse during ceremonies, helping our senior citizens by chopping wood and making sure our people have plenty to eat or a place to sleep. It means not following in other traditions but your own. It means being able to get along with each other and not having to pick sides. We need to take into consideration that there is more in front of us than what we are able see. Our people need to come together as one and not argue about petty little things like money or who did what to who. We need more gatherings like our huckleberry feast we just had. Everyone picks together and no one worries who is going to eat the berries. By doing this, it brings us back together as one and helps us realize what needs to be done."



Manny Jim, "I was brought up to respect people, so I have a lot of respect for my people. I was brought up to depend on our mother earth. I was brought up picking berries, digging roots, hunting and fishing to help us survive when we had no money. We shared everything and were taught never to be greedy with what we had. Sharing was rewarding. The teachings I received, was to help the needy. After doing so, it made me feel good about myself. It also makes me feel good when I see others helping and not being told to. If you see someone in need, help them the best you can. That's just some of our ways I was taught when I was growing up. In order to survive, all cultures from every tribe should stand together and count as one. This is the way I was taught. The old people used to say, stand up and be counted. We should not rely on money as much as we do, because it's not going to be there all the time. We need to hang on to our old traditional ways."



Gayleen Adams, "Our tribal culture means alot to me. Without our culture in my opinion, I would feel like we're a lost identity or lost people. We need our culture to thrive daily and carry on our culture. I grew up in a cultural home and tried to carry on teachings that I received to my children even though we live very modern, it's important to have culture, live culturally and live both worlds to make it."

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