

I am Julie

łaxayam, djuli
nayka yaxal

Hello, I am Julie. I'm also an enrolled member of The Confederated Tribes of Grand Ronde. A descendant of Klikitat, Molalla, Wasco, Chinookan, Klamath, French Matis, Filipino, Scandinavian, French Canadian and German people. As you can see, much of my roots are indigenous to the territory I currently

inhabit; "Oregon". I have a deep personal and ancestral ties to imat, The Columbia River. I grew up in "Sandy", "Oregon" where the tributary of imat, the Sandy River flows. The presence and impact of the river has always been a constant part of my life.

Lomboy shortbio!

I grew up around the Columbia River. I remember spending time as a child fishing out on the Columbia River Gorge with my dad and siblings. Accessing it for swimming and leisurely days of basking in the sun. It's always been a place of respite, relief, and sustenance for My self and my family.

I was indoctrinated into religion early on through being raised up in a deeply religious background that was shrouded by fear and submission. Keeping the cradle stable, even during conflict or harm was normalized and I was taught to only be seen and heard when appropriate.

For many years I have looked for and tried to find resources to heal not only my personal traumas but the historical and intergenerational trauma symptoms that plagued my family and those around me. I looked for ceremony and access to things greater than me to no avail. I thought of the Rogue River Trail of Tears and a ceremonial hike for this heavy remembrance. I thought of the ceremonies atop Spirit Mountain. After doing various wellness treatments for trauma, like CBT, DBT and EMDR therapy, I felt a little bit of relief as well as a continuous hole within myself that I now know to be the soul wound. After doing ketamine assisted psychotherapy, I started to notice an enormous jump with my healing personally and a level of connection and awareness to the world around unlike ever before. My compassion grew from being human centered to each and every, living thing around me. I started to do land work, like Native gardening, habitat restoration and hiking.

This opened doors of connection not only with the interconnection of all beings around me but also with fellow humans; people likeminded in my tribal community, my academic world, and even further.

My appreciation for the river and ecological world around me grew enormously when I, not only received my academic education and degree in Psychology (B.S.) and studied Native Historical Trauma/Traditional Ecological Knowledges, but when I also pursued psychedelics therapeutic treatments to address mental health issues. I started to hear more and more about the subject of activism while pursuing post-bac classes at Portland State University. The program was ITECK (Indigenous) traditional ecological and cultural knowledge.



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Through my healing and continued pursuit of knowledge and understanding, I have found my voice and recognized that I no

longer have these "barriers" in place. Now, don't get me wrong, there are barriers in place. Systematic oppression in our society is designed to destroy

the individual--especially those of BIPOC and other impacted communities-- and beat us into being submissive, blind

consumers. The barriers I speak on are the mental ones that were inflicted upon me by the forced assimilation of myself and my ancestors from the formation of this country. Now I am using my voice and body to fight the continued colonization that they are trying to force upon us.

COLONIZATION NEVER ENDS, UNLESS WE SHIFT OUR PERSPECTIVES AND RISE AGAINST THE PERPETUAL HARM BEING DONE TO OUR BODIES OF WATER, BODIES OF LIFE, AND GENERALLY OVERLOOKED ASPECTS OF WHAT KEEPS PLANET EARTH ALIVE. THIS IS A STANCE FOR THE FUTURE

