

# "It's Like Braiding Sweetgrass": Nurturing Relationships and Alliances in Indigenous Community-based Research

Jo-Ann Episkenew

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Thank you. I recognize that I'm a visitor in this territory and a guest of the First Nations and Métis people whose land this is on, Treaty 6 territory. In Saskatchewan, it's the big deal to say we're all treaty people, but I don't recall hearing about anybody negotiating for us when the treaties were being negotiated. We lost land without gaining anything back. That said, I acknowledge the Treaty 4 chiefs who fought really hard to acknowledge and make sure to try to represent their relatives, the Métis, in the negotiations, particularly Chief Paskwa who held out signing until there was some acknowledgement that the Métis would have a right to land, or someplace to live and someplace to hunt. He also spoke up for the Dakota who were living in Treaty 4 territory but not treaty.

I'm a Métis person, which isn't really accurate because I'm more a "Scotch half-breed." Yes, Canada likes half-breed better if it's said in French, eh? It's a government thing. I have two grandparents from Scotland and each one of them married a Métis person from Manitoba. So, I really am a half-breed. I do powwow, the Red River Jig and bagpipes, and the whole thing. I have lived in Saskatchewan since I was in my late teens. I grew up in Winnipeg in Transcona and in the North End, and then moved to Prince Albert, but that was a long time ago. I'm 63 years old this year. It was when I was moved to Prince Albert that I started learning about my Indigenous half: traditions, ways of being in the world, being introduced to language. I really was an urban half-breed street kid before that.

I want to talk about mobilizing and operationalizing Indigenous epistemologies, and I want to talk about a research project that we've been working on for ten years now. My research partners are my friend Dr. Linda Goulet, who's not Aboriginal but is married to Keith Goulet, a Cree

man from Cumberland House—I will acknowledge him later because he's our consultant on the language and the concepts that go into what we're doing here—and Dr. Warren Linds from Concordia, who is originally from Regina. Warren moved to Montreal, to Concordia University. He's Jewish, secular Jewish, I would say. He's our theatre guy because our project is about using arts with Indigenous youth as a health intervention. The other partner is Karen Schmidt who is from Cowessess First Nation. She has lived all her life in the Fort Qu'Appelle area and worked for many years for the File Hills Qu'Appelle Tribal Council as health educator. So, we're the ones who have been in this project from the very beginning: me, Linda Goulet, Warren Linds, and Karen Schmidt.

Today, we have many other members of our research team. I acknowledged our language consultant, Keith Goulet. I also want to acknowledge Dr. Janice Victor, a non-Aboriginal postdoctoral fellow who is working with Linda. I will mention other members of the team as we go along, but these are the ones who can reflect back, over a decade of working together, on how we do what we do. We didn't really think it was a big deal what we do, but this is about recognizing your way of being in the world. You don't know it when you're doing it. It's just the way it is. It's just normal. We had a postdoctoral fellow working with us over the last years, Dr. Nuno Ribeiro, who is Portuguese and who did his PhD in the States, at Penn State, a big, research-intensive university. None of us who are the principal investigators in our research project have ever worked in a place like that. I've been at SIFC (Saskatchewan Indian Federated College), now the First Nations University of Canada, since I was an undergraduate in 1988. We never grew up, as academics, in a big research-intensive institution with a big hierarchy, so we don't know they work. Our postdoctoral fellow kept commenting, "This is remarkable. This is remarkable." "What?" we would ask, and he'd say, "You know. That you've been in a partnership with a community for ten years." And we'd laugh and say, "But we love them, and we don't want to get divorced. Why would we quit?" But his comments put something in our heads, and we had to go back and look at what we do. To him, it was a big deal, but we didn't think so. The love in the relationships that I saw this morning—from the students to each other, to the faculty, and the faculty to the students—that's the way we do things in Indigenous education.

We have been working for ten years with First Nations University, Concordia, File Hills Qu'Appelle Tribal Council, and IPHRC (Indigenous Peoples' Health Research Centre), where I am now. We have funding from the Saskatchewan Health Resource Foundation and CIHR (Canadian Institutes of Health Research). We actually started out with a tiny grant from the Indigenous Peoples' Health Research Centre.

The research project I'm talking about is arts-based health research, but why did I get into health research in the first place? I have English degrees, so I actually don't know how to *do* a lot of health research, but something about the project spoke to me. In 1992, there was a community play in Fort Qu'Appelle, *Ka'ma'mo'pi cik*, which told the story of the community from both the First Nations perspective and the settler perspective. A settler playwright and a First Nations playwright—Rachael Van Fossen and Darrel Wildcat—wrote the play, but the story came from the community, and the actors and everybody involved were members of the community. Following that, in 1993, there was a community play in urban inner-city Regina—the place *Maclean's* calls Canada's worst neighbourhood. It was called *A North Side Story (or two)*. That's when I really started seeing the connection between arts and well-being because my 13-year-old son was involved as an actor. What I saw in that play was a whole bunch of First Nations and Métis youth who would be labeled "at-risk youth," which is a Ministry of Education code for Aboriginal. But those youth started showing up a few years later at university and they were still involved in the arts. It stuck in my head. Why would this involvement in the arts change lives? What was going on there?

Now, at the same time, Warren and Linda had been working with Regina Public Schools doing Forum Theatre, a type of theatre which was created by Augusto Boal, a compatriot of Paulo Freire and originator of the Theatre of the Oppressed, a theatre for social change. Linda and Warren had been using Forum Theatre to do power plays on racism at Regina Public Schools. Then, the power plays were transformed into Act 2000 to help students examine racism, bullying, and mental health issues. Linda and Warren were facilitating and they had the training. What that was doing was creating safe spaces for our youth to look at their lives, their relationships, their communities, and changing—changing lives.

I was so happy when Dr. Katherine Boydell did a study on arts-based health research because her published study validated what we do. Without peer-reviewed publications, the story of our work is often dismissed as merely anecdotal. This is why we need you students to publish. When doing a PhD, we're often asked to cite our sources regarding our communities and our lives—when many are things I've learned having coffee with my friends or at the breakfast table. But when we write them down, they become legitimate in the academic world. Because of Dr. Boydell's study, we have an acronym—ABHR—for arts-based health research. Before I thought we were the lunatic fringe in health research, but now we've got an actual acronym, which makes us feel legitimate. It says that ABHR is a different way of doing research.

We did a project with kids at Muscowpetung First Nation's school in grades three to eight. They created a mask, and that is data, research data. The community collectively created an installation as an expression of their collective identity. And they worked together. The teachers said they had never seen the students from Grade 3 to Grade 8 working together. Our project changed things in that school. So, how do you deal with that research data? The data are owned by the community, of course.

Our project actually started in 2005, with a northern community where a youth had committed suicide. The kids were devastated and couldn't seem to get over it. Linda comes from the north, her husband's from northern Saskatchewan, and she has been working in teacher education for many years. The school approached her and asked if she could do Forum Theatre work with the kids, to try to help them process their grief resulting from the suicide. Linda and Warren had been working on a plan. I went for coffee with them, heard what they were doing, and wanted to be in but I felt I had absolutely nothing to contribute. But I happened to have been involved in IPHRC and I knew that we had seed money for research. I'd been on the peer review committee before, so I actually knew what a research grant looked like and how to get money for research.

At that time, IPHRC had CIHR (Canadian Institutes of Health Research) funding as an Aboriginal Capacity and Developmental Research Environments (ACADRE) centre, and held competitions for \$10,000 Partnership/Network Development grants. I said, "If you let me play with you guys, I will find money for this thing because it's going to take money to go to northern Saskatchewan." Unfortunately, we had our grant application completed and were ready to rock 'n roll, and then the school withdrew. It was provincial school, and by the time we got the ethics approval through the provincial system, the kids would have graduated, so the community just backed off. We were frustrated. We had written this beautiful proposal but we had no community partner. Then Linda bumped into Karen Schmidt who had recently started work at the File Hills Qu'Appelle Tribal Council (FHQTC). Karen had been teaching in the SUNTEP (Saskatchewan Urban Native Teacher Education Program) through the Gabriel Dumont Institute and we all knew Karen. Linda told her that we had a plan for this great project, and she said, "We're in!" This is one of the wonderful things about working with First Nations communities. They are anxious to do good things to make change for the better and lack the bureaucracy of mainstream institutions. They aren't controlled by risk management people. It's like what Eber Hampton said: "Better, faster" (personal communication).

So, it worked. At that time, FHQTC chiefs had identified youth as a priority and all of the tribal council departments—economic development,

justice, health, education—had to have a youth strategy. We fit right in there. When you're used to working with Aboriginal organizations, you're used to being under-resourced, so we made that \$10,000 last for years. Eventually, the money ran out, so we applied for and were awarded a CIHR operating grant that funded our work from 2009 to 2013. Really, we were using research money to give communities programs, but to provide programs we had to do the research because that was the deliverable on the grant. When a research grant is successful, we researchers get buckets of money compared to what Indigenous communities get. I know the grant application competition is terrible, and it's really hard to get money, but when you're successful you get lots of money—again, compared to what Indigenous communities receive. We wrote that first application as if we were a non-profit because we really didn't know any better. We were squeaking every nickel in our budget. Then, after we were successful, we were invited to serve on peer review communities. That was an eye-opener. Other people's budgets were not so thrifty. So, for the next grant we applied for, we weren't cheap—I think we asked for \$1.2 million but received close to \$600,000. I was disappointed because we received significantly less than what we asked for, but my friend Linda gave me a little slap on the head and said, "You realize how much money we've got! Yay!" So, now we have 14 people employed in our office and all but two are First Nations.

The focus of our research evolved from healthy decision making through theatre, to suicide prevention through wellness promotion, using the arts after a very sad year. There was a horrible murder and three suicides in our communities and they told us, "We have to do something about what's going on with our kids." This was at the time when CIHR identified Indigenous youth suicide as a priority, so we applied for another operating grant and that's what we're working on now. This really illustrates the whole disconnect between the university and the community. This is real. Kids are dying. Our elders advisory committee recommended an after-school program using a variety of arts, so that's what we tried to do.

I want to talk about mobilizing Indigenous epistemologies in our research and operations. This will require me, an urban half-breed with a *Cree 100* and *Cree 101* from university, to talk about Cree concepts in the Cree language. So, how many Cree speakers do we have in the room? Hands up. One, two. Now, could you put your hands on your heart and promise you won't laugh at me? My pronunciation? I'm scarred for life about speaking Cree in public. When I was in a university Cree seminar, we would read children's books in Cree. Apparently, I pronounced something incorrectly, changing it to something quite pornographic. Every time I would see people in the hallway they'd just look at me and laugh because

they were all Cree speakers. So, I was embarrassed for a long time, but I'm trying again. Look at the diverse group we are. We have to try, even if we might look foolish.

When we were negotiating our research agreement with the Tribal Council, the concept of *weechiseechigemitowin*, or alliances for common action, really came into play. The Tribal Council had its set of interests and we researchers had ours. Although there were overlaps, there were also parts that did not overlap, that were a little bit different from each other's. The self-determination element is our authority over ourselves and our responsibility for ourselves, but this only exists in relationship to others. You are not an autonomous person when you're alone. We all live in relationships and so we must consider the whole notion of co-determination as independent entities forming an agreement to come together, to achieve a goal.

But I think the kicker there was not dominating each other and achieving balance, which has come in pretty complicated forms as the project goes on. Keith Goulet is one of my go-to people for the Cree because he really likes to dig in and analyze the language. But every language speaker has different takes on things. Maria Campbell is my other go-to person, so I discussed my presentation with her last week. She cooked me dinner, which was really nice, but then we got off the topic, so I forgot about the presentation until I was leaving. Maria laughed and said, "You know what? Me and Keith almost come to blows sometimes over interpretation." I told her that's what's really good about listening to each of them talk. It's not when we're all in agreement that we learn something; it's when we have dialogue. When we are communicating and even disagreeing, we begin to understand each other.

When I first started writing my PhD thesis, Maria and I went for breakfast, and she talked to me about the whole concept of *wahkotowin* and the interrelatedness of all things. Then I talked to Keith Goulet and he talked about *weechihitowin*, which means "helping each other." This was what he considered foundational to Cree culture. Then I went back and talked to Maria and she said, "Oh, he's such a socialist!" Maybe those of you who speak Cree will explain the joke sometime. I just think it's funny that they were going back and forth. But in this project, I do think that this is what we're doing, *weechihitowin*, yet it is framed in *wahkotowin*, our relationships.

Last summer, we hosted kids at the tipi arts camp as part of our research. We were doing arts-based activities on the land and discovering all kinds of interesting things with the youth. I love one of the pictures of the kids at camp that shows them really supporting each other, but they're moving. They aren't static. They all have to balance, and going back and forth. Now, this is where it gets really interesting. *Weechiseechigemitowin*



(alliances) and *weechiyauguneetowin* (partnerships) depend on participants enacting *weechihitowin* (helping and supporting one another). So, from what I'm told, *weechi* is the concept of support and helping one another, and it is central to social relationship terms. According to Keith, the medial stem *eeetowin* indicates activity, so that help and support is not one-directional. It flows in between the participants. This is the whole key to what we're doing—the helping and supporting. We've been living forwards with this project for 10 years. Now, at the end of 10 years, we're trying to understand backwards, to theorize what we're doing so it isn't just the way we do things but so we can hopefully publish this as a paper for others to use it in their work. Maybe I'm describing the way you work with your community partners, too.

In *weechiyauguneetowin* or partnerships, collaboration, or shared action, there are connotations of equity. We are all journeying together though our journeys might be slightly different; but to do that we must have mutual trust for each other and not just trust but affection.

I love going to work. Sometimes, I look at all the young people in my office and they're like my kids. Wendy Whitebear is our Research Administrator. Dr. Julian Robins is our postdoctoral fellow who came from Trent University and who used to work for the First Nations Centre of the National Aboriginal Health Organization. There's also Cassandra Opikokew Wajuntah who is a Cree and married to a Dakota. Cass is working on a PhD in Public Policy and her thesis is called *The Indian Solution to the Policy Problem*. She's so smart. We love irony, eh? David Benjoe is doing arts-based research with the men in his communities using tipi liners as a way to mediate storytelling of Indigenous masculinities. He's just finishing an interdisciplinary master's. Dustin Brass is just starting on his Masters of Education thesis. We also have four undergraduate students: Kaitlyn Chartrand Froehlich, a nursing student; Benjamin Ironstand; Erin Goodpipe; and Larissa Wahpooseyan. These are the people I work with every day. I love them. In the north, Dr. Janice Victor is our other postdoctoral fellow working with Dr. Linda Goulet at First Nations University of Canada in Prince Albert and Lacy Eninew is our community research associate at the Lac la Ronge Indian Band.

To figure out how we do what we do in this larger project, one of our former research assistants, Heather Ritenburg, interviewed the team. She had come from a very mainstream academic background and was not Aboriginal. Heather had a heck of a time figuring out the lack of hierarchy on our team. She told us later that, at first, she thought that she was the lowly research assistant who'd do what she was told and that when we asked her opinion we didn't really mean it. That had been her experience. It actu-

ally took her a year to "get it." Her husband, who is Métis, finally said, "You know you're not pulling your weight, eh? They ask you what you think, and they actually want to know." She found that exceptional. Since I had never worked anywhere else doing research, I didn't know it was a big deal. It's just different ways of being in the world.

*Otootemitowin*—respectful openness and acceptance of others—is another theme that really came out in our analysis of how we're doing what we do. All of my degrees are in English. We are humanists because, according to the academy, we study and research in the humanities. In practice, however, we like our humans to be well-mediated by text. We don't actually work with the real ones. Real humans are messy. This is why I don't know how to do qualitative or quantitative research. I can talk the talk now but when the rubber hits the road, I don't know how to do this kind of work. So, I have to shut up and listen—I think that's where literary studies comes in for me. Reading is like listening and reading is about empathy. While reading literature, you get to know the characters inside and out. But when we're listening to each other, or listening to the youth talking, we also have to know them inside and out to understand what a gift it is that they're giving us their stories. That's really important.

As researchers, we come in with our big bags of research money and lots of letters after our names, and people listen to us. Money and education give us authority and privilege. That makes it even more important that we adjust our attitudes to understand that we are the servants of the community who may not have the big buckets of money or access to voice. So, how are we going to use our authority and privilege in a good way?

In one of our games with the youth, you lay on the floor with a person next to you. You cross your hands so that they are alternating, and you take turns going around the circle slapping the floor and making patterns. We call these kinds of games collaborative competition. Participants really have to focus because if they hesitate or slap the wrong pattern they are out of the game. This is one of the focusing games because you have to pay attention and listen. You're not listening to words because no one is talking. But you're listening nonetheless.

So, to us, *weechiyauguneetowin* (partnership) really guides the interactions of the team. We don't operate as a hierarchy, as I said before. There's equity in situational leadership. For example, Warren's PhD was about Forum Theatre, which he uses in his teaching in the Department of Applied Human Sciences at Concordia, where he teaches community development using theatre. He's very involved in the world of Forum Theatre; he's the guy. Linda, too, has training in Forum Theatre, although not as much Warren. But she's been in Indigenous teacher education since the



1980s. Her PhD thesis was on effective strategies for teaching Indigenous youth. It was a qualitative study on teachers who had been identified as effective teachers of Indigenous youth. Half of the teachers were Indigenous and half were not, but the communities identified them as effective teachers. She knows Indigenous teacher education. I have lots of kids and grandchildren but I'm not a trained teacher. Sometimes, my kids scare me!

Karen has also worked in teacher education but now works as a health educator, and she's from the community. She has relatives there and she knows the people. My husband is also from the community, so a whole lot of these kids are my relatives. I'm married into this community, and I know people from the community. I've also taught people from the community, including several of our team members. Linda taught David Benjoe and Dustin Brass. I taught Dustin and Cassandra Wajuntah. Dustin brought Benjamin Ironstand and Erin Goodpipe to the project because he was there at the high school. And, so, there are three generations of people right in the office who we've taught, and they all bring their own talents and strengths. No one on the team is the queen or king of the world. We all have to understand what strengths the other ones are bringing and then they have to step up. But the rest of us have to know when to step back and say, "You lead now."

So, now we are trying to theorize what we're doing. We found this very nice quotation about braiding sweetgrass together with one person holding it and the other braiding. One person has to be pulling it, but not too hard—just hard enough to keep it straight, working together. I love the way they worded it:

the sweetest way [to braid sweetgrass] is to have someone else hold the end so that you pull gently against each other, all the while leaning in, head to head, chatting and laughing, watching each other's hands, one holding steady while the other shifts the slim bundles over one another, each in its turn. Linked by sweetgrass, there is reciprocity between you, linked by sweetgrass, the holder as vital as the braider. (Kimmerer, 2013, p. ix)

I just love that, and it's become the metaphor for our project because that's what we are trying to do.

So, what are the challenges? Number one is that pesky colonial thinking, which creeps in unexpectedly, and we have to tell it, "Get out of here! Make it go away." We had a postdoc who kept challenging our non-hierarchical ways. He'd tell me, "You're the PI [principal investigator], so you should make the decision. I don't know why we have to always bring in the other ones." Then, I'd have to explain that what we're doing is not like that, and we don't want to be like that, and it's kind of not a good idea anyway.

The other challenge is the community demands versus the university's demands. Our community partners understand the need for us to publish

and that publications are currency in the research world. Publications help us secure funding to do more research with the community. Ironically, the process to obtain ethics approval drives them nuts. Despite Chapter 9 of the Tri-Council Policy Statement on the ethics of Research Involving Aboriginal Peoples, our communities just find the ethics approval a pain in the butt. They'd ask, "What do you mean we've got to wait for ethics approval? We want to do it, like, now. We know you, we trust you. You're part of our community, just get at it." But we have to say, "No, we can't do it that way." And that's caused some really interesting conflict.

Cassandra Wajuntah, who is a PhD student working on developing an Indigenous policy lens, says, "Perhaps it's just a dang good idea. Maybe an Indigenous way of doing things is just better." And maybe it wouldn't just be better for our communities and our researchers—maybe the whole university could actually benefit from listening to what we have to say about how we do research. But then there's that hierarchy. For example, the more elders who work in the mainstream university, the more the university wants a definition of who's an elder. That scares the hell out of me. I've already seen the universities change how we talk about elders. Now they use the term like a title, referring to "Elder So and So" with a capital E, imposing their hierarchy on a fundamental component of our culture. When I first started going to ceremony about 40 years ago, nobody used *elder* as a title, like *Father* or *Doctor*. I find it creepy when I see colonial hierarchical practices sneaking in when we try to indigenize the academy.

One of my former teachers and colleagues at the First Nations University of Canada, and before that the Saskatchewan Indian Federated College, was Bill Asikinack. He was my *Indian Studies 100* teacher. I'll never forget his definition of an expert. He said, "An ex is a has-been, a used-to-be. And a spurt is just a little drip." Now, you can have that in your minds forever, like me, and the next time somebody says, "Oh you're an expert on that," you're going to remember Bill's definition.

We've interpreted Chapter 9 of the TPS2 (*Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans*) as the youth being co-researchers rather than being research subjects. We're working with youth to help them build the capacity so that they can be researchers looking into the factors that affect their well-being and their mental health, not us being the researchers and them being the subjects. And that's been quite problematic with the universities. We recently applied for a grant but just got shot down, partly because the reviewers had concerns about how we planned to recruit in a systematic way. But after doing this research for 10 years, we learned that we had to earn trust. Even though we had strong personal connections with the community, they still asked, "What the heck

are you going to do with our kids?" We had to prove ourselves, which meant that recruiting was a challenge.

Now we have communities asking, "How come you're not coming to our community?" We have to tell them that we only have so much capacity to do what we're doing and that, although our intervention looks like a program, it's not a program that will be in place for a long time. When the peer reviewers comment that they don't know how we're recruiting, we try to explain that we have so many potential participants that we have a waiting line. When we're looking for participants, I tell Karen from the Tribal Council, and then I tell my nephew, and then I tell my cousin [laughter]. And then all these kids come. Apparently that's not scientific enough for the peer reviewers. The thing I find hilarious these days is SPOR, Strategy for Patient-Oriented Research, which is a big deal in CIHR these days. I was on a panel—apparently I'm an expert in patient-oriented research; my English degree is the gift that keeps on giving—and I had to give a presentation on Aboriginal health research. Just before me was the woman from CIHR who was rolling out patient-oriented research. When she finished, I asked, "Are you are just describing Aboriginal health research and using a different name?" And she said, "Yeah, I know." Like Aboriginal health research, patient-oriented research is all about partnerships. It's all about being able to look the patient in the eye and shake his or her hand. There are all kinds of things we do in Indigenous research, which are not just better for our community—they're just better for everyone. Perhaps they're just "dang good ideas." Maybe we have to just educate the rest of the world so that they can figure it out.

Thank you. *Ekosi. Kinanaskomitinaw.*

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Victor, J., Linds, W., Episkenew, J., Goulet, L., Benjoe, D., Brass, D., Pandey, M., & Schmidt, K. (2016). Kiskenisowin (self-knowledge): Co-researching wellbeing with Canadian First Nations youth through participatory visual methods. *International Journal of Indigenous Health*, 11(1), 262-278. DOI: 10.18357/ijih111201616020

Dr. Episkenew was integral to that research and contributed to the article before she began her spirit journey.

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## The Aloha Response: Reconciliation with Aloha

Peter Hanohano

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Thank you everyone for an awesome conference. I also want to thank Elder John Crier for our ceremonial prayers and Richard for singing. And, in the words of master's student Pamela Guinn, "I can be me and I belong." And, so, I thank you for having me here. And thank you for being here. I want to thank everyone who has worked hard to make this event happen.

I have rephrased the title of my presentation. It first was titled *Reconciliation of Spirit* but I have renamed it to *The Aloha Response: Reconciliation with Aloha*. It's been my observation that reconciliation has already begun, and that's because of the central and important role of our ceremonies, the ceremonies that Elder Crier has blessed us with. So, in my mind, reconciliation has already begun and often others don't even see it coming.

#### Reconciliation is a Spiritual Process

For me, reconciliation is a spiritual process and that's why the reconciliation has already begun for us. I will share with you some thoughts, some stories, and some updates to all my relatives here. Part of the ceremony this morning was the passing of the bowl of water. As we know, water is sacred to all of us. In our Hawaiian language, water is *wai*. It's encapsulated in our place name, Hawaii. *Ha* means *The Breath of Life*, *Wai* means *Water*, and *Io* refers to *Io* who is the Supreme Creator. We have many gods, but *Io* is the Father of all of our gods. And, so, Hawaii refers to the life-giving water that the Creator has provided for all of us.

#### Aloha Practitioners

I want to begin by saying that I cannot tell you about your cultures, but I can share with you my culture. And today you have the privilege, and hopefully it's a blessing, of becoming Aloha practitioners. Okay. I'm going to ask Stan [Wilson] if you could join me up here. And I'm going to ask all of you to stand. When we greet each other in Hawaii, you can say *Hawaii*