



OAYE LUTA OKOLAKICIYE

Moving Forward in a Sacred Way
We are fulfilling a vision; we are fulfilling a dream.

Canupa K'upi, Gene Tyon – Executive Director

Mitakuye pi, Un Tuwe Pi He? (Who are we?)

Lakol Wicohan (Lakota lifeways and laws)

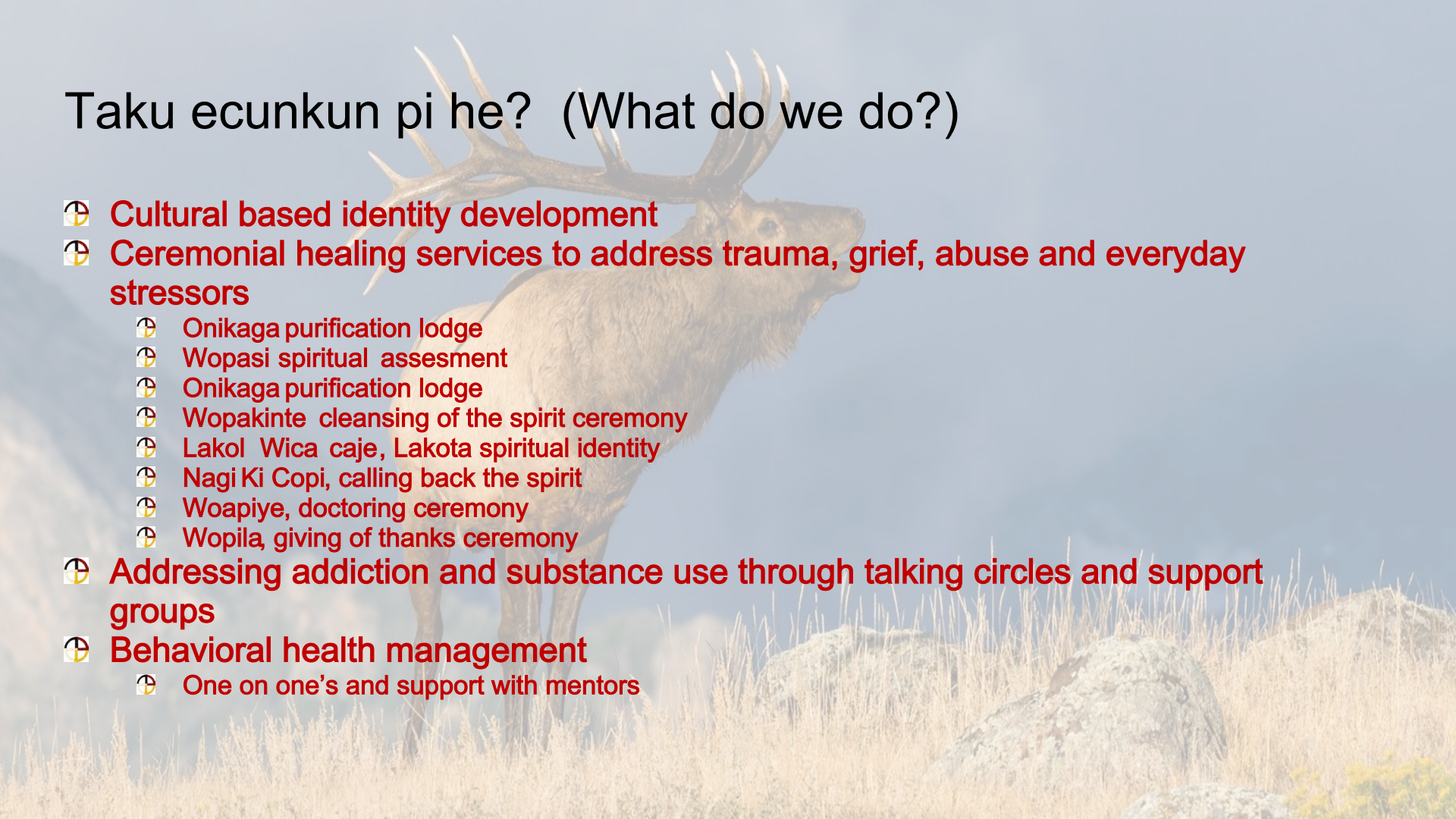
“Culture is our solution”

- Our indigenous reality transcends the western thought philosophy
- An Oglala Lakota Cultural community based substance abuse addiction, behavioral health management and everyday life issues and concerns resource program.
- Non-profit 501C3 organization that promotes healing, hope, wellness and revitalizing cultural identity.
- We refer to Oglala Lakota cultural ceremonial protocols for guidance, healing, and protection for our youth, adults and families requesting cultural alternatives to healing and identity development.
- We have created an Oiniainjin (stronghold), a safe place for our children and their families.

Ounkiya pi ye// When need becomes necessity.

- ⦿ Helping our children and their parents to remember that they are sacred.
- ⦿ Colonized/assimilated/main stream societal systems do not reflect our values and perspectives. (I.E, tough love, toxic masculinity, toxic positivity, colonized thinking, etc)
- ⦿ Currently, our relatives are crying for help, and are facing problems alone.
- ⦿ We use our ceremonies to call upon our ancestors to come to help us and to heal the spirit of our children and their families. We also support our relatives through mentoring.

Taku ecunkun pi he? (What do we do?)

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- ☯ **Cultural based identity development**
 - ☯ **Ceremonial healing services to address trauma, grief, abuse and everyday stressors**
 - ☯ Onikaga purification lodge
 - ☯ Wopasi spiritual assesment
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 - ☯ Wopakinte cleansing of the spirit ceremony
 - ☯ Lakol Wica caje, Lakota spiritual identity
 - ☯ Nagi Ki Copi, calling back the spirit
 - ☯ Woapiye, doctoring ceremony
 - ☯ Wopila, giving of thanks ceremony
 - ☯ **Addressing addiction and substance use through talking circles and support groups**
 - ☯ **Behavioral health management**
 - ☯ One on one's and support with mentors

Taku ecunkun pi he? (What we do continued)

☯ **Direct services includes and not limited to:**

- ☯ **Tutoring for our youth/adolescents needing assistance in school.**
- ☯ **Adults seeking GED and higher education.**
- ☯ **Organizational staff training, support and mentoring to assist with cultural identity development.**
- ☯ **Positive response and engagement with our programs, and our support /recovery groups**

Taku waste ca unkole pi ye/yelo

(We seek those positive attributes of our people)

🕒 What have we learned?

- 🕒 Mitakuye Oyasin
- 🕒 Western mainstream society ways do not work for our indigenous people.
- 🕒 Oglala Lakota prayer, ceremony, and way of life is effective in healing the nagi (spirit).
- 🕒 By following ALL of the virtues is the only way to move forward and heal.

Wopila Tanka (Our immeasurable gratitude)

Our relatives finally have a Oiniainjin (stronghold), a safe place to leave their trauma, burdens, shame and hurt by willing to acknowledge and free themselves through participating in their own natural healing processes.

We congratulate them for walking in both worlds and being strong by healing their spirits and minds.

The healing of the spirit is a collaboration between our relatives in the spiritual realm (our ceremonies) and those who are actively participating. No one can do this alone, it takes all of us.

Mitakuye Oyasin, we are all related, we all matter to each other and we need to help one another.

We humbly offer our immeasurable gratitude to the grandmothers and the grandfathers of the spiritual realm and to our Wakan Iyeska Hmuya Mani.