

## FROM THE EDITOR

I recently came across a book about the neuroplasticity of the brain. The author describes how even the most challenging neurological problems can be improved upon or entirely reversed by (re)training our thought patterns. I learned that our brains are malleable and are made up of more than a hundred billion cells mapped across multiple thought networks. Around the same time I started reading about the nature of the brain, I was introduced to the concept of *makawalu*, literally “eight eyes.” In its basic form, *makawalu* encapsulates the ability to understand something from many perspectives. Although I didn’t have a reference point for understanding neuroplasticity, I did relate the concept of *makawalu* to my *kūpuna*’s teachings, which centered on looking beyond the surface to experience deep or hidden meaning.

This volume of *Hūlili* offers an range of knowledge that will generate new thought networks—both in the individual reader and in our collective *lāhui*—and encourages us to look at the familiar with a different pair of eyes. In line with our tradition of honoring *kūpuna*, Aunty Puanani Burgess offers us the gift of “Building the Beloved Community.” Having facilitated more than 1,200 workshops on conflict transformation worldwide, Aunty Pua has summarized her practice in writing, leaving a legacy that is both original and revolutionary.

Ledward reminds us that “*āina* is as much a theater for learning as it is a repository of life.” This invited essay speaks directly to our current moment in time, where it is critical to embrace the tradition of *āina*-based learning as a way to ensure sustainability for the future. Perreira outlines a contemporary method to analyze cultural content, style, and makeup in literary pieces. The content is compelling, and equally impressive is that the article is written in our native tongue. Producing this knowledge in *‘ōlelo Hawai‘i* is both a political act and a generous offering. Nakatsuka provides insights into the needs, experiences, and well-being of our *kūpuna* who live on the US continent, a group that has received very little attention in the research base.

Reyes makes the point that education continues to be a critical site of struggle and resistance, and is key to a thriving *lāhui*. Her research demonstrates that indigenous critical pedagogy and epistemologies frame our connections between education and sovereignty for *ka lāhui Hawai‘i*. Using the Welsh language as a point of comparison, Cheetham advocates the need for Hawaiian children to have greater access to Hawaiian-language children’s books. His recommendation to publish more Hawaiian literature in translation is likely to generate healthy discussion and debate.

Greer analyzes how Native Hawaiian bodies—even those dead and buried—occupy contested terrain in an ongoing struggle to resist erasure. By analyzing *Hall v. DLNR*, the author provides a compelling look at the way that law and Christianity continue to intersect in the colonization of Native Hawaiians.

Kana'iaupuni drives home a point that can no longer be denied: meaningful education for our haumāna comes by way of creating and maintaining culturally rich learning environments. Through an analysis of student perceptions in genetics and ecology, Richards anchors what Kana'iaupuni establishes in her work—namely, that Native Hawaiian students engage and learn more effectively when culture is embedded into school curricula.

Finally, Patterson, warden of the Women's Community Correctional Center on O'ahu, details the implementation of pu'uhonua to create a place of healing and transformation for Native Hawaiian and other incarcerated women. Framed in a community-building approach and informed by the Trauma-Informed Care Initiative, Patterson makes a compelling case for moving from retribution to restoration.

It has been such a pleasure to serve on the *Hūlili* team, first as associate editor for the last two volumes, and now as editor for Volume 9. The vision for this journal has evolved into, among many other positive things, a gift to our communities. I especially appreciate my teammates, Dr. Brandon Ledward, Debra Tang, and Matthew Corry, for all the talents they have brought to making this a successful journal. I can say with utmost sincerity that *Hūlili* has been one of my most rewarding projects yet. As we look toward the tenth anniversary of the journal, I am confident that the vision for and growth of the work that comes through this series will carry on.

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*Editor*