

FROM THE EDITOR

Welina mai kākou!

It is with great humility and pride that I take pen in hand to submit the newest issue of *Hūlili* to you. Even in this day and age of sophisticated technology and rapid pace, one of the most amazing and inspiring things about being human is the power of the spirit and the depth of connections that it brings, binding us to each other, to animate and inanimate life forms, to the past of our ancestors, and yet so vigorously to the future. From these connections come our values, and this fourth volume of *Hūlili* speaks strongly about Hawaiian values. The writings carry clear messages about *kuleana* (responsibility), *'imi na'auao* (seeking knowledge), and the importance of *'ōlelo* (language) and *'ohana* (family).

Our contributors voice the tremendous *kuleana* to revitalize the knowledge of our ancestors, using it to create a vision for our future as conveyed in the powerful *mo'olelo* (story) about the rebirth of voyaging in Hawai'i, about the undeniable responsibility to care for our *kūpuna* (elders), our *iwi* (bones), our *wahi pana* (sacred places), and about building the strength of our communities through the power of culture-based education. Through the pedagogy of aloha and combined ancient and modern knowledge systems, we unleash the critical contributions that our *'ōpio* (youth) will in turn offer their communities and our world.

The writings share the value of *'imi na'auao* in the importance of theorizing and the enduring nature of some key tenets of indigenous theory: it is holistic, it is about place, experience, and time/genealogy. *'Imi na'auao* is about respecting the knowledge and research that informs innovation and future research. The KEEP research summary shares a legacy of work to identify successful, culturally congruent methods for teaching literacy to Native Hawaiian children. And, provocatively embedded in native values of *'imi na'auao* is the need to “tap into data that penetrate below the surface of rigor as defined by Western epistemology.”

That we value *'ohana* shines through in all the writings; from intergenerational transmission of our cultural beliefs and practices on one hand, to the substantial diversity of our families and people and the tensions that can form in our collective and individual identity processes on the other. We also can see and feel the importance of *'ōlelo* Hawai'i and the resilience of our families in bringing it back to life (“*pū'ā i ka 'ōlelo, ola ka 'ohana*”), by nurturing our *keiki* (children) to understand and carry the *kuleana* for it, “*e 'ōlelo Hawai'i ma nā wahi a pau i nā manawa a pau.*” *Ha'ina mai ka puana* (the words have been spoken). *I mua!*

Shawn Malia Kana'iaupuni
Editor