

## FROM THE EDITORS

Aloha mai kākou.

Ua lehulehu a manomano ka ‘ikenā a ka Hawai‘i. Great and numerous is the knowledge of the Hawaiian people. This is a truly remarkable year for *Hūlili*. As 10 volumes of our journal suggest, there is no limit to the wisdom of our people, nor quench to our thirst for learning. To commemorate our 10th anniversary, we invited diverse authors to submit pieces that were both reflective and forward-thinking. It is our sincere hope that you will cherish this volume—finding strength, purpose, and application in the ‘ike presented.

Three interlocking themes emerge from this year’s collection of writings. The first centers on forging Hawaiian spaces through resistance, resilience, and renewal. Kimura and Young demonstrate the enduring relevance of Hawaiian intelligence in language and medicine, respectively. Krug argues for the grounding of education in Hawaiian values and epistemology through mo‘olelo. Beamer and Tong provide a provocative reinterpretation of the intent of the Māhele. Kauanui works to establish bridges of understanding across political discourses and lived realities. And finally, Murphy’s personal narrative as a deep-sea voyager offers a new frame with which to revisit Thompson’s piece on wayfinding.

The significance of intergenerational knowledge creation and exchange forms a second compelling theme. Crafted from a speech that Jon and Jamaica Osorio delivered at the recent World Indigenous Peoples Conference on Education (WIPCE) in Honolulu, their essay provides a lens to assess gains Hawaiians have made in recent decades and the mountains left to climb—particularly regarding global economies and social inequality. Kame‘eleihiwa and Lipe share their perspectives on what it takes to transform the University of Hawai‘i into a “Hawaiian place of learning.” Occupying different roles within the institution, their essays offer perspectives of deep persistence, ho‘omau, and a wonderful example of how leadership values and kuleana pass from mother to daughter in seeking greater heights for our Lāhui.

A third major theme focuses on journeys in “leading forward.” Crabbe and Fox’s vision of a new future for Hawaiians is timely and likely to stimulate debate within (and beyond) our community. Kaulukukui’s critical examination of Hawaiian leadership reflects his intellect and humor, which are trademarks of his own

leadership style. And lastly, Benham’s articulation of the promise and kuleana of Hawai‘inuiākea offers insight and hope that are at once transformational and far-reaching.

Humbly, as coeditors who have guided *Hūlili* with our combined na‘au and ‘ike from Pūpūkea, Kailua, and Honolulu, we take deep pride in the accomplishments documented by our community of authors, readers, and supporters. Their scholarship has amplified Hawaiian perspectives in research and practice. However, the work that began in 2004 is far from over. Many more voices need to be included in this rich exchange of knowledge and experience in order for our community to achieve the level of well-being that we all desire. E lawe i ke a‘o a mālama, a e ‘oi mau ka na‘auao. It is now our kuleana to take this knowledge and apply it so that it multiplies even further.

Pipi holo ka‘ao.

Shawn Mālia Kana‘iaupuni (‘83)

RaeDeen M. Keahiolalo-Karasuda (‘81)

Brandon Clint Ledward