

Community Education, Training & Technical Assistance

- American Indians & Addiction
- Medicine Wheel, Visioning & Healing
- Cultural Competency
- Fetal Alcohol Spectrum Disorder (FASD)
- Facilitating Talking Circles
- Impact of Addiction on Families
- Healing & Tribal Drug Courts
- Nation Building
- Impact of Historical Trauma on Individuals, Families, Communities, and Nation
- Blending Western and Traditional Concepts of Wellness and Healing
- Networking Services & Collaboration
- Painting the Picture: Where Are We At
- Visioning & Community Healing
- Working With American Indian Clients
- Spirituality & Recovery

Professions served: addiction, mental health, behavioral health, case management, child welfare, courts (adult, family, juvenile, mental health), health clinics, social services, community health workers, and more.

NACASA provides education to American Indian communities (urban and reservation based) and tribal council members.

For Information & to get involved:

NACASA

Native American Council on Alcoholism & Substance Abuse, Inc.

PO Box 1302

Amherst, NY 14226

Tel: 716.805.8329 FAX: 716.836.9488

Email: Info@nacasa.org

Website: www.nacasa.org

NACASA

Native American Council on
Alcoholism & Substance Abuse, Inc.



As foretold, the time would come for us to awaken from our deep sleep, seek out our original teachings, and heal...individually, as family, as community, as a Nation.

NACASA seeks to rekindle the sacred fires in the hearts & minds of those struggling with addiction, pain, and isolation by improving access to comprehensive, holistic, culturally and professionally competent, family-focused, community-based addiction and mental health prevention, treatment, healing, and case management services.

NACASA
PO Box 1302
Amherst, New York 14226



A time of great healing is upon us. Stories abound about American Indian people healing from addiction, domestic violence, sexual abuse, and mental health problems. We now understand that when we are in pain and feel powerless, we often try to exercise unhealthy power and control over others. We may use alcohol, drugs, anger/raze, or subtle forms of controlling behavior to gain an illusion of power. The incidence of domestic violence in our Native communities is over three times as high as any other population. Native women are sexually abused and raped in numbers that far exceed those of other groups. And the perpetrator is often someone in her own home. The rate of addiction for Native people is among the highest. Prisons are the fastest growing reservation for Native people. And it is our children who suffer the most. There is an epidemic of suicide among youth in the U.S. Native youth are three times more likely than any other to commit suicide.

As foretold, we are awakening from our deep sleep. We are healing and seeking out the wisdom of our ancestors. As our traditions teach us, the most evil among us can be transformed into the greatest among us through the exercise and honor of spiritual principle. The three inter-related Gifts of the Haudenosaunee Great Law of Peace, the oldest surviving democracy in the world, are Justice, Good Mind, and Power. It is taught that true power comes from having a Good Mind, uniting under a Great Law (of Justice) that honors all spiritual and natural laws, and becoming of One Mind, One Heart, and One Body. It is fully understood that all things are inter-connected. We are at once connected to our historical past, our personal past, our present, and our

future. Holistically, our mental (thinking), emotional, physical, and spiritual aspects are inter-related. Plant, animal, birds, rocks, mountains, & the waters are all inter-related. The Sacred Four Directions unites humanity, the Red, Black, White, and Yellow people, as brothers and sisters.

Addictions, violence, gossip, abandonment of our children and Elders, and estrangement from our spiritual traditions have impacted generations. We fight each other and are too often divided. We forgot how to listen to the eagle. We forgot our prayers, our traditions, and our responsibilities. We lost our identities. We turned our eyes away, hardened our hearts, and went into a deep sleep, even as our children, our nieces, our nephews, and our grandchildren cried.

We are now learning from these experiences, growing strong in all the broken places, and transforming our lives. We are listening to the cry of the eagle and finding our way back to the Elders, back to our Original Teachings. We have entered a time of great healing, with the power to hope, to unite, and forgive the unforgivable. We have awakened from our deep sleep.

The Healing Circle

Enkatatewenniiohake

A Mohawk term given to NACASA to describe their role in empowering individuals, organizations, and communities to unite, share wisdom and power, and establish healing initiatives for American Indians. The term translates to "the (healing) work being done today will provide for our freedoms tomorrow."

Healing Continuum

NACASA works to establish a continuum of services, supports, and care, or Healing Circle, to empower American Indians and their families to heal from addiction and managed related problems. NACASA seeks to empower the development of comprehensive, holistic, family-focused, strength-based (restorative), and community-based treatment, healing, case management, and support services consistent with the beliefs & values of the individual and family being served. NACASA has expertise in blending Traditional healing concepts of wellness and healing with Western models of treatment.

Drug Courts/Tribal Healing Courts:

NACASA provides training & technical assistance to Tribes across the U.S. on planning and implementing a Healing to Wellness Court (drug court). NACASA has expertise on building collaborative agency relationships, team development, and shifting the paradigm of justice from an adversarial to a holistic, family-focused, community-based restorative healing process.

Sacred Child/Sacred Trust: Preventing & Living with Fetal Alcohol Spectrum Disorders (FASD):

Through their Sacred Child/Sacred Trust Initiative, NACASA intends to build the capacity of Native communities and their service providers to:

1. Understand and prevent FASD
2. Identify, refer, and support those children, youth, and adults who may be suffering from prenatal exposure to alcohol (and other drugs)