

Editors' Note

Sharon Māhealani Rowe and James D. Sellmann

The year of the global pandemic, 2020, was challenging for everyone. Living in quarantine for months at a time, working remotely or being laid-off proved to be more stressful than expected. Despite the difficulties, scholars continued to engage in research, writing and publication. The contributors to *Pacific Asia Inquiry* volume 11 are commended for their diligence, and their ability to continue to do research, write, submit their papers, and edit them in a timely manner. The anonymous referees must also be acknowledged for their due diligence by returning edited manuscripts and their insightful comments so that the scholarly peer-review process could be completed in a timely manner. The Editorial Board and especially Leiana Naholowa'a, the layout and design editor, continue to provide valuable insights and efforts to improve the journal. The Co-Editors are extremely grateful to everyone for their assistance in releasing this issue.

The manuscripts in this volume represent fine examples of historical, socio-cultural, environmental (climate change), and philosophical research.

With this issue the journal is initiating a new approach of accepting translations of recently published Pacific scholarship in languages other than English. In this regard, the prolific Spanish historian, Alexandre Coello de la Rosa, carefully analyzes the "Jesuit presence in the Mariana Islands: A historiographic overview (1668-1769)."

In "Agroforestry in the Climate of the Marshall Islands (Green Dashboard): An Interactive Website," by Harley Ichiro Manner, Kathleen S. Friday, Maria Haws, and Lajikit Rufus, you are introduced to the impact of climate change and food security issues in the Marshalls.

A sociological, cultural, and culinary analysis of indigenous Guåhan (Guam) practices are carefully analyzed and linked to traditional values in "Recollections of *Fadang* and *Fanihi*: The Taste and Smell of CHamoru Bygone Foods and the Challenge of Endangered Island Species" by Else Demeulenaere, Donald H. Rubinstein, Sveta Yamin-Pasternak, Amy Lauren Lovecraft and Stefanie M. Ickert-Bond.

In "Using Local Early Action Planning (LEAP) to inform Climate Change Vulnerability Assessments - Guam 2019," by: Romina King, Marcel Higgs III, Kaylyn Bautista, Edward Leon-Guerrero, we are introduced to the results of important grant research at the University of Guam.

Dirk H.R. Spennemann's article, "The Devils of Oki-shima: A Note on a Group of Presumed Micronesian Castaways in Japan," provides early evidence of culture contact between Japan and other Pacific Islanders.

The Co-Editors had hoped to garner papers discussing indigenous Pacific approaches to philosophy. In the end we humbly offer our own peer-reviewed manuscripts.

Sharon Māhealani Rowe offers personnel insights for a Hawaiian epistemology based on her decades-long study of the art of hula in "Where our feet fall: A hula journey into knowledge."

In "Correlative thinking in Pacific Island (Micronesian) cultural philosophies," James D. Sellmann explicates one of the dominant forms of islander reasoning.

We also issued a call for scholars and cultural experts to provide 200-word statements conserving insights about philosophical wisdom in the Pacific. Statements were submitted by N. Kau'i Baumhofer Merritt, Carl Becker, Andrew Soh, Debra T. Cabrera, Nawa'a Napoleon, William Jeffery, Mary Therese Flores Cruz, Tarisi Vunidilo, Sutej Hugu, and they are inserted between the articles, accompanied by images submitted by those authors. Our effort here was first and foremost to bring the unique philosophical ideas of Pacific Island cultures more deeply into the academy, to learn from and dialogue with them. We invited contributors to participate in producing pieces under the working title, "Perspectives on Pacific Island Wisdoms." The title envisioned a wide diversity of styles and perspectives—something like a photo album of family resemblances evoking the meanings, values and practices that bring forward the wisdom within Pacific Island experiences and knowledge. Those who contributed responded to the following questions, in less than 100 words:

What does Pacific Islander/Oceanic wisdoms mean to you?

How/why do you bring Pacific Islander/Oceanic wisdoms into your scholarship, your teaching, or your research?

A secondary goal of this project was to experiment with a more collaborative style of scholarship, welcoming a range of disciplinary content and expressive styles. Here we draw upon Michelle le Doeuff's concept of "open philosophy," which recognizes the non-totalizing and open-endedness of the knowledge project and encourages us to see scholarship as contributory, multi-disciplinary, "plural work." Her approach extols a kind of intellectual humility that knows:

'I do not do everything on my own', that I am a tributary to a collective discourse and knowledge, which [has] done more towards producing me than I shall contribute in continuing to produce them; and . . . with a recognition of the necessarily incomplete character of all theorization (p. 127).*

We want to continue drawing Pacific Islander ideas and wisdoms into the academy because we believe, as do several of the contributors, that now is a time to recognize the unique tributary that comes from these places, and to acknowledge that the values, experiences, and knowledge of Pacific Island peoples have something to say for our time.

While each Pacific cultural group expresses uniquely what wisdom is, a singular theme of connection and interconnectedness comes through the voices of all who submitted to this project. This connection is referenced to family and ancestors (Merritt, Napoleon, Vundilo), to community (Becker, Cruz, Cabrera), and to our relationship and interdependency with others, including non-human others in the wider, natural world (Soh, Hugu).

A secondary theme, which follows from the first one, is that of sustainability and a need to sustain connections to custom, culture, language, and ancestral knowledge, as well as to practices that can continue to bring vitality and sustenance to human and environmental well-being. Here harmony, humility, and aloha express values capable of sustaining these important connections and building upon a recognition of common human needs and the value in diversity.

Finally, we recognize the cautionary note expressed by Jeffery that "Pacific Island / Oceanic wisdom is a bit of a misnomer." His correction that "Islands cannot have wisdom, but Islanders can," that we should rather recognize and speak of "Indigenous Islanders' wisdom," reflects the lived experience over time of people who can and have lived sustainably, within the limits of their environments.

This links to Cruz's cautionary tone that "[i]n the endeavor to promote Pacific island wisdom, it is imperative that we do not see this as a mere tool of research but for its inherent value in preserving, sustaining, and building our peoples and communities."

Our goal is to include articles that address these needs and honor the achievements of Pacific Island cultures, allowing them to contribute to and inform more broadly our understanding of ourselves and our common world.

*M. le Doeuff (1989). *The Philosophical Imaginary*. (Colin Gordon translator). Stanford, CA: Stanford University Press.