



The Flame



Northern Michigan University Clerical/Technical Union Local 1950
A double LUPA Award Winning Publication

<http://uaw1950.nmu.edu/>
October, 2005

About us ...

I first became involved with Big Brothers/Big Sisters one year ago when I was looking for someone to share a part of “me” with. Being unable to have children of my own, my life had a certain void that I wanted to fill with someone – someone besides my husband, nephews and friends. I have always been a giver, but was hesitant to become a Big Sister because I didn’t know how much time I could give or how much of “me” I could share.

All fears were put to rest the first day I met my little sister. In a nutshell, all she wanted was for someone to spend time with her. It didn’t matter what we did, she just wanted to be with me. Big Sisters encourages you to spend about four to five hours per month with your “little”. I was spending this much time almost weekly as the experience became so meaningful to both of us. We looked forward to our outings which were anything from baking cookies on a snowy Sunday afternoon, to going to the movies, making Christmas ornaments for her teachers, watching movies, making caramel apples or sewing on a quilt that she got to choose the colors and fabrics. We became friends.



Our outings weren’t without their share of hiccups, but they proved to be valuable learning experiences for both of us. Though this “little” moved away in June, we still write and call when we can. I know I have made a difference in the life of this little girl when she says to me,

“I miss you SOOOOO much.” It melts my heart!

After she moved, I was re-matched with another “little” named Jade. She is a sweet little seven-year old, and we have a lot of fun together. She loves to bake and swim, and we spent a lot of time this summer at the beach and

at our camp. I have taught Jade to sew, and we are in the process of making pillowcases for her family and friends for Christmas gifts. She is VERY shy, but is coming out of her shell and becoming more and more outgoing with each outing. My friends have told me that “if anyone can make her NOT be shy, it’s you!” (8348) I find this experience to be very rewarding for many reasons. The most important are that I am giving of myself to someone less fortunate, and that I am receiving love and the satisfaction that I am making a difference in the life of a precious little girl.

Kathy Solka, Principal Secretary
School of Technology

UAW Local 1950 Meetings

2005

Wednesday, September 7
Wednesday, October 12
Wednesday, November 2
Wednesday, December 7

2006

Wednesday, January 11
Wednesday, February 1
Wednesday, March 1
Wednesday, April, 12

All meetings are scheduled in the Marquette/Nicolet/Cadillac rooms.

Our May Luncheon will be held on Wednesday, May 17, 2006 in the Ontario/Michigan rooms.

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REMINDER: Check the
 Local award-winning website
 for messages.

<http://uaw1950.nmu.edu/>

Upcoming October Events

So many things to do, so little time...

- 1 Noon - Soccer vs. Ferris
- 2 Noon - Soccer vs. Grand Valley
- 5 1-4 p.m. - Academic Fair
- 7 5 p.m - Volleyball vs. Wayne State
7:35 p.m. - Hockey vs. US National Team
- 8 4:00 p.m. - Volleyball vs. Hillsdale
7:35 p.m. - Hockey vs. Canadian team
- 14 NO CLASSES
7:35 p.m. - Hockey vs. St. Cloud State
- 15 7:35 p.m. - Hockey vs. St. Cloud State
- 16 Noon - Soccer vs. Saginaw Valley
- 18 7:00 p.m. - Volleyball vs. MTU
7:30 p.m. - NMU Jazz band and Orchestra - Reynolds
- 21-23 FAMILY WEEKEND
- 21 6:30 p.m. - Swimming
7:35 p.m. - Hockey vs. MTU
- 22 10:00 a.m. - Cross Country GLIAC Championship
1:00 p.m. - Football vs. Saginaw Valley
4:00 p.m. - Volleyball vs. Lake Superior State
8:00 p.m. - Chinese Golden Dragon - Berry
- 28 7:35 p.m. - Hockey vs. Lake Superior State
- 29 4:00 p.m. - Volleyball vs. Grand Valley State
7:35 p.m. - Faculty recital
- 30 1:00 p.m. - Volleyball vs. Ferris State

Chicken Enchilada Dip – Kathy Solka

3 cooked, boneless chicken breast halves, shredded
 2 pkgs. (8 oz. each) light cream cheese softened
 1 t. onion powder
 1 can (10 oz.) Diced tomatoes with green chile peppers
 (Rotel)

1 t. minced garlic	1 t. cumin
1 t. chopped cilantro	1 t. oregano
2 t. chili powder	1 t. paprika.

Mix chicken, light cream cheese, onion powder, tomatoes,
 garlic and cilantro. Season with chili powder, cumin,
 oregano and paprika. Cover and chill at least 2
 hours. Sprinkle top with additional cilantro and
 paprika. Serve with Tostito scoops or tortilla
 chips.



History and Customs of Halloween

Halloween is an annual celebration, but just what is it actually a celebration of? And how did this peculiar custom originate? Is it, as some claim, a kind of demon worship? Or is it just a harmless vestige of some ancient pagan ritual?

The word itself, "Halloween," actually has its origins in the Catholic Church. It comes from a contracted corruption of All Hallows Eve. November 1, ("All Hollows Day" or "All Saints Day"), is a Catholic day of observance in honor of saints. But, in the 5th century BC, in Celtic Ireland, summer officially ended on October 31. The holiday was called Samhain (sow-en), the Celtic New year.

One story says that, on that day, the disembodied spirits of all those who had died throughout the preceding year would come back in search of living bodies to possess for the next year. It was believed to be their only hope for the afterlife. The Celts believed all laws of space and time were suspended during this time, allowing the spirit world to intermingle with the living.

Naturally, the still-living did not want to be possessed. So on the night of October 31, villagers would extinguish the fires in their homes, to make them cold and undesirable. They would then dress up in all manner of ghoulish costumes and noisily paraded around the neighborhood, being as destructive as possible in order to frighten away spirits looking for bodies to possess.



Probably a better explanation of why the Celts extinguished their fires was not to discourage spirit possession, but so that all the Celtic tribes could relight their fires from a common source, the Druidic fire that was kept burning in the Middle of Ireland, at Usinach.

Some accounts tell of how the Celts would burn someone at the stake who was thought to have already been possessed, as sort of a lesson to the spirits. Other accounts of Celtic history debunk these stories as myth.

The Romans adopted the Celtic practices as their own. But in the first century AD, Samhain was assimilated into celebrations of some of the other Roman traditions that took place in October, such as their day to honor Pomona, the Roman goddess of fruit and trees. The symbol of Pomona is the apple, which might explain the origin of our modern tradition of bobbing for apples on Halloween.

The thrust of the practices also changed over time to become more ritualized. As belief in spirit possession

waned, the practice of dressing up like hobgoblins, ghosts, and witches took on a more ceremonial role. The custom of Halloween was brought to America in the 1840's by Irish immigrants fleeing their country's potato famine. At that time, the favorite pranks in New England included tipping over outhouses and unhinging fence gates.

The custom of trick-or-treating is thought to have originated not with the Irish Celts, but with a ninth-century European custom called souling. On November 2, All Souls Day, early Christians would walk from village to village begging for "soul cakes," made out of square pieces of bread with currants. The more soul cakes the beggars would receive, the more prayers they would promise to say on behalf of the dead relatives of the donors. At the time, it was believed that the dead remained in limbo for a time after death, and that prayer, even by strangers, could expedite a soul's passage to heaven.



The Jack-o-lantern custom probably comes from Irish folklore. As the tale is told, a man named Jack, who was notorious as a drunkard and trickster, tricked Satan into climbing a tree. (3818) Jack then carved an image of a cross in the tree's trunk, trapping the devil up the tree. Jack made a deal with the devil that, if he would never tempt him again, he would promise to let him down the tree.

According to the folk tale, after Jack died, he was denied entrance to Heaven because of his evil ways, but he was also denied access to Hell because he had tricked the devil. Instead, the devil gave him a single ember to light his way through the frigid darkness. The ember was placed inside a hollowed-out turnip to keep it glowing longer.

The Irish used turnips as their "Jack's lanterns" originally. But when the immigrants came to America, they found that pumpkins were far more plentiful than turnips. So the Jack-O-Lantern in America was a hollowed-out pumpkin, lit with an ember.

So, although some cults may have adopted Halloween as their favorite "holiday," the day itself did not grow out of evil practices. It grew out of the rituals of Celts celebrating a new year, and out of Medieval prayer rituals of Europeans. And today, even many churches have Halloween parties or pumpkin carving events for the kids. After all, the day itself is only as evil as one cares to make it.

Source: <http://wilstar.com/holidays/halloween.htm>
Permission granted to reproduce in the October 2005
FLAME.

FWIW ...

A friend stopped at a pay-at-the-pump gas station to get gas. Once she filled her gas tank and after paying at the pump and starting to leave, the voice of the attendant inside came over the speaker. He told her that something happened with her card and that she needed to come inside to pay. The lady was confused because the transaction showed complete and approved. (6174)

She relayed that to him and was getting ready to leave but the attendant, once again, urged her to come in to pay or there'd be trouble. She proceeded to go inside and started arguing with the attendant about his threat. He told her to calm down and listen carefully. He said that while she was pumping gas, a guy slipped into the back seat of her car on the other side and the attendant had already called the police.

She became frightened and looked out in time to see her car door open and

the guy slip out. The report is that the new gang initiation thing is to bring back a woman and/or her car. One way they are doing this is crawling under women's cars while they're pumping gas or at grocery stores in the nighttime. The other way is slipping into unattended cars and kidnapping the women.

Please tell other women, young and old alike, to be extra careful going to and from your car at night. If at all possible, don't go alone! This is real!!

The message:

1. ALWAYS lock your car doors, even if you're gone for just a second!
2. Check underneath your car when approaching it for reentry, and check in the back before getting in.
3. Always be aware of your surroundings and of other individuals in your general vicinity, particularly at night!

Thank You

Dear Sisters & Brothers of Local #1950:

Thank you so much for the sweatshirt and goodies for my retirement! Florida is all that I thought it would be and more!! We are really enjoying our home here. I will be thinking of all of you long about January.....while I am at the pool or on the golf course.

Thanks again and remember to smile, people will wonder what you're up to!

Sue Ann Salo

Each issue of the Flame contains a 4 digit number of the member's choosing. This month there are 5 hidden in the newsletter. If you see your number, call Rita Leppanen @ 2495. She will issue a \$5 check to you. Terry Johnson, Julie Genore, Jean Olson, Angela Maki, and Kimberly Hegmegee were the September winners.

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Contributions to the FLAME from our members are greatly welcome. Submissions may be made to the Education Committee Chair/FLAME Editor, Dawn Wilder or to Asst. Editor, Phyllis Zaenglein.



Claudie Mankee	10/5	Sara Stanley	10/19
Tammy Clisch	10/10	Dan Leppanen	10/20
Jan Hampton	10/10	Sue Tollefson	10/21
Kristine Johnson	10/11	Helen Bicigo	10/22
Mary Letts	10/12	Kristen Rasmussen	10/22
Joan Kendall-Rosman	10/13	Cory Schei	10/23
May Tallio	10/13	Mary Kuczwarra	10/27
Nancy Anderson	10/14	Christine Olivier-Hakes	10/28
Andrea Wrubel	10/14	Betsy Jaakola	10/29
Micheline Just	10/16	Mary Bourdeau	10/30
Rita Leppanen	10/18		

The Welfare State, a Man-made Disaster

It has taken four long days for state and federal officials to figure out how to deal with the disaster in New Orleans. I can't blame them, because it has also taken me four long days to figure out what is going on there. The reason is that the events there make no sense if you think that we are confronting a natural disaster.

If this is just a natural disaster, the response for public officials is obvious: you bring in food, water, and doctors; you send transportation to evacuate refugees to temporary shelters; you send engineers to stop the flooding and rebuild the city's infrastructure. For journalists, natural disasters also have a familiar pattern: the heroism of ordinary people pulling together to survive; the hard work and dedication of doctors, nurses, and rescue workers; the steps being taken to clean up and rebuild.

Public officials did not expect that the first thing they would have to do is to send thousands of armed troops in armored vehicles, as if they are suppressing an enemy insurgency. And journalists—myself included—did not expect that the story would not be about rain, wind, and flooding, but about rape, murder, and looting.

But this is not a natural disaster. It is a man-made disaster.

The man-made disaster is not an inadequate or incompetent response by federal relief agencies, and it was not directly caused by Hurricane Katrina. This is where just about every newspaper and television channel has gotten the story wrong.

The man-made disaster we are now witnessing in New Orleans did not happen over the past four days. It happened over the past four decades. Hurricane Katrina merely exposed it to public view.

The man-made disaster is the welfare state.

For the past few days, I have found the news from New Orleans to be confusing. People were not behaving as you would expect them to behave in an emergency—indeed; they were not behaving as they have behaved in other emergencies. That is what has shocked so many

people: they have been saying that this is not what we expect from America. In fact, it is not even what we expect from a Third World country.

When confronted with a disaster, people usually rise to the occasion. They work together to rescue people in danger, and they spontaneously organize to keep order and solve problems. This is especially true in America. We are an enterprising people, used to relying on our own initiative rather than waiting around for the government to take care of us. I have seen this a hundred times, in small examples (a small town whose main traffic light had gone out, causing ordinary citizens to get out of their cars and serve as impromptu traffic cops, directing cars through the intersection) and large ones (the spontaneous response of New Yorkers to September 11).

So what explains the chaos in New Orleans?

To give you an idea of the magnitude of what is going on, here is a description from a Washington Times story:

“Storm victims are raped and beaten; fights erupt with flying fists, knives and guns; fires are breaking out; corpses litter the streets; and police and rescue helicopters are repeatedly fired on. “The plea from Mayor C. Ray Nagin came even as National Guardsmen poured in to restore order and stop the looting, carjackings and gunfire....

“Last night, Gov. Kathleen Babineaux Blanco said 300 Iraq-hardened Arkansas National Guard members were inside New Orleans with shoot-to-kill orders.

““These troops are...under my orders to restore order in the streets” she said. “They have M-16s, and they are locked and loaded. (0319) These troops know how to shoot and kill and they are more than willing to do so if necessary and I expect they will.”

The reference to Iraq is eerie. The photo that accompanies this article shows National Guard troops, with rifles and armored vests, riding on an armored vehicle through trash-strewn streets lined by a rabble of squalid, listless people, one of whom appears to be yelling at them. It looks exactly like a scene from Sadr City in Baghdad.

What explains bands of thugs using a natural disaster as an excuse for an orgy of looting, armed robbery, and rape? What causes unruly mobs to storm the very buses that have arrived to evacuate them, causing the drivers to drive away, frightened for their lives? What causes people to

(Cont. p. 6, col. 1)

Next time you are too drunk to drive, walk to the nearest pizza shop, place an order, and when they go to deliver it, catch a ride home with them.



Thanks to *Sue Henderson*

Welfare State (cont. from p. 5)

attack the doctors trying to treat patients at the Super Dome?

Why are people responding to natural destruction by causing further destruction? Why are they attacking the people who are trying to help them?

My wife, Sherri, figured it out first, and she figured it out on a sense-of-life level. While watching the coverage last night on Fox News Channel, she told me that she was getting a familiar feeling. She studied architecture at the Illinois Institute of Chicago, which is located in the South Side of Chicago just blocks away from the Robert Taylor Homes, one of the largest high-rise public housing projects in America. "The projects," as they were known, were infamous for uncontrollable crime and irremediable squalor. (They have since, mercifully, been demolished.)

What Sherri was getting from last night's television coverage was a whiff of the sense of life of "the projects." Then the "crawl"—the informational phrases flashed at the bottom of the screen on most news channels—gave some vital statistics to confirm this sense: 75% of the residents of New Orleans had already evacuated before the hurricane, and of the 300,000 or so who remained, a large number were from the city's public housing projects. Jack Wakeland then gave me an additional, crucial fact: early reports from CNN and Fox indicated that the city had no plan for evacuating all of the prisoners in the city's jails—so they just let many of them loose. There is no doubt a significant overlap between these two populations—that is, a large number of people in the jails used to live in the housing projects, and vice versa.

There were many decent, innocent people trapped in New Orleans when the deluge hit—but they were trapped alongside large numbers of people from two groups: criminals—and wards of the welfare state, people selected, over decades, for their lack of initiative and self-induced helplessness. The welfare wards were a mass of sheep—on whom the incompetent administration of New Orleans unleashed a pack of wolves.

All of this is related, incidentally, to the apparent incompetence of the city government, which failed to plan for a total evacuation of the city, despite the knowledge that this might be necessary. But in a city corrupted by the welfare state, the job of city officials is to ensure the flow of handouts to welfare recipients and patronage to political supporters—not to ensure a lawful, orderly evacuation in case of emergency.

No one has really reported this story, as far as I can tell. In fact, some are already actively distorting it, blaming President Bush, for example, for failing to personally ensure that the Mayor of New Orleans had drafted an adequate evacuation plan. The worst example is an execrable piece from the Toronto Globe and Mail, by a supercilious Canadian who blames the chaos on American "individualism." But the truth is precisely the opposite: the chaos was caused by a system that was the exact opposite of individualism.

What Hurricane Katrina exposed was the psychological consequences of the welfare state. What we consider "normal" behavior in an emergency is behavior that is normal for people who have values and take the responsibility to pursue and protect them. People with values respond to a disaster by fighting against it and doing whatever it takes to overcome the difficulties they face. They don't sit around and complain that the government hasn't taken care of them. They don't use the chaos of a disaster as an opportunity to prey on their fellow men.

But what about criminals and welfare parasites? Do they worry about saving their houses and property? They don't, because they don't own anything. Do they worry about what is going to happen to their businesses or how they are going to make a living? They never worried about those things before. Do they worry about crime and looting? But living off of stolen wealth is a way of life for them.

The welfare state—and the brutish, uncivilized mentality it sustains and encourages—is the man-made disaster that explains the moral ugliness that has swamped New Orleans. And that is the story that no one is reporting.

Source: TIA Daily — September 2, 2005



*Nobody can make you feel inferior
without your permission.*

-Eleanor Roosevelt-

Correspondence

Vince Piscopo, UAW International Representative UAW-LUPA Coordinator, Public Relations & Publications Department, wrote asking what we are doing to help with the hurricane Katrina relief. This is the letter D.W. sent to him.

Vince,
This is a follow-up to an email forwarded to you by Phyllis Zaenglein on September 13th.

UAW Local 1950 at Northern Michigan University contributed 135 Comfort Packets to the American Red Cross for Hurricane Katrina relief efforts. This equates to about \$1,350 from our 165-strong bargaining unit. Our Membership's generosity combined with climbing gas and heating prices and a \$900 per employee health insurance pay-back this year is a prime example of what Christian love is all about. I'm so proud to be an elected official of these dedicated, hard-working, generous, and giving people.

The bulk of these packets will be sent to Grayling, Michigan where 8,500 displaced people will be temporarily housed. (1550) Should families be relocated to the Marquette area, it is hoped that our local will be able to adopt a family to help them begin their lives all over again. We would like the opportunity to help a family become self-sufficient, and not dependent on any governmental body for their everyday needs, to be able to rely on themselves and their community in times of disaster and misfortune. To find out what the American Dream is really all about.

Please let me know if you need more information.

Thank you.
Dawn L. Wilder (D.W.)

THE FINAL INSPECTION

The soldier stood and faced God,
Which must always come to pass.
He hoped his shoes were shining,
Just as brightly as his brass.

"Step forward now, you soldier,
How shall I deal with you?
Have you always turned the other cheek?
To My Church have you been true?"

The soldier squared his shoulders and said,
"No, Lord, I guess I ain't.
Because those of us who carry guns,
Can't always be a saint.

I've had to work most Sundays,
And at times my talk was tough.
And sometimes I've been violent,
Because the world is awfully rough.

But, I never took a penny,
That wasn't mine to keep...
Though I worked a lot of overtime,
When the bills got just too steep.

And I never passed a cry for help,
Though at times I shook with fear.
And sometimes, God, forgive me,
I've wept unmanly tears.

I know I don't deserve a place,
Among the people here.
They never wanted me around,
Except to calm their fears.

If you've a place for me here, Lord,
It needn't be so grand.
I never expected or had too much,
But if you don't, I'll understand.

There was a silence all around the throne,
Where the saints had often trod.
As the soldier waited quietly,
For the judgment of his God.

"Step forward now, you soldier,
You've borne your burdens well.
Walk peacefully on Heaven's streets,
You've done your time in Hell."

~Author Unknown~

THESE **COLORS** DON'T RUN

