

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.*

#### Acknowledgements

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Victor, J., Linds, W., Episkenew, J., Goulet, L., Benjoe, D., Brass, D., Pandey, M., & Schmidt, K. (2016). Kiskenimisowin (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 *I* 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*

or *Ha-vai-i*—this practice is called *honi*. *Honi* is the practice of sharing breath. The Maoris touch forehead and nose. Hawaiians share breath. So, I'll do it, and then I'll explain it: you're touching foreheads, pressing noses. Actually, the word *honi* means to smash noses, but I won't ask you to smash noses. Find someone next to you and *honi* each other.

Now that you are all standing up, I want you to stand in line and face east. I want you to grab onto the person in front of you, to close the gap. I'm going to teach you how to *lomi lomi*. *Lomi lomi* means to squeeze, to knead, to massage. You start at the neck, go down the shoulders, down the arms. This is called *lomi lomi*, which is the squeezing motion.

Now, we're going to do *oki oki*, which means to cut or chop. *Oki oki* is the chopping motion, gentle but firm. It's supposed to be a massage, not a karate chop. So, maybe at the end of the day, when we're all feeling exhausted, we can try *oki oki* again.

Next, we will do *pahu pahu*. *Pahu pahu* is a cupping motion. You cup your hands, and you start at the neck, down the shoulders, and across the back. These are three of many exercises. Turn around. Now we're going to *lomi lomi* (squeeze), down the neck and shoulders, now *oki oki*, down one side, then to the other, and across the back, *pahu pahu*. Thank you, everyone—you are now *lomi lomi* practitioners. So, we're not just talking about it. We're doing it.

*Lomi lomi* is like a lot of things in our language: when it repeats itself, it means more of the same. So *honi honi*, *lomi lomi*, like *hano hano*—all mean it goes on and on, or more and more of the same. Here's an interesting thing about *wai* or water—our Hawaiian word for wealth is *wai wai*. So that's the measure of wealth in our society—water water. Land is important. But it's not functional without *wai* or the water.

### Three Little Angels

I want to tell you a story about these three angels (Figure 1).

*'Eko lu mea nui ma ka honua*  
*'O mana'o'i'o, ka mana'olana*  
*A me ke Aloha ke Aloha kai 'oi a'e*  
*Pōmaika'i nā mea a pau*  
*Pōmaika'i nā mea a pau*

There are three important things in the world  
 Faith, Hope, and  
 Love, Love is the greatest  
 Everything is blessed,  
 And everything is blessed.

So, what is Aloha? Our family was blessed when we were able to welcome Denise and her family when she wanted to get married in Hawaii (Figure 2). She brought her family, and our family was able to share Aloha with her and her family. We had an awesome experience. We hold parties. We didn't know how to cater but we knew how to throw a party. So, we figured, we'll make a family party and invite them to it. And, basically, that's what we did.



Figure 1. Three little angels.



Figure 2. Denise on Maui for her wedding.

What is Aloha? I'm not sure if you know the meaning of Aloha, but *alo* means to be in front of, or before, or in the presence of—Alo. *Ha* means the Breath of Life. Most people think it means hello, or greetings, or farewell, or goodbye, but Aloha actually means—the deeper meaning for Aloha—*being in the presence of the Giver of the Breath of Life*. So, when you greeted each other and gave *honi*, that was the exchange of breath—smashing noses, or touching noses, and greeting in a deep breath, and sharing breath.

### Our Beloved Queen

This is our Queen, Queen Liliuokalani (Figure 3). In 1893, American businessmen, plantation owners, conspired and orchestrated the overthrow of our monarchy. If the United Nations had been in existence back then, it would have been an act of terrorism or an invasion. The Queen was arrested and imprisoned in her own palace. That palace still exists today in Honolulu. There were only about 162 United States Marines. They were able to surround the palace, and arrest and imprison her. We had thousands, if not hundreds of thousands, of Hawaiians who could have wiped out those Marines. But she was brilliant in what she did, and she writes in this statement:

I could not turn back the time for the political change. But there is still time to save our heritage. You must remember never to cease to act because you fear you may fail. The way to lose any earthly kingdom is to be inflexible, intolerant, and prejudicial. Another way is to be too flexible, tolerant of too many wrongs, and without judgment at all. It is a razor's edge. It is the width of a blade of pili grass. To gain the kingdom of heaven is to hear what is not said, to see what cannot be seen, and to know the unknowable, that is Aloha. All things in this world are two. In heaven, there is but one. (Allen, 1982, p. 401)

Queen Liliuokalani shared those words and, in the official documentation, she concedes her kingdom—not to terrorists, but to the United States of America, to the President of the United States, with the petition—and for the purpose—of:



Figure 3. Queen Liliuokalani. Public domain photo.

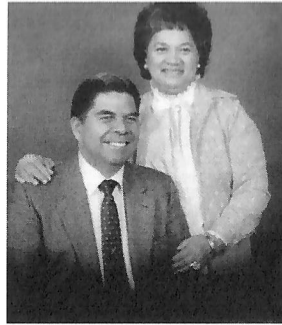


Figure 4. Peter's parents.



Figure 4. Peter's grandfather, Grandpa Ho, with the family.

Now, to avoid any collision of armed forces and perhaps the loss of life, I do this under protest and impelled by said force, yield my authority until such time as the government of the United States shall upon facts presented to it undo the actions of its representatives and reinstate to me the authority which I claim as the constitutional sovereign of the Hawaiian islands. (Liliuokalani, 1898, p. 387)

Queen Liliuokalani didn't yield to terrorists; she yielded her kingdom to the federal government [of the United States] and since 1893 we have been waiting for reconciliation, to be reinstated to our lawful government.

#### *Reconciliation is a Family Process*

The overthrow of the Hawaiian kingdom is personal to me. These are my parents (Figure 4), and my grandfather, my mom's father (Figure 4). He was born in 1908. When I was growing up, he would tell me stories about the Queen, and I thought, "Grandpa, that's ancient history." I didn't realize until his funeral that he was born while the Queen was alive. The Queen died in 1917 when he was nine years old. He would tell me stories of playing ball, baseball and soccer, and the ball would roll into the yard where the Queen lived. Her residence is still there and he lived a block away. The ball would roll under her hedge, and they'd have to go in, and he would see her.

My grandfather went off to war. He was in the military and he fought for the United States in World War II. When he returned from war, my grandmother had run off with someone else. When I was growing up, he was in the Hawaii State Mental Hospital. We would visit him every weekend and we did that for years. We would have wonderful visits with him. My mother wanted to know how much longer he had to stay there. The doctors said, "Well, he can leave anytime because he checked himself in."

In other words, he checked himself out of society. He had fought for the United States but he was troubled by the Queen being in prison, and he couldn't take it. So, he checked himself into the mental hospital. And we were able to tell grandpa, "Why don't you come home?" And it was only because of us kids that he was willing to come home. And then he helped raise us.

I'm the oldest of seven children. My dad is one of 17 children. My mom is the oldest granddaughter on her side. My great grandmother we call Tutu—Tutu Annie (Figure 5).

Tutu Annie and her mother were both born during the time of the Hawaiian Kingdom. When Captain Cook arrived in 1778, Tutu's mother (Figure 6) lived during the kingdom. So, my connection to the kingdom is not that far away—my grandfather, my great grandmother, and then her mother. The overthrow is personal, because it affected members of my family; they shared stories of the Queen, and they shared the sadness that it meant to them personally.

What I want to share, and the messages that I've been getting at this conference, is crying for a vision—all the way back and all the way forward. For us, as a people, we migrated to Hawaii. Our chants describe how our gods first came to our islands, and then later on, our genealogies show us coming. Kamohoalii, who is also described as the shark god, was the oldest brother of Pele, the goddess of fire. They journeyed from Tahiti and brought our people.

Our genealogies connect us to our gods. First, they came to prepare the way and then we followed after. So, Kamohoalii is actually in my father's genealogy and there are other families that connect to Pele. They're in our



Figure 5. Peter's great grandmother Tutu Annie (middle) and her children.



Figure 6. Peter's great grandmother.



genealogy so they have to be real people, but they had powers or abilities—supernatural abilities. Their names carry on in our genealogy, so we pass those names down.

As I said earlier, reconciliation is a ceremony. I came here to study. I came with my wife and my five children, and we had a wonderful experience. Our family was in this very room, and these are our kids and our friends when we left in 2001 (Figure 7).

#### *Reconciliation is a Community Process*

When we left, we had a gathering and a feast, and there was a gifting of the tipi to our family. We took that tipi home. We raised it and we camped in it. Everybody was in awe because they'd never seen a tipi in Hawaii before. The tipi had all the handprints of all of our friends that were gathered here in this very room, and we took those handprints with us. They're cherished memories. Thank you for loving us. That's what's been the message throughout this conference—love. And, for us, that's Aloha. Aloha means family. Family means no one gets left behind. That's a song in *Lilo & Stitch*. I'm not glorifying Disney: they stole it from us and they didn't give anything back to the Hawaiians.

In this picture (Figure 8) is my daughter, Kaimi, on the far right. Kaimi is the mother of three boys. In 2013, her youngest son was not yet a year old and she was *hapai* or pregnant with triplets. So, she would have had six boys. The triplets were supposed to be born just as the baby was turning one. However, she went into premature labour and the doctors couldn't stop it. We live on Maui. They had to medevac her to Honolulu

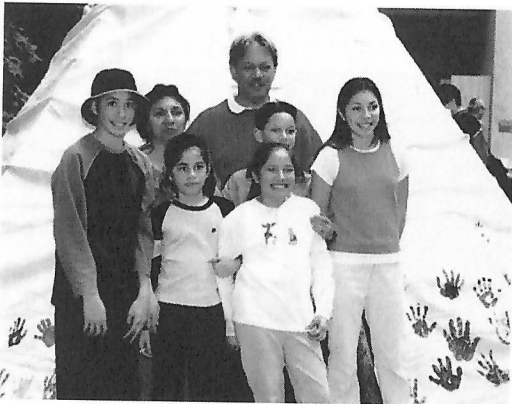


Figure 7. Gifted tipi to Hanohano family.



Figure 8. Reiko (left) and Kaimi, Peter's daughter (right).

to a special hospital for distressed babies. The boys were all under two pounds when they were born at five and a half months. One lived 12 hours, the next 18 hours, and then the third 24 hours. But we all had time to hold and spend time with each one. They were valiant. They were fighters. They were warriors. But Creator had a different purpose for them. They came, and they obviously had other work to do, and so they left us.

My daughter is stronger because of that. She travels for her work and she was in Seattle for a conference. They went to have dinner and, as they were walking back to the hotel, I guess they took the wrong turn and were going down a street they shouldn't have been on. She and her friend were approaching a group of young men. Her friend was kind of worried that they might run into trouble. My daughter said a little prayer and she could feel her babies protecting them. They were able to make their way safely back to the hotel, past that group of men, as if they were invisible. So, I guess those babies are her guardian angels. They watch over her. She feels them; she feels their presence.

The other girl in that picture is Reiko. Reiko is from Japan. At the time she had a Canadian visa to work in Vancouver. She came through Maui and was trying to board her WestJet flight, but she had lost her passport and couldn't board the flight. So, she was stranded. My wife works at the airport and the WestJet agent brought her to my wife, and asked if they could put her on a plane to Honolulu to order a new passport. But the last flight had already left so the agent didn't know what to do. Anyway, Reiko ended up staying at our house for about three months while her documents were being sorted out. She became part of our family and we miss her. This is, to me, what Aloha is.

In the last five minutes, I would like you to Live Aloha. Aloha and reconciliation to me is the same thing. Write one thing on a piece of paper that you will commit yourself to do in practicing Aloha and practicing reconciliation. It doesn't have to be something on a national level; it's just something personal that you want to do. You're not sharing it with anyone. My wife always tells me, "Love is a verb." Love is a verb. Love means action. That's what I'm asking you to do. What's one thing you can do to practice Aloha? And write whatever that word is in your language.

I want to close with the words to a song that is very meaningful to our people. The words of this song were written for the Queen while she was still in prison. It has some very strong words, very powerful words in our language, and when it was put to music you will see what the Aloha Response is. "Kaulana Nā Pua (Famous Are the Flowers)" was written by the Queen's friend, Ellen Keho`ohiwaokalani Wright Prendergast. This song was composed as Ellen was sitting in the garden of her father's house

in Kapālama. Members of the Royal Hawaiian Band visited her and voiced their unhappiness at the takeover of the Hawaiian Kingdom. They begged her to put their feelings of rebellion to music.

*Kaulana nā pua a'o Hawai'i  
Kūpa'a ma hope o ka 'āina  
Hiki mai ka 'elele o ka loko 'ino  
Palapala 'ānunu me ka pākaha*

Famous are the children of Hawai'i  
Ever loyal to the land  
When the evil-hearted messenger comes  
With his greedy document of extortion

*Pane mai Hawai'i moku o Keawe  
Kōkua nā Hono a'o Pi'ilani  
Kāko'o mai Kaua'i o Mano  
Pa'apū me ke one Kākuhihewa*

Hawai'i, land of Keawe answers  
Pi'ilani's bays help  
Mano's Kaua'i lends support  
And so do the sands of Kākuhihewa

*'A'ole a'e kau i ka pūlima  
Ma luna o ka pepa o ka 'ēnemi  
Ho'ohui 'āina kā'ai hewa  
I ka pono sivila a'o ke kanaka*

No one will fix a signature  
To the paper of the enemy  
With its sin of annexation  
And sale of native civil rights

*'A'ole mākou a'e minamina  
I ka pu'u kāla o ke aupuni  
Ua lawa mākou i ka pōhaku  
I ka 'ai kamaha'o o ka 'āina*

We do not value  
The government's sums of money  
We are satisfied with the stones  
Astonishing food of the land

*Ma hope mākou o Lili'ulani  
A loa'a ē ka pono o ka 'āina  
Ha'ina 'ia mai ana ka puana  
Ka po'e i aloha i ka 'āina.*

We back Lili'ulani  
Who has won the rights of the land  
Tell the story  
Of the people who love their land

[A video performance of Kaulana Nā Pua can be retrieved at:  
<https://www.youtube.com/watch?v=bhibLQFebpQ>]

Like you, we wait for reconciliation. This song says that we would rather eat the stones of our wonderful land than sign that paper of annexation. We are reconciled with who we are. We are reconciled with what we need to do as a people to rebuild our Nation, our Kingdom. And, it's all with and through Aloha.

#### Acknowledgement

The images in this article were shared with permission.

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## Utilizing Indigenous Knowledge Systems in the Academy to Serve Community: Challenges and Opportunities for Transformation

*Lorna Williams*

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*Wenosta nskwatitsa. Lhk'u Lil'watulas st'tqa. Lil'watula swa7as nsnukwnuw'7a. Tuxwt'u7 ka am7a nspstinusema es t'eqan atsa kamucwmin'tumlha. Lil'wat*

It's a real honour for me to be able to lay my language down on this land. My name is Wanosts'a7. I am Lil'watul.

And I acknowledge that my ancestors have come along with me to spend some time with you. I want to acknowledge and appreciate all of the people who've made this gathering possible, and who've made it into such a welcoming and caring place to be.

Last night and yesterday, what I've felt is that I have been a witness. I have been a witness to the work that people have been doing here for many, many, many years. I have been a witness to the awakening, and to the valuing of our knowledge and our way of being in the world. I have been a witness to the stories that people tell about the knowledge that continues, despite everything that has happened to us as the Indigenous peoples of this land. We have maintained; we have sustained; and we have resisted giving up—the teachings and the knowledge systems that make us who we are. I have been a witness to the acknowledging of the people who have worked so hard to ensure that this program exists and that it serves the people. I was so pleased that you've taken the time to do that kind of work. I have been a witness to the people in the program, the people from the communities, who've come and who've contributed, all who stepped forward to help create this community.