

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
Kāpa'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 'enemi
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 kālā 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.

References

- Allen, H. G. (1982). *The betrayal of Liliuokalani: Last Queen of Hawaii 1838–1917*. Honolulu, HI: Mutual Publishing.
- Liliuokalani, Queen of Hawaii. (1898). *Hawaii's story*. Boston, MA: Lothrop, Lee & Shepard.

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

Lorna Williams

Dr. Lorna Wanosts'a7 Williams, Order of British Columbia (1993), is a member of the Lil'wat First Nation of Mount Currie, British Columbia. She is Professor Emeritus of the University of Victoria where she was Canada Research Chair in Indigenous knowledge and learning in the Faculties of Education and Humanities. She is past chair of First Peoples' Cultural Council. Lorna is a strong advocate, committed to working with Indigenous communities to increase the achievement of Indigenous learners and to teach First Nations languages, culture, heritage, traditions, and history.

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

In my language, one of the qualities that are so important when we're learning to be who we are is the quality that we call *celhcelh*. To be *celhcelh* means that you know who you are, you know what your gifts are, and it's your community and your family who help you to know what they are. When you know what your gifts are, you freely offer them to the well-being of the family and the community, and that's what I've witnessed here at this conference. I've listened to many wise people, and I wasn't sure that I could contribute anything, but I will try. I was thinking, I can't sing, I can't dance, I can't make bannock, so I'll confess all of those to decrease your expectations!

I come from British Columbia. I work at the University of Victoria, or I used to. I'm retired now, and I keep forgetting that. And we've created similar programs to the one that exists here. It's always been a real blessing to know of the work that Cora Weber-Pillwax and her colleagues have been doing at this place, and to know the work of Stan Wilson. It makes us stronger when we know that other people are struggling and doing a similar thing. And, so, I want to say to the scholars who are emerging from this place that the opportunity you've had to network, to learn together, to tell each other your stories—and stories, as has been evident in this week—are powerful. These are our ways: it's been our stories that the colonizers have tried to silence. There are many ways in which there have been attempts to silence us—to silence our knowledge, to silence our way of being. But it's through the stories that we share with one another, like the stories that Peter Hanohano brought to us. His story has made me so emotional. And it's touched me so deeply. And I want to thank you, Peter, for sharing, for having the courage to share those stories with us.

So, I thought that I would focus this talk on taking what we've learned home and to the workplace—because that's what we have to do. Everything that we have learned in these places in which we've tried to indigenize our learning has been, and is to be able, to take it home. And that's a really big challenge. And, so, one of the first things that I would like you to do is to use this time that we've had together to do some really serious and hard reflection about what it is you've heard, felt, and thought about your experience in living, learning, and working in an environment that has attempted to honour and respect our Indigenous ways. That's your first job.

So, what was this experience for you? You need to be able to talk about it, because those are the tools that you'll take home. Those are the tools that you'll take to your workplace. I've watched our graduates at the University of Victoria. They've come into our programs and one of the first things that they have to do, which is a real struggle, is to find the courage to bring

the knowledge that they have from their Indigenous world into the academy, into these square walls. For their entire schooling lives, they've been told in many ways that they needed to leave that knowledge outside. So, one of our big challenges in the academy is understanding how do we break down that door and invite peoples' knowledge systems into the room with them. As in Peter's story, he didn't, for a long time, know of his connection to something that was profound in his life history. There are so many times when I've watched the struggle amongst our students, and maybe you've seen this here, too, where sometimes people think they don't know their ancestral knowledge and wisdom. They've learned to think they don't know that they have Indigenous wisdom. They've lived it, they've experienced it, but they have not heard it expressed to them. And that's the first task, to be able to do that. And, so, learning how to do that, we have to be able—when we go into our workplaces, when we get our degrees, and we leave this place in which we've learned to honour and respect our wisdom—we need to be able to create the spaces and the opportunities to be able to do that beyond here. To learn, and to know that it will be challenge; because in our communities, that's what the people have learned. That's what people have experienced: to not trust and to not value their knowledge and wisdom. The ways in which we've learned to bring our wisdom into this place that has been created for us, we need to be able to carry that outside into our workplaces. And what I've seen in our Master of Arts in Indigenous Communities Counselling is that our graduates—we've graduated one entire cohort—I watch them and listen to their stories as they go into their workplace because their job is to indigenize their workplace. And I've watched the people struggle and learn to meet the resistance that they face to be able to do this work. It's taken a long, long time. But it's been one step at a time. It's been working together. For us to truly heal and to reconcile, we need to be able to do that work. In everything that we do at the university, we must remember that our work is going to touch and impact our communities.

In all of my time as a researcher and working in academia—well, actually, it hasn't been that long—when I have visited Indigenous communities, one of the things that I've noticed, and one of the things that I'm so truly proud of, is that over the last 50 years that I've been involved in education, what I've seen and witnessed is the people: how the people in our communities will learn something. They'll go and they'll study something. And they'll bring it home and they'll try it out. And they'll modify it so that it meets their needs and fits with their lives in the community. For a long time, people tried to convince me that, as learners, we're not like that, we don't transfer our knowledge. But when I was developing the bachelor's and master's degrees in Indigenous language revitalization,

I visited and talked to people in the communities to make sure that the degrees reflected what they need to do their work.

Language teachers in our communities often are the least acknowledged and the least paid in the school system. They work probably harder than anybody else. They not only teach: they have to revitalize the language. They have to convince their own people often times that their language is of value. They document and archive the language. They learn new technologies constantly. Our language teachers do all of that work and more to keep our languages alive and thriving. I spent time talking to teachers and to the people who've always worked on our language. And I watched them, I watched them go and take a course here or a workshop there, and they incorporate it. So, we'll continue that tradition of learning what we can and making use of it in our communities.

There was a time when people who came to university from our communities learned nothing about Indigenous knowledge and wisdom. It wasn't very long ago. In many universities, it's still the same way. When I started to study for my teacher education degree, I lived in my community. This was in 1972, 1973. And our community said, "We want our teachers to learn to be teachers in our community." They said, "We can't send our people out to a university to learn to be teachers because what they'll do is they'll come back home and they'll colonize us. They'll become the good colonizers because they know who we are." So, when we don't have opportunities to learn the practice of Indigenous wisdom, that's what we carry home. And, so, that's the second thing that I want to ask the graduates of this program and the scholars who work with them: How are you going to help each other to carry the knowledge and wisdom that you have, that you've spent time really critically reviewing, what it is that you've learned, so that you don't become your community's colonizers?

I see it happening: people have made it in the academy and they go home, they go into our organizations, and there's nothing Indigenous in their practice. It's something that we have to really think about and to be brave enough to face, to face in ourselves. I learned this when I was really young. When you are young, you think you can do anything, and we have to be grateful for that. We have to be grateful that young people have that—the courage, and the vision, and the energy to do anything. Well, I was one of those at one time.

In one of the jobs that I had, my community said, "We want our children, our people to learn who we are. Who are we as *Lil'watulmucw lhkan*? Who are we on this land?" I was going to write a social studies book for children in Grade 2. This was in 1979 when I started. I wrote, and I wrote,

and I wrote. It ended up as a 16-page book. It took me four years. It was mostly photographs. I'd put my daughter to bed at night and then I would begin. At that time, I was working with a typewriter. And, I'm telling you, I began to feel really guilty about the number of trees I must have been using because I had to keep rewriting and rewriting. I would write, and then I would sit back and read what I wrote, and what I was writing was what I had learned about how to talk about us. I wasn't talking about us from us. I was talking about us from the textbooks that I had read about us. The practice of undoing that was such a struggle, but it's been an extremely important part of my learning about what it means to decolonize oneself, and to indigenize the learning and teaching spaces.

It was interesting because that book got so much public attention in 1984 when it finally was published. British Columbians said it didn't represent them, that a story about a First Nations' community was not representative of British Columbians. First Nations people also contributed their criticism. They said that I wrote the book to get rich, which wasn't the case, of course. I raise those points only to share with you the struggle that we face as we indigenize one space after another, that we face the challenges of resistance and colonization. What we need to learn as people who do this work is how to be a friend of the resisters, because there's an energy there that is important. Resistance helps us to be clear about what it is we need to do. It helps us to be clear about our goals, our vision, to test the vision that we have. We need to be able to be very critical of our vision, because of what I said earlier: about the possibility of us being the new colonizers. So it's important that we spend time with Indigenous knowledge keepers—to listen, to experience, to feel, and to think.

Yesterday, I heard some powerful stories from John Crier and the people in his group. From the stories that I heard yesterday, in that small group, there was so much of the pain and the upset that we experience and live that comes from not being able to express who we are, not being able to be seen, not to be visible in the worlds in which we learn, the worlds in which we live, the worlds in which we work. We've had to learn—many of us—to be okay with this invisibility, but it's that invisibility that has caused such pain amongst our people. And that pain is manifested in many different ways. It happens in our classrooms. It happens in the places where our children seek love, caring, attention, acknowledgment, and visibility. And it's in those very places that they are denied. They are denied what our souls, our spirits, need. So, how do we become visible? We become visible by having times that we spend together like these. When we tell each other stories. When young people, like the people who presented on the first day of this conference, when they have opportunities:

to show us, to share with us, the struggles that they've had in figuring things out. When we are able to listen and to celebrate that work: that is powerful. So, what you accomplished here is so powerful. And you need to provide even more opportunities to be able to do that.

It's important to acknowledge that this program cannot exist, it would not have existed, it could not have been created, without the direct and authentic involvement of the knowledge keepers, the wisdom keepers of this land. It could not have come to be without the pivot people, the people who can border cross, who can code switch from one world of wisdom and knowledge to another. It could not have existed without having people who have been inculcated in their own traditional knowledge and wisdom, but who have been able to draw on also the knowledge and the wisdom that exists in these places. Although universities have grown and have been constructed to be closed systems, the fact that you've created a crack has to be celebrated. It cannot happen, though, without those knowledge keepers, without the pivot people, I call them: the allies within institutions who are willing to work together to create the change we need. So, when you go out—and it's your job to create these spaces—remember who you need to draw on for expertise, wisdom, knowledge—not just of the stuff that you're going to learn and do, but of the practices that you will put into place.

One of the really important elements in the degrees that we're developing and that we've developed at the University of Victoria is that we've focused on leadership and strength promotion. Because the people who leave these kinds of programs, like you've created here, are who we're counting on to be the next generation of leaders. I know that, for myself, when I listen to the students, when I watch, when I visit their classrooms and spend time with them, I leave feeling so optimistic and feeling so proud that we've done our work. Maybe we've not done it in exactly the way we wanted or envisioned. We might feel that we've missed the boat, in some cases, but to watch our students is really a gift. Leadership and strength promotion is really important because of the challenges we know that people will face in the places in which they choose to carry their knowledge and wisdom. Watching the young people here lead and participate is really an important practice. And I want to acknowledge the leaders of this program, that you've provided the spaces so that the students can carry out and practice leadership. That's something that was really important as I watched the strengths in our community—that's what our communities have always done: created the places and the spaces for people to practice leadership, for young people to work alongside the leaders in the community.

I will end by saying I feel such gratitude to all the people who've been involved in this learning community that we've experienced together. One regret that I have is that the university community itself has something extremely special that is happening within its boundaries, within its walls, but they haven't walked through those doors to be a part of it. But the fact that it's happening, that you've created a very Indigenous space, will be felt whether people think so or not. It exists. You've made it happen. And I want to thank you for letting me be a part of it.

Kukstum' kal'ap taktakumwi stucum st'akalap uxwal'.