

# Standing Together



Guided by the laws and obligations of *wahkohtowin*, we build good relations that provide safe space for land-based healing rooted in inclusive ceremonies for survivors of complex, inter-generational, and gender-based colonial violence. We work together for transformative justice and systemic accountability in contexts of ongoing colonial gendered violence.

Honouring and respecting our relationships to one another, to children, to medicine, creation, water, animals, and plants, our community provides land-based, traditional healing supports for children and youth survivors of sexual abuse and inter-generational healing for survivors and relations of MMIWG2S+, residential schooling, 60s scoop, and survivors of gender-based colonial violence.

## Founding Circle

### Kokum Lorette Goulet

Miskinâhk Iskwew, Turtle Woman, was given her name 25 years ago when she began her slow journey of walking another way and following the teachings of her Elders. She has worked with Indigenous communities for over forty years and has been able to learn so much from many Elders and knowledge keepers who have enriched her life and her teachings. She is intuitive and empathetic and carries with her a legacy of love, kindness, and compassion. Kokum has worked with many communities and groups in the city of Edmonton. Her heart is happy when she is supporting children, including working to support children in the Aboriginal Head Start program. She has also provided many years of support to individuals and communities struggling with homelessness by providing sweat lodge ceremonies, prayer circles, and traditional practices of supporting their journey of finding themselves again through acceptance, care, and healing. Lorette has one son and many others who are children of her heart. She loves mother earth, children, laughter, and singing. Her heart is with her people, and she loves to use her gifts to help others.



### Prairie Adaoui (Dustyhorn)

Kihew Nikamowin Iskwew, Eagle Song Woman, is a treaty four Nehiyaw Iskwew (Cree woman) who resides in treaty six territory in amiskwacîwâskahikan (Edmonton). She is a second-generation survivor of residential schools and a survivor of the 60s scoop. As a Mother, Daughter, Auntie, and community advocate, she creates transformative change through her relentless commitment to intergenerational healing and her constant love of family and community. She holds a community support worker certificate and is a strong advocate for many who face complex trauma in her community. Since 2005, she has worked with many Indigenous non-profit agencies and provided permanent housing supports to Indigenous families. She is known in community as a safe and trustworthy support who connects in kindness and gentleness. Her own healing journey was fueled by having to work through the trauma of losing a dear loved one who was killed in a horrific and highly publicized way. She is passionate about creating space for traditional healing and supports for MMIWG2S+ relations and intergenerational survivors of colonial violence. Prairie believes that a strong supportive community, ceremony, and loving allies are essential components of intergenerational healing.

### Julie Kaye

Julie lives with her family in Misâskwatôminih, Kisiskâciwan (Saskatoon) in Treaty 6 territory and Métis homelands. Julie was born and raised in Calgary – which formally resides in treaty 7 territory, home to the ancestral land of the Niitsitapi, Nakoda and Tsuut'ina nations. Her lineage stems from Scotland (Crawfordjohn and Edinburgh) and England (Yorkshire and Basingstoke). Her ancestors travelled to settle in Tkaronto (Toronto) during a time of rapid colonial expansion in the early twentieth century. Her life and spirit are intertwined with her life partner and his Cree, Métis, and Chinese families who resisted and were displaced by colonial policies aimed at assimilation and eradication. Julie gave life to children, born in Misâskwatôminih, Kisiskâciwan (Saskatoon, Saskatchewan situated on Treaty 6 territory and the homeland of the Métis), whose relations embody narratives of colonial domination and colonial resistance. As an anticolonial settler scholar in Sociology at the University of Saskatchewan she continues to personally situate herself into her work. Julie's mentors provided her guidance and taught her loving accountability and the embodiment of decolonial relations and transformative change through enduring strength in honesty, transparency, and kindness. She is honoured to be part of the sisterhood of Standing Together.