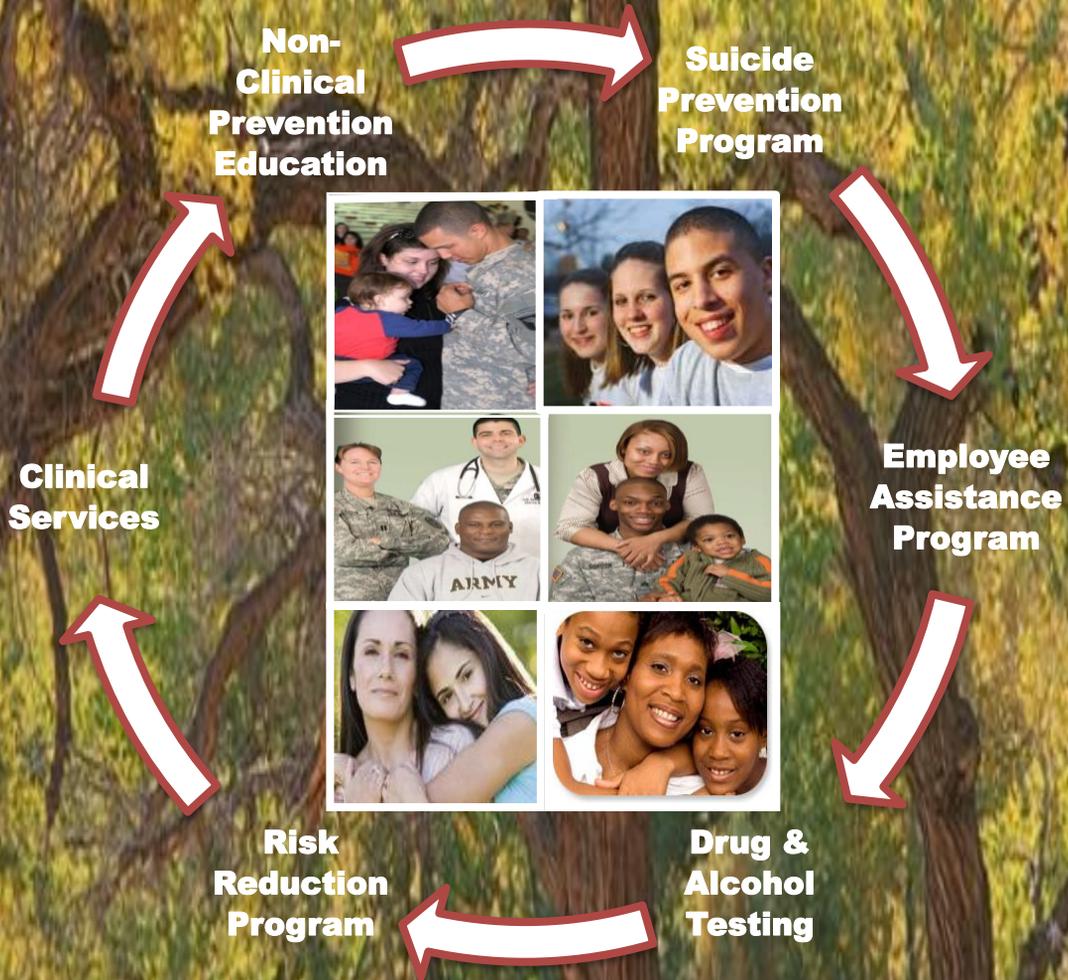


Army Substance Abuse Program



3rd Edition Fall 2011

NTC & FORT IRWIN NEWSLETTER



TRAIN THE FORCE!





Army Substance Abuse Program

Strengthening the
Total Army Family's
Overall Fitness &
Effectiveness

WHO WE ARE

WHAT WE DO

OUR PROGRAMS



IMCOM

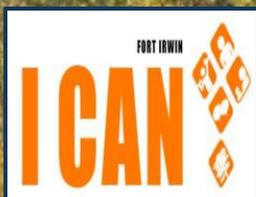
OUR MISSION IS TO PROVIDE



SOLDIERS, CIVILIANS AND THEIR FAMILIES



WITH A QUALITY OF LIFE COMMENSURATE
WITH THE QUALITY OF THEIR SERVICE.



Conserving Manpower &
Enhancing the Combat Readiness of Soldiers



Army Substance Abuse Program

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Who We Are

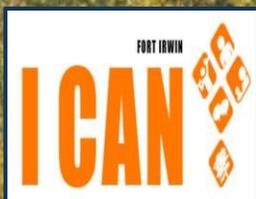
The ASAP (formerly the Alcohol and Drug Abuse Prevention and Control Program) was established by Executive Order on 28 September 1971 for the purpose of identifying and treating alcohol/drug abuse problems.

Our Mission

We focus on the most pressing challenges facing the NTC and Fort Irwin and forge collective action for the total force fitness of our Soldiers, Family Members and Civilian Workforce.

Our People

ASAP's greatest assets are our engaged and influential Program Managers, our diverse and dedicated staff, and our renowned Community Partnerships.



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*OUR New
ADCO & ASAP
MANAGER*



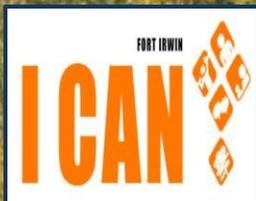
Ronney R. Hester

In September, Ronney R. Hester was assigned as our ADCO/ASAP Program Manager. His primary duties are to manage all aspects of the ASAP program. Ronney has been with ASAP since December 2007. With having held most of the jobs in ASAP, his extensive knowledge is paramount in running a

successful ASAP program. Ronney's office is always open to anyone who has any substance abuse problems. His primary goal is to take care of his employees and ensure that all Soldiers and Civilians are given the proper care and respect they deserve.

Ronney is married to the lovely Yvette Hester who works as the Civilian Pay Budget Analyst in G-8.

Ronney says, "If employees and clients are not taken care of, care will be diminished, and ASAP will not be successful, and believe me, ASAP will be successful."



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*OUR DEDICATED
STAFF SPOTLIGHT*



Marisha Gardisser

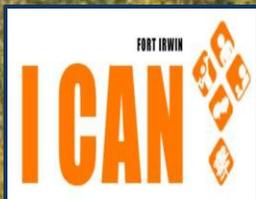
Marisha is the ASAP Team's Support Assistant. She moved from Arkansas to Alaska and then to California, courtesy of the US Army.

Born and raised on her family's 365 acre cattle farm in Northwest Arkansas, Marisha graduated from high school in Arkansas and has continued her education with postsecondary classes at NW Arkansas Community College and

the University of Alaska, Fairbanks. She married her high school sweetheart and best friend in March of 2006, and together they have two little cowboys, Wyatt, almost 4, and Wylie, 7 months.

Proficient and industrious, Marisha has a strong background in executive/administrative support. ASAP is continually benefiting from her extensive knowledge in project management, event and marketing coordination, proofreading and banking.

Marisha enjoys spending time with her boys, taking pictures, "arts and crafting" and cooking. She is looking forward to being a "rodeo mom" and "ranch wife" when she and her family says goodbye to the Army in 2013.



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OUR DEDICATED STAFF SPOTLIGHT

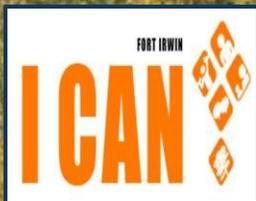


Nathalie Gonzalez

Nathalie is our Medical Support Assistant. She is proud to say she is a Military Spouse, and has been a part of the ASAP Team since October 2010. 'I think it's great,' she says, 'that Soldiers, Civilians, and Family Members can have all the resources available to them that ASAP offers.' California is her home state and she considers herself lucky to be stationed at Fort Irwin.

Nathalie is also a Medical Assistant. 'I've had experience working at Family Practice, Occupational Health, and Urgent Care facilities. So, I am very aware of the Confidentiality Policies.'

Nathalie's is one of the first faces you will see as you enter ASAP. Among her many duties is her being in charge of the initial screening process, which includes setting up appointments and making sure all the proper procedures are done prior to the counselee's initial appointment with their Counselor. Her deep passion and love for the Fort Irwin Total Army Family will be remembered by all who visit ASAP. 'I really enjoy being a part of the ASAP team and helping individuals at least with the initial process to start their recovery – from then on the Counselors work their magic....'



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WHAT WE DO

Arranging

(Re) Framing

Marshaling

What We Do

Our primary objective is to restore individuals to full productive performance. ASAP engages the Fort Irwin Community's most challenging issues by:

ARRANGING

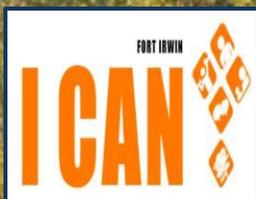
Arranging meetings for discreet conversations for Soldiers, Civilians and Family members. ASAP serves as a trusted installation hub for providing new and holistic paradigms for maintaining health, readiness and performance.

(RE) FRAMING

Reframing issues to look for strategic win-win solutions in which the individual, Family, and organization can sustain optimal well-being and performance under all conditions.

MARSHALING

Marshaling support networks from both the installation and private sectors. ASAP leverages its access to multidimensional health and fitness experts to defuse current conflicts and preserve the health of the Total Army Family.



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Army Substance Abuse Program

Crawford's Corner

Perry Crawford PhD, LPC, LADC



SPIRITUALITY

In my last column, I spoke of the four hills, or four corners of life (Physical, Mental, Emotional, and Spiritual). The least understood is spirituality. How is it defined? How is it acted upon? How is it strengthened? The beginning, the first steps on the journey to defining it for yourself, is to answer the four questions (Who am I?

Where did I come from? Why am I here? Where am I going?) No matter how you answer them you have taken the first step in your journey toward defining your spirituality. Over the next few issues I will be sharing 37 aspects of spirituality and how they are put into action around the world. You will find that you already do many of these things, even if you do not believe yourself to be very spiritual. As you read these you will recognize them and be able to see yourself as a spiritual being having a mortal experience (a truly sobering thought).

THE BASIC PRACTICE

Attention is also known as mindfulness, awareness, concentration, recollection. It is a primary practice, and not just alphabetically. We must stay alert or we risk missing critical elements of the spiritual life – moments of grace, opportunities of gratitude, evidence of our connection to others, signs of the presence of Spirit. The good news is that attention can be practiced anywhere, anytime, in the daily rounds of our lives.

Begin by doing one thing at a time. Keep your mind focused on whatever you happen to be doing at the moment. It is through the mundane and the familiar that we discover a world of ceaseless wonders. Train yourself to notice details.

I DO THIS NOW YES _____ NO _____



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Army Substance Abuse Program

Crawford's Corner

SPIRITUALITY ...continued

THE BASIC PRACTICE

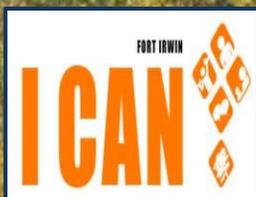
The Navaho blessing “May you walk in beauty” catches the essence of this spiritual practice. **Beauty** is both a path you travel and what surrounds you on the path. In the splendor of Creation, we see its outer forms. In morality and benevolence, we recognize its inner expressions. Start this practice with the assumption that beauty is everywhere...just waiting for you to notice it. Allow yourself to feel its effect upon your soul. Some experiences will stop you in your tracks and take your breath away. Others will be more subtle but equally sublime. Then make your actions reflections of the beauty all around you.

I DO THIS NOW YES _____ NO _____

THE BASIC PRACTICE

Being present in the spiritual life always has a double meaning. There's present, as in here, in attendance. And there's present, as in now, a moment of time. What is the spiritual practice of being present? Being here now. The world's religions all recommend living in the moment with full awareness. Zen Buddhism especially is known for its emphasis on “nowness.” Hindu, Taoist, Jewish, Muslim, Christian, and other teachers urge us to make the most of every day as an opportunity that will not come to us again. Also under the rubric of being present is the traditional spiritual exercise called practicing the presence of God. This means recognizing that God is here now moving through our everyday activities, no matter how trivial they might seem.

I DO THIS NOW YES _____ NO _____



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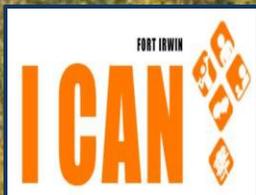
Crawford's Corner

SPIRITUALITY ...continued

THE BASIC PRACTICE

Compassion is a feeling deep within ourselves – a “quivering of the heart” – and it is also a way of acting – being affected by the suffering of others and moving on their behalf. Buddha and Jesus are the most well known exemplars of compassion, and it is the central ethical virtue in the two religions that developed from their teachings. The spiritual practice of compassion is often likened to opening the heart. First, allow yourself to feel the suffering in the world, including your own. Don't turn away from pain; move toward it with caring. Go into situations where people are hurting. Identify with your neighbors in their distress. Then expand the circle of your compassion to include other creatures, nature, and the inanimate world.

I DO THIS NOW YES _____ NO _____



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Army Substance Abuse Program

Suicide Prevention



COMPREHENSIVE SOLDIER FITNESS

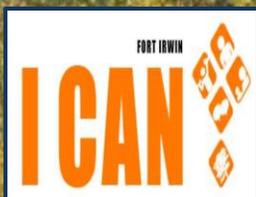
Michael L. Duncan SPPM

Spirituality, as distinct from psychological and other variables, is now recognized as a crucial element in the total force fitness of service members.

Military Medicine, Vol. 175, August Supplement 2010

“A morale capable of standing up to the worst vicissitudes of life, and of facing death itself, can have its source only in spiritual strength.” Paul Tournier

Incorporating the Army’s Comprehensive Soldier Fitness (CSF) program is the lead objective of the NTC and Fort Irwin’s recently published Suicide Prevention Action Plan, with the focus on maintaining individual and unit readiness. What is CSF and its association with the Suicide Prevention Action Plan? For starters, you can check out the CSF website - <http://csf.army.mil/> for a more detailed account of the program. There the program is represented as being based on 30-plus years of scientific study and results, and that it uses individual assessments, tailored virtual training and embedded resilience experts to provide the critical skills our Soldiers, Family Members and Army Civilians need. The association with suicide prevention is nested in the program’s claims of being, “...committed to a true *prevention* model, aimed at the entire force, which will enhance resilience and coping skills enabling them to grow and thrive in today’s Army.” And while the association is prevention, though not confined to nor addressing suicide prevention per se, I maintain that if applied in a consistent, individual, unit and Family manner, CSF may prove to be one of the most efficacious resources in the prevention of suicidal behavior available today. In what follows, I will attempt to unpack my claim by focusing on one of the program’s components.



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Army Substance Abuse Program

Suicide Prevention

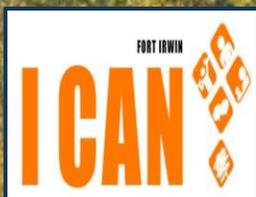
COMPREHENSIVE SOLDIER FITNESS continued...

As a holistic program, CSF is comprised of five dimensions of strength: Physical, Emotional, Social, Family and Spiritual. And as a holistic program, all of the five dimensions of CSF must be taken into account in order to achieve total fitness. Of those five dimensions of strength, it is the Spiritual that I will address in what follows.

The benchmark definition CSF uses for Spiritual is, “Strengthening a set of beliefs, principles or values that sustain a person beyond family, institutional, and societal sources of strength.” Now, with Dr. Crawford’s assistance in this issue’s installment of Crawford’s Corner, recall how Spirituality is the least understood of the “four corners of life”. I believe this is true because of the tendency we have in making Spirituality synonymous with the individual’s Religion, in a rather “one shoe fits all” order of understanding. In hopes of not sounding contradictory, or too complex, I would like to affirm both, separately, though not foundational to either. And given our current growing state of religious pluralism, it helps if we understand Religion as institutions of distinct beliefs; and Spiritual as inherent to CSF, as their definition above relates.

Another definition for Spirituality that compliments the one in CSF is to be found in the study, Total Force Fitness for the 21st Century: A New Paradigm, from the August 2010 Supplement to Military Medicine, Volume 175, No. 8. One of the definitions reads: Spirituality - “That which allows a person to experience transcendent meaning in life. This is often expressed as a relationship with God, but it can also be about nature, art, music, family, or community—whatever beliefs and values give a person a sense of meaning and purpose in life.”

When you consider how the Spiritual sustains a person beyond family, institutional, and societal sources of strength, its sustaining power is in relation to that set of beliefs, principles or values CSF alludes to. There is implied here an absolutely necessary ingredient of transcendent relationships.



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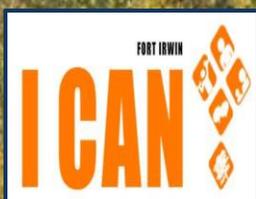
COMPREHENSIVE SOLDIER FITNESS continued...

And if Aristotle had it right when he said, “The whole is greater than the sum of its parts,” I infer it is the Spiritual which generates and sustains the discipline required in the formalization of the Physical, Emotional, Social and Family

dimensions of strength that produces Comprehensive Soldier Fitness. It is the Spiritual which enables Resilience. It is the Spiritual which brings to meaning such terms as Loyalty, Respect, Selfless Service, Honor, Integrity, and Personal Courage. It is the Spiritual which emanates in certain established standards of behavior that characterize our time honored heritage of Soldiering, in which (to borrow from Richard Weaver in his title, Ideas Have Consequences) the Soldier’s services are to causes which have been formulated as ideals that he or she holds above both property and life itself. And it is to those Soldiers, Civilians and Family members who have made their ultimate sacrifice that we pause and give thanks; somber thanks that echoes the Spiritual in Comprehensive Soldier Fitness.

In his address to Leaders in the Army Health Promotion, Risk Reduction and Suicide Prevention 2010 Report, General Peter W. Chiarelli claims the, “...risk in the force cannot be mitigated by suicide prevention alone. Army leaders must take a holistic, multidisciplinary approach to address this risk. We have initiated Comprehensive Soldier Fitness as an essential element of Army wellness.... Our success notwithstanding, we still have much more to do. We face an Army-wide problem that can only be solved by the coordinated efforts of our commanders, leaders, program managers and service providers.”

In closing I will reiterate that if applied in a consistent, individual, unit and Family manner, CSF may prove to be one of the most efficacious resources in the prevention of suicidal (and other high risk) behavior available today. A holistic, multidisciplinary approach, understanding the whole is greater than the sum of its parts - this is what



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Army Substance Abuse Program

Suicide Prevention

**COMPREHENSIVE
SOLDIER
FITNESS
continued...**

CSF is about. This is an approach in which you can see the forest, all the while enjoying the browns, reds and golds of the trees' autumnal leaves....



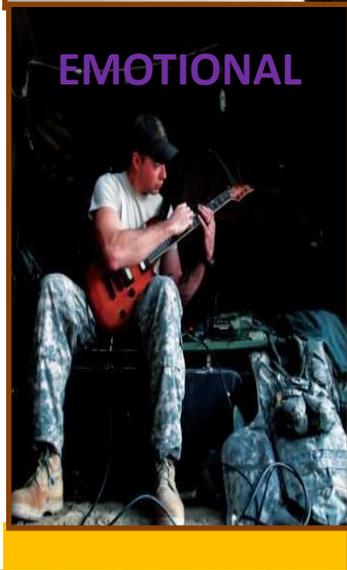
PHYSICAL



SOCIAL



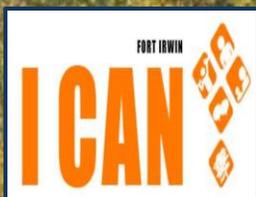
FAMILY



EMOTIONAL



SPIRITUAL



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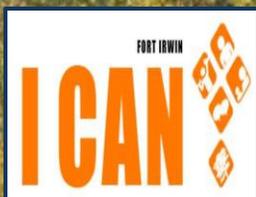
OUR PROGRAMS

OUR PROGRAMS & STAFF

Our Staff

| | | |
|---|--------------------|-----------|
| ASAP Program Manager | Ronney Hester | 380-1366 |
| ASAP Program Assistant | Marisha Gardisser | 380-4153 |
| Clinical Program Manager | Lupita Encinias | 380-4032 |
| Clinical Program Assistant | Nathalie Gonzalez | 380-4074* |
| Clinical Case Worker | VACANT | 380-4035 |
| Clinical Counselor | Dr. Perry Crawford | 380-3384 |
| Clinical Counselor | Kathy Williams | 380-4046 |
| Clinical Counselor | Zoraida Oquendo | 380-9542 |
| Clinical Counselor | Carla Torres | 380-4044 |
| Drug Testing Coordinator | Elizabeth Sinclair | 380-4034 |
| Employee Assistance Program Coordinator | Valencia Barnes | 380-9092 |
| Prevention Coordinator | VACANT | |
| Risk Reduction Program Coordinator | Bill Bowles | 380-4983 |
| Suicide Prevention Program Manager | Mike Duncan | 380-9446 |

**Also denotes Clinical Appointment Line*



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