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Pepperdine University
Graduate School of Education and Psychology

E KŪLIA I KA NU‘U: STRIVING FOR EXCELLENCE:
SUCCESSFUL STRATEGIES OF LEADERS IN HAWAII

A dissertation submitted in partial satisfaction
of the requirements for the degree of
Doctor of Education in Organizational Leadership

by

Tatiana Santiago

November, 2022

Gabriella Miramontes, Ed.D. – Dissertation Chairperson

This dissertation, written by

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DEDICATION

I dedicate this to Ke Akua (God), my Heavenly Father, Creator, and Lord. You are my source of wisdom and strength. With you, all things are possible. This work is dedicated to my kupuna (grandparents), Louis Kapuhelani Santiago, Annette Keala Kalama Santiago, and Irene Ikaika Kuloloia who have inspired and settled me on this journey, your presence has been felt, known, and seen. This work is dedicated to my parents, Walter Kaluhiokalani Santiago and Heidi Kehaulani Santiago who have been a constant support and encouragement when challenges were insurmountable. You have loved me unconditionally and for this I'm truly grateful.

ACKNOWLEDGEMENTS

Words cannot express my gratitude to all my professors, classmates, and scholars who I have had the privilege to learn from and grow with. Thank you to my committee, who has provided me with professional expertise and experience to achieve my dreams. I'm grateful to my classmates and cohort members for their encouraging messages, study sessions, and moral support. This work would not have been possible without the guidance and mentorship from Manulani Aluli Meyer, who inspired me on this journey and embodied aloha (love) through her words, actions, and spirit.

Lastly, my utmost appreciation goes to my family, friends, parents, and grandparents. Their belief in me has kept my spirit motivated and has given me the strength to finish strong. To all those who are leading, teaching, coaching, and influencing the lives of others, thank you for the putting in the work to serve and support with aloha (love).

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ABSTRACT

Hawai'i leaders are engaging in leadership practices to preserve and pass on their culture and knowledge to future generations. However, due to colonization, capitalism, and hegemonic forces present in Hawai'i this has resulted in challenges faced by leaders such as resistance, competition, and bureaucracy. Hawai'i leaders have been involved in legal controversies to protect the sacred places, people, and resources that connect them to ancestors, culture, and identity. Indigenous and Native Hawaiian epistemology have been missing within academia. The purpose of this study is to expand the growing body of knowledge within Hawai'i leadership. This qualitative research study will explore the successful strategies Hawai'i leadership employ within their organization. A phenomenological approach was used to understand the lived experiences of leaders in Hawai'i. Qualitative data was collected and analyzed using semi-structured interviews. Leaders were asked to identify the successful strategies, characteristics, and challenges in their practice. Leaders were also asked to describe the definition of success and how it is measured and tracked in their organization. Furthermore, advice was provided to future leaders of Hawai'i. As a result of this study, findings were discovered to build upon indigenous scholarship and leadership practice within Hawai'i. The major findings include the importance of collectivism instead of individualism and the ability to grow and transform into successful leaders. Success was defined as elevating others, the ability to execute goals, and happiness which were tracked through mo'olelo, metrics, and growth. A deep sense of aloha and pono serves as the foundation for developing into an effective leader and reaching the highest potential. E kūlia i ka nu'u, strive for the highest summit.

Keywords: Hawaiian leadership; servant leadership, values-based leadership, aloha aina, kapu aloha, indigenous leadership; native Hawaiian leaders

Chapter 1: Introduction

Background

A wave of activism is breaking over the islands of Hawai'i where *Kanaka Maoli* (Native Hawaiians) are educating themselves on current issues impacting their culture and community (Osorio, 2021). To protect sacred places and people of Hawai'i, Kanaka Maoli are not only recognizing systemic issues but are standing against them (Case, 2019). Tensions have persisted in these islands for decades, amid times of empowerment. Desecration of land and people to gain a profit disenfranchises Native Hawaiians. Capitalism and colonization are root causes of the overthrow which nearly destroyed the native language and culture (Trask, 1999). This doctoral study investigated strategies of Kanaka Maoli leaders engaging in *kapu aloha* (non-violent activist) practices by exploring the cultural, historical, and legal aspects of Hawai'i.

Historically in Hawai'i, protectors have been protesting to oppose development amongst sacred places across the islands (Goodyear-Ka'opua, 2017). An underlying factor on whether decisions are made to benefit the state or people of Hawai'i include how the public gains from commercial and tourist industries. Corruption within political arenas comes at the expense of Kanaka Maoli losing their land or being stripped of their livelihood (Fujikane, 2015). Native Hawaiians are treated as commodities to be used in areas like tourism, science, or renewable energy where they face opposition to their cultural practices and beliefs (Trask, 1999). Unfortunately, the people of Hawai'i must continue to advocate for their rights as Kanaka Maoli and bring to light the wrongdoings of state entities and officials who support projects that are not benefiting the indigenous people.

Native Hawaiians believe in taking care of the land which results in taking care of the people (Gupta, 2014). According to Kame'eleiwhiwa (1992), the desire not to conquer an elder

or female sibling is rooted in Kanaka Maoli's ancestral connection to the land. This belief requires determination and collaborative efforts to steward the land and cultivate her properly with good intentions (Fa'agau, 2021). Hawaiians engage in kapu aloha, for the ancestors and 'āina all while perpetuating righteousness for the advancement of the *lāhui* (collective group) and the preservation of the sacred places in Hawai'i. This next section will explore the cultural components of Kanaka Maoli.

Culture of Hawai'i

When viewing Hawai'i from the lens of mainstream media, colonized textbooks, or as visitors exploring tourist attractions, there is a misrepresentation of culture. As a matter of fact, these areas present the commodified version of Hawai'i silencing the intellectual narratives of the spiritual and cultural connections Kanaka Maoli have to place. In order to begin this study, a clear definition of Kanaka Maoli is warranted. The term *Kanaka Maoli* was used to describe a Native Hawaiian. The literal meaning of this term is *kanaka* (people) and *maoli* (native). Both of these terms were used to identify the individuals who are the original inhabitants of the Hawai'i before Captain Cook discovered the islands, regardless of proving Native Hawaiian blood quantum (Sproat, 2011).

In Hawaiian culture, taking care of the land is part of everyday life. Essentially, this is the foundation connecting Hawaiians to places and people. Kanaka Maoli view themselves as stewards of land and not owners (Aikau & Camvel, 2016). Therefore, their relationship is rooted in respect and humility. For example, Hawaiians engage in *kapu aloha* (non-violent activism) by following strict protocol involving *pule* (prayer), *oli* (chant), and *mele* (song) to prepare themselves for the *kuleana* (responsibility) ahead. This allows them to spiritually connect with

Ke Akua (God), *nā akua* (gods), and *kupuna* (ancestors). They believe that the land is an ancestor and part of their *mo'okū'auhau* (genealogy; Oliveria, 2009).

Understanding the *Kumulipo* (creation chant of Hawaiians) is the genesis and source of life. The beginning of cultural lineage and divine relations to *ao* (light) and *pō* (night) rests in this *oli*. Kanaka Maoli are part of a creation story that begins with Earth Mother and Sky Father who birthed a child named Hāloa (son of Wākea). The physical form of Wākea takes shape in the physical form of a kalo plant known as a staple of Hawaiian culture (Kame'eleiwiwa, 1992). Hāloa is a close relative but also substantive food source for Native Hawaiians. Consequently, Kanaka Maoli engage in the taking care of the land as a significant responsibility connected to their identity and how they connect to one another (Aikau & Camvel, 2016).

Aloha 'āina involves protecting Earth Mother and ensuring she is taken care of just as individuals take care of their own family members (Bacchilega, 2001). In the 1970's, aloha 'āina was seen as a movement to restore the connection amongst Kanaka Maoli and the land (Gupta, 2014). According to Gupta (2014), an emergence of sustainability and conservation efforts used political means and practices. Aloha 'āina is key to culture because it is viewed as a practice to restore the connection to land and natural resources.

Another cultural component of Kanaka Maoli includes the use of storytelling and oral traditions to pass on the knowledge and history of their people (Arista, 2018). Ancestors' stories are shared through cultural practices such as dance, chant, and song (Lum, 2017). A collective memory of legends and stories of places are created through these ancient art forms and oral traditions (Lopes, 2014). Storytelling and testimonies of the past encourage the next generation to learn Hawai'i's history and share the cultural practices they have been taught (Franklin &

Lyons, 2004). Kanaka Maoli face many challenges due to the illegal overthrow and occupation by American colonizers which is explored in the historical section of this research (Trask, 1999). Narratives and historical documents bring to light the struggles Hawaiians faced including militarization, privatization, loss of language and culture. According to Trask, the children of Hawai'i are searching for the history of Native people that have been depleted and each generation adds to the historical recovery (Franklin & Lyons, 2004). This can be seen through the revitalization and restoration of Hawaiian art forms that connect Kanaka Maoli back to their culture and history. Native Hawaiians perpetuate their culture and stand against these struggles through kapu aloha practices.

According to Kanaka Maoli scholar Noelani Goodyear-Ka'ōpua (2017), *kapu aloha* is non-violent engagement requiring discipline and empathy even with those who disagree. In the Protect Mauna Kea, case there is utmost respect and compassion for those who ascend on the mountain. The protectors understand what has brought the opponent to the confrontation in the first place. The Mauna Kea case regarding development of another telescope atop Native Hawaiians sacred summit was elaborated upon later in this chapter.

Pua Case, a *kū kia 'i* (protector) and movement leader of Mauna Kea, explained how kapu aloha philosophy is rooted in the wisdom of the elders where they carry themselves with the utmost respect and love for the land and people including those who are opposed (Maly & Maly, 2005). Kapu aloha puts everything into perspective spiritually, culturally, and emotionally as protectors engage in peaceful activism.

History of Hawai'i

A Hawaiian proverb that states, “I ka wā ma mua, I ka wā ma hope.” which means, “To understand the future, look into the past.” As mentioned earlier, the people of Hawai'i had a

history originating from the Kumulipo which tells of how the islands were created. Kanaka Maoli origins start with this ideology of connection to land. Hawaiians are part of a genealogy through the birth of Hāloa and are represented through the *kalo* (taro) plant. Since this story was told, there is a spiritual connection and responsibility to protect the land as one would protect their own *‘ohana* (family).

In 1778, Captain Cook discovered Hawai’i, which began an imperial and capitalist society where the discovery of paradise was seen as a revenue generator through world-wide trade which yielded a substantial profit for *haole* (foreigners). The presence of explorers and traders brought unsustainable resource exploitation and disease (Igler, 2013). When Captain Cook arrived in Hawai’i, the Native Hawaiian population drastically declined by 360,000 individuals (Okihiro, 2008).

In 1820, Christian missions visited Hawai’i and started to colonize and convert the Kanaka Maoli to their doctrine (Smith, 2019). At that time, missionaries took advantage of the overthrown *‘Ai kapu system* (eat under taboo) by creating a literate Christian population (Arista, 2018). Through the relationships they developed with the Hawaiian monarchy, the missionaries were able to contribute to diplomatic affairs and help establish a written constitution, based on Christian values. Consequently, they were infiltrating the monarchy with their belief system (Banner, 2007). An alliance was formed with the missionaries and the monarchy who held power in Hawai’i.

In 1848, there was a divide in the islands called the *māhele* (division) which followed Christian conversions. This decision transformed the understanding of Hawaiian values of land which includes a connection with Kanaka Maoli and the *‘aina* (land) to privatization and ownership (Trask, 1999). Now the idea was instilled that land could be owned and sold, whereas,

Kanaka Maoli believed land was a relative and responsibility. In came a new business of growing sugar in the islands. American businessmen established a wealthy class in Hawai'i which resulted in Kanaka Maoli losing their land and being forced into a lower-class society (Smith, 2019).

Plantation owners, missionaries, and foreign businessmen started to take over the lands in Hawai'i through private ownership. In 1875, American missionaries influenced King Kālākaua to obtain a treaty with America allowing access to goods within the U.S. market (Daws, 1968). The Hawaiian monarchy who reigned at the time realized how Kanaka Maoli were being used by these foreigners and they tried to restrict haole influence by revitalizing the culture and claiming power through the new constitution. The American businessmen became angry and created a secret society called the Hawaiian League. From this group, a Bayonet Constitution was created. However, they didn't seem to have much traction in persuading the monarchy to adopt their doctrine and law (Smith, 2019).

In January 1893, Queen Lili'uokalani attempted to implement a new constitution. This was a cue to the Committee of Safety and group of haole businessmen, who wanted to control Hawai'i that the queen was not going to give up her kingdom. In their greed, this committee colluded to take over the Hawaiian Kingdom with aid from American troops and ministers (Trask, 1999). Queen Lili'uokalani did everything in her power to prevent the foreigners from committing this crime but she was held at gunpoint and did not want to see any bloodshed against her people. She appealed to President Grover Cleveland. However, all he did was lower the U.S. flag. The queen was imprisoned for standing up for her people. In July 1894 foreign businessmen led by Sanford B. Dole declared a Republic of Hawai'i. Then in July 1898, Hawai'i was occupied by the United States under President William McKinley (Hopkins, 2018).

A historical context is key to understanding the legal aspect and cases of activism in Hawai'i. Many of the issues are due to the U.S. colonizers who illegally overthrew the Hawaiian Monarchy and annexed Hawai'i to the U.S. which unfortunately resulted in a loss of Kanaka Maoli land and culture. To this day, Hawaiians arise to protect their 'āina (land) and the relationship they have through ancestral, spiritual, and cultural connection. This historical context provides an avenue to address the legal context of Hawai'i and the role it has in analyzing cases of activism.

Legal Context of Hawai'i

Land in pre-colonial times was controlled by the monarchy beginning with Kamehameha I. He reigned over all the land including all the islands and founded the Kingdom of Hawai'i. The king viewed the land not as his own private property, but as a steward or head manager where the land was for the chiefs and commoners (Sproat, 2015). An ancient Hawaiian principle known as stewardship connects to sovereign *mō'ī* (king) who refrained from exuding personal control of land but instead served as a trustee who channeled dominion amongst the people (Crowell, 2020).

During post-colonial times around 1950, a Hawaiian Constitution was created which housed the public trust doctrine (Ede, 2002). In Article XI, it states that all natural resources of Hawai'i are to be used for the benefit of those individuals held in trust by the State (Crowell, 2020). Natural resources include elements such as the land, water, and air. The idea is to encourage the utilization of these natural elements to create a sustainable and energy conserving future in Hawai'i (Hawai'i Constitution, 2021).

The underlying principles of the public land trust is to supersede any private interest and hold a high scrutiny in cases where private commercial use is requested for future projects in

Hawai'i (Kaua'i Springs, 2014). Historically, the judicial system has employed the public trust providing access to water in Hawai'i which is key to survival of Kanaka Maoli (Crowell, 2020). Even though this legislative process existed, the privatization and parceling of land by the foreigners made it harder for Kanaka Maoli to access and utilize these resources especially since they were used for commercial purposes. The shift by policy makers and decision makers sought money generation instead of land management. Article XI of the Hawai'i Constitution can be used to hold the State accountable to steward the land they claim to have dominion over. Another legislative document is Hawaii Bill. No. 1783 (2020) enacted by the State of Hawai'i related to historic preservation of *iwi kupuna* (ancestral bones) and *wahi kupuna* (ancestral places). Kanaka Maoli consider the remains of their ancestors to contain the mana (power) of their *'uhane* (spirit). A value of Native Hawaiian history and culture is to pride themselves in taking care of these remains. Thus, Hawaii Bill No. 1783 was enacted to protect burial sites and historical property. However, there have been instances where landowners and developers fail to apply for the required permits of grading and construction- related to the work. Therefore, they bypass the preservation process and disturb or destroy the *iwi kupuna* (ancestral bones) that have been there for decades and rest there as a sacred place which should not be disturbed.

This law is significant because before development occurs on historic lands in Hawai'i there needs to be a review board who ensures there is no *iwi kupuna* present. Kanaka Maoli believe there is mana within these *iwi kupuna* and they should not be preserved in order to keep the sacredness and spiritual essence within the *iwi* and surrounding *wahi pana* (legendary place) (Kame'eleiwihiwa, 1992).

The last legislative bill to discuss is related to resource management and preservation involving water resources. The Water Law of Hawai'i designates riparian right ownership to

access water while the water runs next to the owner's property (Castle & Murakami, 1991).

Within this Water Law is a section known as the Prior Appropriation Doctrine which eliminates water allocation to properties where water use is no longer needed. However, this has not been the case with sugar and pineapple plantations within Hawai'i. These businesses continue to receive a surplus of water even though they discontinued services, and some even cease to exist. To ensure this doesn't occur and water allotment is used to benefit the people of Hawai'i, this legal component is addressed. The study described how the legal context impacted cases of activism by Kanaka Maoli leaders in Hawai'i.

Cases of Activism in Hawai'i

Native Hawaiian leaders have been engaging in activist work as a way of life and kuleana (responsibility) to protect their sacred lands and people. There are three cases in particular that show the concept of kapu aloha (non-violent activism) in Hawai'i. Some of them are the Protect Kaho'olawe Movement, Protect Mauna a Wākea, and Protect Water Rights of Hawai'i. In this section, the issues of each case were presented and explored to expose the tensions that exist. These cases introduced the concept of kapu aloha and why it was important to understand for future research in the field.

Protect Kaho'olawe 'Ohana. For Native Hawaiians, Kaho'olawe is one of the islands in the Pacific archipelago that is a sacred place of refuge. Kaho'olawe is called Kōhemalamalama o Kanaloa because it was associated with the ocean god, Kanaloa. The summit of the island is a cultural site used to teach future navigators (McGregor, 1992). This summit is significant because of its location as a traditional voyaging destination between Hawai'i and Tahiti. However, due to militarization, the American Navy decided to use Kaho'olawe as practice and

training grounds during various wars. As a result, families who live on Kaho‘olawe and take care of the island were endangered.

For decades the military fired ammunition and explosives destroying Native Hawaiian sites and resources (Inafuku, 2015). This raised public concern and Native Hawaiians gathered to protest against the desecration on Kaho‘olawe. George Helm, a young Kanaka Maoli leader and activist created Protect Kaho‘olawe Ohana (PKO) in 1976 (Osorio, 2014) along with Walter Ritte and Noa Emmett Aluli.

PKO was committed to reclaiming Kaho‘olawe through a growing movement of legal and cultural resurgence (Inafuku, 2015). In a rescue attempt to save PKO members from potential military ordinance training, Helm and his cousin Kimo Mitchell paddled to Kaho‘olawe from Maui to retrieve them but mysteriously disappeared. This turn of events motivated PKO's effort to stop the explosives in honor of the sacrifices these Native Hawaiian men have made to reclaim the island (MacKenzie et al., 2007).

Due to constant appeals and negotiations amongst the U.S. for the mistreatment of the island, the State of Hawai‘i made Kaho‘olawe a historic site and the U.S. Navy had to re-evaluate their raid on Kaho‘olawe. In 1990, President Bush halted the use of the Kaho‘olawe for military purposes (Inafuku, 2015). Senator Akaka and Daniel Inouye passed an act ceasing all military training on Kaho‘olawe and officially recognized the island as a cultural treasure. Additionally, in May 1994, the Navy gave ownership of this island to the State (McGregor, 2007). However, they did not restore the land to the condition agreed upon in the memorandum of understanding with the State of Hawai‘i. There is still a call to action to restore the island back to its original state as the island almost disappeared due to severe erosion.

Protect Mauna a Wākea. Mauna of Wākea (mountain of Wākea) begins on the highest point in Moku o Keawe (island of Keawe) which is known as the *piko* (center) and birthplace of Kanaka Maoli. This is significant because protectors of Mauna Kea view this place as a family member and place of the gods (Maly & Maly, 2005). Kanaka Maoli leaders are in opposition to development on this mountain. One of them shares that the Mauna is spiritual and will last forever. Therefore, Kanaka are not fighting for the mountain but they are honoring and celebrating the connection they have to the mountain. They believe that they are part of the mountain, and if protected they will be taken care of as well (Case, 2017).

This cultural connection to the land supports the role of sacred places to Kanaka Maoli. Pualani Kanaka‘ole Kanahele (2015) explains the summit is located in the ahupua‘a (district) of *Ka‘ohe* (the bamboo) which represents the gathering place for water. Mauna a Wākea will always have water because the *akua* (gods) are providing this source. Another Kanaka Maoli scholar adds that any development on this sacred mountain will impact the water resources and human health of the people living in Moku o Keawe (Goodyear-Ka‘ōpua, 2017).

A telescope with dimensions of 30 meters was slated to be housed on top of Mauna Kea. This has been an ongoing legal battle and controversy over its development on this sacred place to Kanaka Maoli. The University of Hawai‘i (UH) swore to take care of Mauna Kea in order to have the opportunity to construct an observatory there (Kahea: The Hawaiian Environmental Alliance, 2016). In September 2010, UH submitted a permit to the Conservation District to build the 30 meter telescope (Brown, 2016). Native Hawaiian people are opposed to this development because of the damage it would do to the *mauna* (mountain) and the *wai* (water) source for the island. Students of UH were also disappointed because the university commits to serving the Native Hawaiian population but continues to desecrate their land and culture.

On June 24, 2015 there were over 700 people who came out to stop the construction crews from starting their work on the mountain, and 12 protectors including elders were arrested (Kahea: The Hawaiian Environmental Alliance, 2016). Everyone there was in kapu aloha (non-violent activism) for their ancestors, for the mauna and for the *lāhui* (nation). Unfortunately, by 2016, there were 13 telescopes on Mauna Kea, which was also deemed as a part of the conservation district (Salazar, 2014). Meanwhile, Mauna Kea Anaina Hou, a community organization of protectors challenged the permit in court (Fa'agau, 2021). They contended that the Board of Natural Resources (BLNR) prematurely approved the CDUA (Mauna Kea Anaina Hou v. Board of Land & Natural Resources, 2015). As this legal battle continued, the protectors stood their ground amid the Hawai'i Supreme Court decision in October 2018 stating that the BLNR properly issued the telescope's CDUA (Fa'agau, 2021) even though the conservation plan was in question.

On July 10, 2019 there was a press release from Hawai'i Governor, David Ige, declaring that 30 meter telescope construction would start (Fa'agau, 2021). Hundreds of Kanaka Maoli protectors convened on Mauna Kea to stop the transportation of heavy equipment from driving to the top of the summit (Tribune Herald Staff, 2019). Police had arrested 33 elders who placed their physical bodies on the line as protectors (Fa'agau, 2021). Kia'i continued to stand below the summit of Mauna Kea on the access road to hold space while others joined from across the world to show support for protecting ancestral land and preventing further desecration. TMT development is halted and Kanaka Maoli are still holding space beside Mauna Kea. This is a victory for protectors because TMT has not been able to begin construction. Kia'i remain in kapu aloha and continue to persevere as a *lāhui*. The next case involves protecting water rights in Hawai'i.

Protect Water Rights in Hawai'i. Kanaka Maoli leaders have engaged in legal action to fight for water rights and the access to water within their district. The first case is the Waiahole Ditch on the island of O'ahu where the central issue involves reallocation of water among residents and business owners (Gopalakrishnan et al., 2005). In 1997, the Water Commission distributed water amongst Windward and Leeward parties for sugarcane and agricultural uses. However, the Waiahole district had a significantly lower amount than they requested released back into their stream. Community leaders did not agree with this allotment because the water was being diverted from a stream in their district to support sugar plantation businesses instead of farmers on the Windward side.

Another fight for water rights was on Maui Island involving the waters of Waiehu, 'Īao and Waikapū. For the last 150 years, there has been a diversion of these streams resulting in the water running dry due to overuse by sugar cane plantation industries which desecrated natural resources (Tengan, 2004). Kanaka Maoli have come together and created environmental advocacy groups to utilize existing legal support and divert flows back to their stream and communities (Sproat, 2011). In June 2004, Hui o Nā Wai 'Ehā joined forces with a litigation firm to challenge the Water Commission and restore water back to these streams of Maui. However, there has been an ongoing controversy on who has the rights to the water and whether the jurisdiction is within private ownership or the state control of surface water.

A historical case regarding the McBryde Sugar Company and the Hanapepe River on Kauai impacted distribution of water rights in Hawai'i (Gopalakrishnan et al., 2005). In the early 1900's, the idea of surplus water stated that the bulk of surface water could be used by the landowner where the streams and rivers originated (Chang, 2012). The Supreme Court of Hawai'i determined that private ownership was not allowed and the State of Hawai'i was in

charge of surface water. This was a controversial topic for Kanaka Maoli, who acknowledged that water was a part of the public trust doctrine (Crowell, 2020). When the land management system of Hawai'i was supplanted by an American model of individual land ownership (Kame'eleihiwa, 1992), the Hawaiian monarchy deemed water resources could be used for the public good (*Reppun v. Board of Power Supply*, 1982).

Kapu Aloha. Even though cases of activism in Hawai'i have taken years to resolve, Kanaka Maoli continue to be persistent in legal battles and rely on kapu aloha in order to gain the mana (power) they need to collectively resist in the struggle for justice and perpetuate righteous for *‘āina* (land) and *lāhui* (nation). Throughout these cases there have been supernatural and historical relationships amongst Native Hawaiians leading them to continue advocating for the protection of their sacred places and resources including *mauna* (mountain), *wai* (water), and *nā moku* (islands).

A Kanaka Maoli activist, Haunani Kay Trask (1999), acknowledged that arrests in the form of activism is an acceptable risk when it is done to protect the land (Franklin & Lyons, 2004). Former Native Hawaiian activists have paved the way for the next generation to view this process as a movement and a singular event. This political practice is done in a way that honors *kupuna* (ancestors) and *lāhui* (nation). However, Trask's (1999) engagement involves strategy and legal battles. She believes that Hawaiians have a collective connection no matter the level of colonial oppression, assault, and diaspora.

As practitioners delve into the significance of kapu aloha, they continue to host events teaching about the principles and foundational protocol. In April 2015, there was a convention introducing kapu aloha as a central theme for how protectors are to conduct themselves, especially in the movement to take care of sacred places and people (Meyer, 2015). Meyer

(2015) explained that kapu aloha helps to center thoughts, speech, and action without harming people. Although it has been used in Hawaiian culture for years, this was the initial unveiling of the protocol and principles into the public sector.

According to a Kanaka Maoli scholar Noelani Goodyear-Ka'ōpua (2017), *kapu aloha* is nonviolent engagement requiring discipline and empathy even with those who disagree. In the Protect Mauna Kea case, there is utmost respect and compassion for those who ascend on the mountain because the protectors understand what has brought the opponent to confrontation in the first place. The movement leader of Mauna Kea, Pua Case explains kapu aloha as a philosophy and practice that is grounded in teachings of the elders where they carry themselves with honor, respect and love for the land and those who are opposed (Maly & Maly, 2005). Kapu aloha puts everything into perspective spiritually, culturally, and historically as protectors continue to engage in peaceful activism. The following section will present the problem statement for this study.

Statement of the Problem

Kanaka Maoli leaders are engaging in leadership practices to advocate for their native rights and Hawaiian culture. Due to colonization, capitalism, and forced assimilation they have been disenfranchised within their homeland resulting in the desecration of land, people, and culture. For profit companies and state entities use Hawai'i as a place to develop high rises, engage in commercial trade, and commodity culture into a tourist attraction. However, they neglect the cultural needs of Kanaka Maoli such as the management and preservation of natural resources which are essential to survival.

As mentioned previously, Kanaka Maoli have been engaging in legal battles over controversies involving the protection of sacred places and resources that are viewed to them as

ancestral connections to their culture and identity. Some examples included movements conducted by leadership and community advocacy groups created to resist the colonial oppression and rise above the struggle to re-envision a new path forward for Kanaka Maoli.

Although the *lāhui* (nation) strives to persevere through political, cultural, and historical trauma, the reality is that many Kanaka Maoli are left without access to housing, education, and economic opportunities due to the hegemonic forces that have nearly displaced and destroyed Native Hawaiians (Trask, 1999). Colonization resulted in privatization and the loss of culture, land, and nation (Trask, 2000). After consistent turmoil and political uprising, Native Hawaiians continue taking a stand to protect their sacred places, culture, and nation of Hawai'i (Goodyear-Ka'opua, 2017). This doctoral study investigated how Kanaka Maoli integrate successful leadership strategies into their practices.

Purpose Statement

This qualitative research explored strategies from successful leaders in Hawai'i who are engaged in protective activist practices for sacred places and resources in Hawai'i. The motivation which drove this study was to document the historical narratives and collective memories of Native Hawaiians to inform community advocacy and activism groups facing similar challenges. This research focused on lived experiences of Hawai'i leaders who worked for or currently work for Native Hawaiian serving organizations and institutions that have had to navigate through systems of power and in some cases resulted in successful movements seeking transformative change.

This research was significant in sharing the stories of Kanaka Maoli who have been silenced or excluded from academia. There are many best practices and strategies to learn from this specific population that can inform native communities across the world to persevere

through opposition for their culture and land. Kanaka Maoli engaging in kapu aloha can encourage future activists and community leaders in this sovereignty movement.

Research Questions

Four research questions (RQ) were the focus of this study.

- RQ1: What unique characteristics do leaders in Hawai'i employ?
- RQ2: What challenges do leaders in Hawai'i have in their practice?
- RQ3: How do leaders in Hawai'i define, measure, and track success?
- RQ4: What advice do leaders in Hawai'i have for future leaders?

Significance of this Study

The key objective in this study was to understand the various leadership strategies Hawai'i leaders used in their practice, the challenges they faced, and advice they would give to future leaders. The characteristics Hawai'i leaders used to engage in protecting their sacred land and lāhui through successful strategies was explored. In today's society there is an increase in community leaders' groups standing up to injustice that is done in a threatening or violent way. This study could encourage leader advocacy groups to understand how non-aggressive and peaceful protests can support their cause by exploring the kapu aloha philosophy. This study was different because of the historical, cultural, and legal context of Hawai'i that have influenced Kanaka Maoli leaders.

As previously discussed, the challenges and opportunities participants encountered when engaging in activism was investigated. For example, some of the challenges they faced include the occupation of Hawai'i by colonizers, and cultural loss through desecration of sacred lands. However, through these struggles Kanaka Maoli have found ways to prevail and used their cultural connection to collectively move their lāhui forward in a positive and peaceful manner.

The cases of activism in Hawai'i showed that the kapu aloha is possible and can be a philosophy used by other indigenous groups and community leaders to protect their people and land.

This study was significant to the future generation activists who continue peaceful protests across the nation and are a part of advocacy movements. The best practices and strategies learned can provide them with a framework on how to navigate through similar situations while actively protesting. Kanaka Maoli experiences are key in providing recommendations and opportunities of resistance through the challenges they face. Ultimately, it's important to introduce these stories and narratives into the body of literature within academia. Kapu aloha and Kanaka Maoli's lived experiences can be used as a point of reference for future leaders. The unveiling of their stories also serve as a form of resistance. The purpose of this study was to understand the foundational principles of leadership in Hawai'i for the Native Hawaiian community rooted in the kapu aloha philosophy.

Assumptions and Limitations

The assumptions involved participants from a Native Hawaiian culture having passed down knowledge by preserving oral histories through testimonies of events and storytelling. In this study, the assumption was that Kanaka Maoli shared their experiences of kapu aloha through an informal approach. This involved the telling of stories for particular events or times in history. As assumption from the research was that each participant provided honest answers and felt comfortable sharing their stories because the information was anonymous and confidential.

The researcher has a personal connection topic as she is Hawaiian. However, in the attempt to fully understand these concepts as it related to Kanaka Maoli leadership and engaging in kapu aloha, the researcher addressed the positionality in the beginning of the study to ensure objectivity throughout the data collection process by presenting any personal biases.

The limitations of this study involved conducting interviews while navigating a pandemic. This limited who was available for the study and it was difficult to access participants during this time. The researcher provided multiple options for data collection including in-person and online platforms. The target population for this study were Kanaka Maoli leaders engaged in kapu aloha efforts. This excluded participants who were part of leadership advocacy groups but were not considered Kanaka Maoli or did not practice the kapu aloha philosophy. There were issues with the sample and selection as this study targeted a specific group focused on Kanaka Maoli leadership advocacy. These limitations were important to keep in mind while this study was designed.

Definition of Terms

- *'Ai Kapu*: The traditional system of Hawaiian life and the regulatory laws and values Hawaiians had with each other, the land, and the gods (Arista, 2018).
- *Aloha 'Āina*: A love and respect for the land through restoration and a reciprocal relationship between Kanaka Maoli and place. A political emergence of conservation-oriented land stewardship and conservative practices (Gupta, 2014).
- *Capitalism*: The ideology of economic motives tied to colonial relations by incorporating settler colonialism or the appropriation of land to its main purpose of money accumulation (Comack, 2018).
- *Colonization*: The attempt to erase indigenous people, communities, plants and other relationships from homelands and waterways (Corntassel, 2012).
- *Leadership*: The ability of an individual to positively or negatively influence another that results in action or change. Leadership is the ability to influence and inspire a community to achieve a common goal or intended outcome (Northouse, 2016).

- *Indigenous Leadership*: People who live and work in distressed communities to bring about positive change (Martinez, 2012).
- *Kanaka*: A human being, man, person, individual, mankind, or population (Pukui & Elbert, 1986).
- *Kanaka Maoli*: A Native Hawaiian also known as Kanaka ‘Oiwi, Hawaiian, native person who can connect their ancestry to the original inhabitants before Captain Cook arrived in 1778, regardless of blood quantum (Sproat, 2011).
- *Kapu Aloha*: A philosophy grounded in teachings of kupuna (elders) where Kanaka carry themselves with the highest level of respect and honor for the land and people including those who are opposed (Maly & Maly, 2005).
- *Māhele*: A process between 1845-1855 that replaced traditional land management systems in Hawai’i from community-based to privatization guided by an individualistic model (Kame‘eleiwhiwa, 1992).
- *Protective Activism*: A collective movement and participation in efforts to protect sacred places and land, natural resources, language, and culture from desecration. (Manuel-Sagon, 2020).

Chapter 1 Summary

The purpose of this study was to explore how to successfully engage in kapu aloha practices from a Kanaka Maoli perspective. Native Hawaiians engage in kapu aloha due to continuous desecration of sacred lands and natural resources. As seen in Hawai’i activism cases, a need to protect the spiritual relationship through ancestral connection is apparent for Kanaka Maoli. The background knowledge of the problem and significance of this study was introduced through a historical, cultural, and legal lens. The assumptions and limitations concluded in this

chapter to ensure confidentiality and personal biases were addressed before beginning the study.

The next chapter explored the literature of key concepts surrounding this issue.

Chapter 2: Literature Review

As Native Hawaiians advocate for the protection of their land and natural resources, many of them face resistance. This includes oppressive forces that have silenced the voices of native people in their homelands. The *lāhui* (community) engage in peaceful protests to protect the sacredness of their culture and *‘āina* (land). This is known as *kapu aloha* or non-violent activism (Goodyear-Ka‘ōpua, 2017). Many Kanaka Maoli leaders are actively standing in the front lines amid opposition to hegemonic control brought by colonization and capitalism (Kamahele, 2019). In order to understand Kanaka Maoli leadership practices and how to engage in *kapu aloha*, there are certain concepts that need to be explored further.

This literature review sought to investigate strategies of Kanaka Maoli leaders engaging in protective activism by analyzing the cultural, historical, and legal aspects of Hawai‘i. The goal was to provide literature on the research of Native Hawaiians and critically analyze the areas that impact *kapu aloha*. In this chapter, the researcher provided a comprehensive review of the cultural and historical background of Native Hawaiians, the legal issues surrounding their challenges, and cases of activism in Hawai‘i. The knowledge of this phenomenon could provide future generations with the stories and lived experiences of Native Hawaiians through the practice of protective activism. This first section began by describing the culture of Hawai‘i. In order to understand *kapu aloha*, the researcher incorporated *mo‘olelo* (stories) to present the concepts from an indigenous point of view that is familiar with their ways of sharing knowledge with future generations. The stories and language are significant to Native Hawaiians because this was how history was passed on, through oral traditions of expression (Lopes, 2014). Some expressive forms of Kanaka Maoli culture include *hula* (dance), *‘ōlelo* (language), *mele* (song),

oli (chant), and mo‘olelo (stories) (McDougall, 2015). These cultural components will be used throughout the literature review and will add significant value to this synthesis.

Kanaka Maoli Culture

According to Merriam-Webster’s Dictionary (n.d.-b) the definition of *culture* is customary beliefs, social forms, and material traits of a racial, religious, or social group. Another definition of culture is the sum total of ways of living built up by a group of human beings and transmitted from one generation to another; artistic and intellectual pursuits and products. According to a Native Hawaiian scholar, whose research focuses on the significance of place names as a vehicle for ancestors, nature and culture cannot be separated and culture dictates the way we see, hear, feel, touch, and perceive places (Oliveira, 2009). Oliveira’s (2009) definition stemmed from Edward Casey’s (1996) writing which stated that to be cultural or to have a culture is to inhabit a place sufficiently and intensely in order to cultivate it, be responsible for it, to respond to and attend to it caringly.

These definitions showed that culture is a lifestyle, or set of beliefs, traditions, ways of being, and knowing for a particular group of people that determine their actions and behaviors. For Native Hawaiians, culture is connected to place, and place is connected to people because of the responsibility to cultivate, care, and respect their homeland and ancestors. Culture is a way to transmit history from one generation to the next (Oliveira, 2009). This section will explore the culture of Native Hawaiians in order to understand their relationship to place and kapu aloha practices.

Kanaka Maoli culture begins with the *Kumulipo* (Hawaiian creation story) translated through a chant into origin, genesis, and source of life (Kame‘eleiwhiwa, 1992). This cosmogonic chant was first committed into memory by Hewahewa and Ahukai to honor the birth

and life of the ali‘i Kalaninui‘īamamao (Osorio, 2021). In the late 1800’s, the Kumulipo was first recorded by King Kalākaua. The Kumulipo was also recorded and translated by Lili‘uokalani, his sister and Hawai‘i’s beloved queen (Fox & McDermott, 2020). This chant also honors the history of Native Hawaiians (Lili‘uokalani, 1978) and was used by the high priest, Puou. The Kumulipo unveiled the connection and compassion between various elements of life and Kanaka Maoli’s connection to the land (Charlot, 2005).

According to Lilikala Kame‘eleiwhiwa (1992), the Kumulipo was living proof that Hawaiians had their own governance system as it documented a story of chiefs and ruling families as well as the connection between people, gods, and nature. The chant describes the Eight Seas also known as Nā Kai Ewalu and 16 Wā or sections. The first seven wā describe the Pō (night) where plants, animals, and elements are created. When Pō transitions into Ao (light), this is when gods are formed, humans created, and relationships between first siblings are established (Fox & Dermott, 2020). For Hawaiians, the two functions of the Kumulipo include a beautiful chant of the beginning of lifeforms and a pule or prayer to sanctify the ruling families (Archer, 2016).

The Kumulipo represents the truth of environmental ethics, values, and indigenous knowledge (Kanahele, 2015) in which Kanaka Maoli use to navigate the cultural protocols of interactions with their environment and provides systems in which they categorize their relations with one another (Johnson, 2000). The Kumulipo is the beginning to understanding Native Hawaiian culture because each wā tells of a significant relationship to elements of the natural and spiritual world. Therefore, connecting Kanaka Maoli to the ‘āina, gods, and natural resources are part of their ancestral lineage.

Nestled within the Kumulipo is the story of *Papahānaumoku* (Earth Mother) and *Wākea* (Sky Father) who had a daughter named Ho‘ohōkūlani. In this story, she became the lover of Wākea and gave birth to a stillborn male child named Haloanakalaukapalili (Fox & Dermott, 2020). From the burial place of this son grew a *kalo* (taro) plant which signifies the coming together of natural and spiritual elements. Ho‘ohōkūlani gave birth to another son who was given the name Hāloa after his brother. Hāloa is significant because of his relationship to *kalo*, *‘āina* (land), and the rest of the natural world (Beckwith, 2007; Malo 1997). Here lies the connection of the creation story beginning with the Kumulipo, the birth of Hāloa, and Kanaka Maoli’s relationship to *kalo*, *‘āina*, and one another.

Kalo is not only a staple for Kanaka Maoli but also a relative. The story of Hāloanakalaukapalili and Hāloa, represents cultural knowledge and inspiration for current Hawaiians who are working to re-establish relationships to the land and thus drives scholars to work to restore the *lāhui* (nation; Aikau & Camvel, 2016). Planting *kalo* and making poi breathes new life in the deep consciousness and appreciation for the natural *‘āina*. This creates the capacity to breathe-in and observe senses from the ocean, land, and sky by responding to surroundings in ways that enhance one’s knowledge of their worldview (Oliveira & Nakoa, 2014). The relationship between Kanaka Maoli and the *‘āina* begins with acknowledging the Kumulipo chant, the creation story of Papa and Wākea, and the significance of Hāloa which serves as cultural and practical guide to understanding the lifestyle and identity of Hawaiians.

I ka wā kahiko (in ancient times), the cultural practices of Native Hawaiians differed from western practices of governance, land division, and everyday life. The daily lifestyle of Kanaka Maoli took place in various *ahupua‘a* (divisions) across different *moku* (islands). An *ahupua‘a* is defined as a land, unit, or division that extends from the mountain to the ocean

(Lucas, 1995). A Kanaka Maoli scholar notes that an *ahupua‘a* is a new term used to describe how Hawaiians managed their resources (Beamer, 2014). Other scholars, such as Aikau and Camvel (2016), added that missing from these literal and current definitions are spiritual values and cultural significance of the *ahupua‘a*. Within the *ahupua‘a* lived the *maka‘āinana* or commoners who were responsible for stewarding the ‘āina including farmers, fishermen, harvesters, those who focused on making tools, included all who were essential to take care of the land.

The *ahupua‘a* was the domain of the *ali‘i* (chiefs). However, the Native Hawaiians had a hierarchy of social classes with chiefs on the top of the order, followed by commoners, and slaves, with each having its own duties and roles in society. Hawai‘i was governed by an *ahupua‘a* system controlled by the *ali‘i* class and thus viewed as a state of flux (Handy et al., 1972). The chiefs were responsible for the welfare of their people living on the *ahupua‘a* and a system of *kapu* (taboo) was created to maintain harmony and balance with nature while providing subsistence for their people.

According to scholars McCubbin and Marsella (2009), the two fundamental units of social organization for Native Hawaiians existed including the *‘ohana* (family) and *‘āina* (land). The *ahupua‘a* was an important component of Hawaiian culture because of its governance system and ability to maintain balance and *kuleana* within a community. Everyone had a role in society and contributed to stewardship of the land which sustained families. The next section will explore the concept of *mo‘okū‘auhau* (genealogy) and the connection to places and people in Kanaka Maoli culture.

Mo‘okū‘auhau or Genealogy

Native Hawaiians are inseparable from the land and have a strong familial connection to Hawai‘i. The relationship they have to the land is portrayed in through the *mo‘okū‘auhau* (genealogy), *mo‘olelo* (stories) and *ka‘ao* (legends) that were significant to preserving the history of places in Hawai‘i and used as a memory bank by Native Hawaiians who were from that particular place. To know a place name and the stories associated with that location connects to understanding the importance of the gods, wind, rain, and clouds. In order to keep these places alive Native Hawaiian would often re-tell their genealogies and stories of particular places that hold meaning to their families (Aikau & Camvel, 2016). Kanaka Maoli would have a *mo‘okū‘auhau* for specific places that would establish personal and familial ties to that particular place in Hawai‘i.

Place names connect Kanaka Maoli to their land. Just as people have a strong relationship to their ancestors, many native people have connections to places that extend across boundaries and encompasses a sacred relationship to elders and the land (Oliveira, 2009). The naming of places is significant to Native Hawaiians and so are the uses of the native names that are given by kūpuna (ancestors). For example, a famous landmark on the island of Maui, Haleakalā (House of the Sun) is known for its breathtaking views. Some argue that *‘Aheleakalā* (Snare of the Sun) is the actual name as it refers to the historical account where Māui the demigod snared the sun and broke one its rays in an effort to slow the sun so his mother’s garments would dry in a single day (Papa, 1918). Legends connect people to places and tell a story of that particular place. In traditional times, the transmission of knowledge in Hawai‘i was oral, Native Hawaiians affirmed their origins and legitimized their existence through their narratives and they relied on orature in the form of song, poetry, dance, legend, myth, and other historic accounts to record

their legacy and record their place names (Oliveria, 2009). Mo‘okū‘auhau were sacred practices and records of oral history that were preserved, memorized, debated, and composed by native historians to use as a guide for *ali‘i* (chiefs) in their care of the lands and the people (McDougall, 2015). The *ali‘i* would use the Kumulipo as a genealogical record of their connection to previous monarchy and descent to those kinship lines. For example, King David Kalākaua used the Kumulipo to reinforce his succession to the throne by emphasizing his descent from the line of Keaweikekahiali‘iokamoku. This *ali‘i* wanted to ensure their culture was revitalized and continued for future generations.

During Kalākaua’s reign, the motto he used was Ho‘oulu Lāhui or Increase the Nation, where he ushered in the first Hawaiian Renaissance by reviving the hula dance, funding the Ka Papa Kū‘auhau o nā Ali‘i, or known as the Board of Genealogy of Hawaiian Chiefs, and Hale Nauā who specialized in genealogies and histories of Hawai‘i while celebrating traditional arts of oli, mo‘olelo, and mele (McDougall, 2015). Kalākaua possessed the intelligence and ability to lead and revive Hawaiian culture and to make sure Hawai‘i was recognized as an independent nation (Kalakaua, 1990).

Lilikalā Kame‘eleiwhiwa (1992) explains family genealogy as a clear link to the spiritual realm and the universe which have emerged during the night and provide a foundational anchor connecting Hawaiians to each other and the world around them. The *kuamo‘o* (backbone) of Hawaiian culture is *mo‘okū‘auhau* where the world is perceived genealogically and relationally as an ‘Ōiwi (Native) theoretical and philosophical construct (Brown, 2016). The *mo‘o* represents the story being told through tradition and lineage. Kū means to stand up, stop, anchor oneself, while *‘auhau* represents the femur or humerus bones of a skeleton. In Hawaiian language, the succession of the bones connects ancestors to the Kumulipo as their bones are within the land

and establish their place to protect and defend Hawai'i (Wilson, 2012). The Kumulipo secures Kanaka Maoli to their God, ancestors, and family who are all part of an extended genealogy (Fox & McDermott, 2020). This next section will explore the spiritual connections related to Native Hawaiian Culture

Spiritual Connection

Kanaka Maoli believe that within their bodies lies *mana* (power). Mana refers to the energy of life that is found in all things animate and inanimate. Mana also refers to the divine or spiritual power where the *'āina* (land) has three dimensions: physical, psychological, and spiritual (Kanahele, 1986; Rezentes, 1996). Mana emanating from ecological elements or nature has the power to calm, energize, heal, and relax (Oneha, 2001). The spiritual component of Kanaka Maoli lies within but is also experienced through external means. The religion of Kanaka Maoli consisted of four major gods, Ku (god of war and chiefs), Kane (creator of man), Lono (god of agriculture), and Kanaloa (god of the ocean) and also aumakua (spiritual ancestors) who were not as powerful but considered to be the protectors of the family (Pukui et al., 1972). Kanaka Maoli were both religious and spiritual beings influenced by the mana of *'aumakua* (ancestors) and the *akua* (gods).

According to Meyer (2008), there are seven pillars of Hawaiian epistemology: spirituality and knowing (cultural context), that which feeds (physical place and knowing), the cultural nature of the senses (expanding the idea of empiricism), relationship and knowledge (self through other), utility of knowledge (ideas of wealth and usefulness), words and knowledge (causality in language and thought), and the body mind question (illusions of separation. It is within these seven pillars that the identity and culture of Native Hawaiians reside. Many of their experiences stem from knowledge brought through various senses and within different contexts.

Kanaka Maoli have a spiritual attachment to land as it contains graves and burial grounds which are considered to be sacred places where every part of the land was loved, respected, and cared for because of its connection to ancestors (Murton, 1979). Kūpuna (ancestors) were the first to give names and meaning to places in Hawai'i. Each time a place name is recited, the kūpuna is also quoted. Those things that kūpuna did not share while they were alive are embedded in place names, orature, and physical presence of land. (Oliveira, 2009)

Forms of Expression

As mentioned above in the introduction of the literature review, there are many expressive forms of culture that Hawaiians use in their everyday life to share their experiences and stories of old. These are *hula* (dance), *ōlelo* (language), *mo'olelo* (storytelling), *mele* (song), and *oli* (chant; McDougall, 2015). Oral traditions connect Kanaka Maoli to their ancestors and land (Osorio, 2021). There are many examples of this connection to culture through places and people that are important to Hawaiian history and identity. In this next section, the expressive forms of Kanaka Maoli will be explored.

Mo'olelo is both a rhetorical structure and the means by which history, story, praxis, and legal precedent is passed on and is also a succession of speech acts or texts appended to one another that have been codified and marked for preservation (Arista, 2018). In an article written by Keawe Lopes (2014) he shared that the stories told through hula *ōlapa* (dancers) are metaphors for the experiences in life that have brought Kanaka Maoli to where they are today. The lines in the dance represent stories or gods and their families that are symbolic to life and death. For this reason, the mo'olelo of kūpuna both past and present have become important resources that provide the opportunity to reconnect, revitalize, and restore the language and culture.

A renaissance of indigenous culture had begun with hula (traditional dance and music, providing a strong outward manifestation of the Kanaka Maoli people (Clark, 2003). Hula can be used as a form of resistance and liberation as seen through the ‘Ilio‘ulaokalani Coalition which is the defender and protector of their mother, the land, hovering above and watching over her inhabitants, people, and all living things (Kamahele, 2019). In this case, hula was significant in establishing a spiritual force and mana (power) in the midst of opposing state entities who were planning to restrict Native Hawaiians access to land which impacted their gathering rights for *hula olapa* (dancers) to prepare adornments. The sacred hula ‘Au‘a‘ia connected everyone to the current political struggle and to a historic ancestral moment in the distant past. Native Hawaiians used hula to protest against the new state law created by state officials prohibiting their gathering rights. They had done this by holding a twenty-four-hour demonstration at the State Capitol as an outward expression of their culture and rights.

Hula was a highly revered and selective form of religious and political praxis where dancers were guardians of Kanaka Maoli historiography, cosmogony, and genealogies, undergoing ritualized training to reproduce and transmit knowledge for high-ranking chiefs (Imada, 2012). Hula can’t be reduced to Hawaiian folk dance, but it should be understood as a vital, creative art form and a lived experience that preserves a culture’s values, continually reforming identity in and through movement (Rowe, 2008). Limiting the representation of hula as folk and national dance results in a limited representation of its sacred, spiritual, symbolic, and esthetic significance (Imada, 2004).

According to Trask (1999), the tourism industry has misused hula as a co-opted exploitation of Hawaiian culture where it becomes entertainment for profit rather than a joyful and truly Hawaiian celebration of human and divine nature. In non-tourist settings, hula often

embodies themes of justice and the perpetuation of native Hawaiian values (Desmond, 1999). Visual representations of Kanaka Maoli hula dancers demonstrate the colonization of her body representation from the traditional fuller Polynesian contours of the hula dancer to the slimmer European ideal (Keawe, 2008). The next section explored the history of colonization and how it has impacted Kanaka Maoli culture through analyzing pre-colonial and post-colonial contact which eventually led to the Hawaiian Renaissance period.

History of Colonization

In this section of the literature review, an analysis of colonization and its impact on Native Hawaiians will be explored. This section will address a pre-colonial context and how Hawai'i was prior to missionary contact and discovery of their islands by Captain Cook. Colonization and legal implications will be analyzed to determine the impacts on Kanaka Maoli. Lastly, this section will analyze postcolonial times of Hawaiian Renaissance and activist groups who are engaging in political discourse to encourage sovereignty movements. Native Hawaiians are coming together to protect their people, land, and culture that was desecrated and destroyed by colonial agendas.

First, it is important to understand what colonization is and how its meaning will be used in this review and research. Settler colonialism is a term used throughout the literature to explain the current state of Kanaka Maoli. According to Trask (2000), today, modern Hawai'i, similar to its colonial parent the United States, is a settler society. She explains that only Hawaiians are Native to Hawai'i and everyone else is a settler. As a Native Hawaiian activist and scholar, Trask challenged settler ideologies stating that everyone were considered immigrants, and brought to light how native nationalism unsettled the accustomed familiarity where *haole* (foreigners) and Asians enjoy their dominance in everyday Hawai'i. The authors of *A Nation*

Rising shared that a settler-capitalist views land as a commodity, whereas a Native Hawaiian views land as a relationship or genealogical story (Vaughn, 2015).

A Native Hawaiian scholar Noelani Goodyear-Ka'opua (2017), compared the movements of native people to settler colonial strategies as shares that one is more concerned for protecting land and people whereas the other is focused on expropriation of land and people. Indigenous futurity is a term referring to how communities gather together to envision a better life. This transforms settler control especially for those who were colonized and experienced negligence and isolation. Settler futurity is the control, eradication, and exclusion of indigenous peoples whereas indigenous futurity involves decolonizing the mind and opposing the ideas of settler futurity and epistemologies (Tuck & Gaztambide-Fernandez, 2013). Settler futurity also extends relations of power whereas indigenous futurity challenges them. This requires decolonization and resistance by Native Hawaiians against these settler colonial agendas and ideologies.

Kanaka Maoli are also not considered a minority group like others in the United States because of their claim to having their own allegiances and government. Trask (2000) would not consider Native Hawaiians to be a minority group because of their claim to self-determination. She explained that native people across the globe have an individual and collective right to humanity which when exercised, is fundamental to their well-being. Indigenous people are not considered minorities because of their right as a people to self-determination. Since native people are under the international law, they have a right to self-determination whereas minorities do not (Venne, 1998). Under the American law, Native nations are eligible for inclusion in policies of Native sovereignty (Trask, 2000). In the Ka Lāhui Master Plan, justice through federal recognition by the U.S. means Hawaiian control of their territories which are currently controlled by State and Federal governments similar to American Indian nations.

Pre-Colonial Contact and Native Hawaiian Women

There are different views of colonization in Hawai'i depending on who is writing about this phenomenon and how they are observing the events that are taking place (Clark, 2003; Kame'eleihiwa, 1992; Kaomea, 2006; Merry, 1999; Trask, 2000). In an article written by Kaomea (2006), she critically analyzed classroom discourse by challenging a dominant narrative of white men saving brown women from brown men or the imperial rescue of oppressed Hawaiian women by using genealogy to tell a counter-story. Through the inspiration of Foucault's (1977) genealogical method, the research by Kaomea (2006) focused on local knowledge and narratives that are often disqualified against claims of a unitary body of knowledge. This method of Foucauldian genealogy criticizes grand theories and totalizing discourse and instead uses a counter-narrative of rediscovering local knowledge to disrupt the dominant narrative (Foucault, 1980).

For example, Kaomea (2006) argues that it is useful to view the control of individuals by using the example of a root system that grows from several points and is filled with contradictions and internal debates of resistance from those who have been colonized. After the arrival of James Cook in 1778 there are volumes of Eurocentric historical accounts written in the English language written by male explorers, sailors, merchants, traders, and missionaries. Native Hawaiian voices have often been erased in these accounts. An example of this account is that Hawaiian women were referred to as sexual liaisons in foreigners' historical records and they rarely considered the Hawaiian women's perspective (Ralston, 1989). Silva (2004) argues that the voices of Kanaka Maoli women are always present if they are attuned to hearing them and searching for them throughout the literature.

Native Hawaiian women were the secret-keepers of knowledge and would instill *kaona* (hidden meanings) within poems, songs, and Hawaiian language newspapers especially in regards to missionary-outlawed hula, sewing of the Hawaiian national flag, signed petitions against American annexation, and memorize stories of their powerful female guardians (Silva, 2004). Hula was outlawed by Christian missionaries because after they arrived in Hawai'i they viewed hula as a primitive and provocative act which was deemed as condemnation (Keawe, 2008). When understanding the role colonization has had in Hawai'i it must be researched from both an indigenous and colonial perspective while looking for *kaona* in the cultural forms of Kanaka Maoli.

This next section explored the counter-genealogies and narratives of *mana wahine* (powerful women) and *female akua* (gods), *ali'i wāhine* (chiefly women), *'aikapu* (eating under taboo), and commoner misconceptions. These accounts will be analyzed during colonial contact in order to understand pre-colonial ways of being for Kanaka Maoli. As mentioned in the cultural section of this review the Kumuliop is a key artifact and chant that aids in understanding the genealogy of Native Hawaiians.

Some children's texts presented the goddess Hina as a tired, overburdened woman, who heads to the sky, particularly the moon; however, the Kumulipo portrays Hina as a powerful god (Kaomea, 2006). According to Kame'eleiwihiwa (1991) she shared how female Hawaiian gods have enlightened women to continue embracing and reclaiming their cultural identity. Even though some of Native Hawaiians were indoctrinated by Christianity, a practice that encourages submission to male power, the legacy of powerful female leaders continues (Kame'eleiwihiwa, 1991).

In A.D. 1375, O‘ahu was governed by a *mō‘ī wahine* or a leader named Kūkaniloko, known to be a diligent and calm Hawaiian goddess who watched over the land and established wealth amongst the Kanaka Maoli (Kame‘eleihiwa, 1999). Missionaries were concerned and confused by the esteem Native Hawaiian women enjoyed, especially women ranked as chiefs (Kaomea, 2006). Contrary to this powerful respect of Native Hawaiian women were the missionaries' observations. Before arriving in Hawai‘i, missionaries were expecting the women to be inferior and given little regard; however, the missionaries found that many of the Hawaiian women had power and acquired leadership roles over large divisions of land as queens (Lyons, 1836). A leader of the missionary group, Bingham (1981) agreed that Native Hawaiian women were respected and held a powerful authority in the eyes of their husbands. Ellis (1969) mentioned that authority in the Hawaiian government was not restricted to males but was inherited by females as well.

Scholars, Hanson (1982) and Kame‘eleihiwa (1992) shared that Kanaka Maoli women were considered close to the god because of their reproductive capabilities and are evidence of their power within the *‘aikapu* (eating taboos). The *‘aikapu* was a traditional system governing Hawaiian lifestyle and values that connected Native Hawaiians to each other, the land, and the gods (Arista, 2018). Within the *‘aikapu* system women were not allowed to eat with men and were forbidden from eating certain foods (King & Douglas, 1784). Additionally, Kame‘eleihiwa (1992) contrasts that foods prohibited to females such as pig, coconut, banana, and certain red fish were forms of male Hawaiian gods and they could get protein and carbohydrates from other sources. Some of the advantages of being a Hawaiian woman included men did all the cooking and were the ones who would be sacrificed to the gods. As a result of this tradition, women could be seen as more powerful than men.

Lastly the missionaries brought misconceptions to the ideas around commoners in Hawai'i. Based on the missionaries' obscure amount of information on Hawaiian culture and women, they perceived native women as slaves and servants who were taken advantage of by their husbands. In actuality Hawaiian women enjoyed the 'aikapu and respectfully dismissed the missionaries' plans to convert and save them (Kaomea, 2006). On many occasions Hawaiian women saw American women ironing and expressed sympathy for them (Frear, 1934). Women created mats using cloth, gathered shellfish, and had a key role in raising the children in a family. They had the freedom to do various activities such as swimming, surfing, and Hawaiian games. (Grimshaw, 1989).

Colonial Contact and Legal Implications

According to the Apology Bill in U.S Public Law 103-150, the Native Hawaiian people never directly relinquished claims to the United States of their inherent sovereignty as a people or over their national lands, either through their monarchy or through a binding agreement or referendum. This document clarifies why Kanaka Maoli believe they are an occupied state. Some do not consider themselves to be a part of the United States because there was no formal treaty with the Native Hawaiians. The way that Hawai'i became a state was illegal in the view of Native Hawaiians, because the transaction was not agreed upon. In fact, there were petitions signed by Native Hawaiians against annexation and in support of sovereignty of their land, the people, and their queen (Silva, 2004). The treaty of annexation leading to statehood was signed by President William McKinley in 1897 along with members of the Republic of Hawai'i including Lorrin Thurston, Francis Hatch, and William Kinney (Schamel & Schamel, 1999).

Hawai'i existed as their own nation, but in 1778 the West/Europe learned about Hawai'i through English explorer James Cook who, on his third voyage to the Pacific, was searching for

a link to connect the Atlantic and Pacific Oceans (Clark, 2003). His arrival brought disease foreign to Native Hawaiians, resulting in a massive death rate of fifty percent of the Native population (Sax, 1983) which, in short, resulted in a cultural collapse and loss of indigenous knowledge (Clark, 2003). The challenge remains to keep the traditions, knowledge, and culture thriving today. Some Kanaka Maoli continue to support sovereignty, professing that they are not part of America but instead lived as a sovereign state and independent monarchy for hundreds of years (Jolly, 2018).

In 1795 Kamehameha I united all the islands (except for Kauaʻi and Niʻihau) through a violent conquest using firearms and diplomacy (Jolly, 2018). In 1810, the chiefs of Kauaʻi and Niʻihau finally rescinded and Kamehameha I created one Hawaiian government. Until the overthrow of 1893, the Hawaiian monarchy persevered through many royal families. Hawaiʻi encountered an aggressive island grab by the European and American interests who were hungry for expansion and its benefits of political and commercial resources (Clark, 2003). The most active colonizers of the Pacific were England and France who ended up restoring sovereignty to the Hawaiian Kingdom, whereas the United States did not.

Missionaries had a major role in the annexation and statehood of Hawaiʻi through their political connections with diplomats in the United States. The missionaries' original purpose was to convert Hawaiians to Christianity (Smith, 2019). However, as they began to live in Hawaiʻi they were seeking ways to educate their children and provide employment opportunities. Missionaries accumulated land resulting in wealth and prosperity for their families (Schulz, 2017). The missionary families acquired resources which resulted in the power and the establishment of the Big Five. This entailed big corporate systems in Hawaiʻi transforming the islands from a rich agricultural land to one focused solely on the production of single crops for

commercial use (MacLennan, 2014). The Big Five sugar companies started from missionary families accumulating wealth when they arrived here in Hawai'i through sugar plantations and the development of corporate land systems.

Unfortunately, when indigenous resistance opposed exploitation or conquest, Native Hawaiians were viewed by missionaries as “ignoble savages” or “lazy barbarians” (Kabutaulaka, 2015, p. 110). The discussion about the savageness of Native Hawaiians was similar to stereotypes of Native Indians who were viewed separately in comparison to U.S. colonial policies and were considered inferior to others (Merry, 1999). Many of the colonizing strategies involved creating an external group with private interests and inventing a traditional law where the authority was given over all civilians. According to Benton (2004), civilized subjects looked like Western institutions of nation states and uncivilized subjects were those who didn't follow legal order. The missionaries' quest to control uncivil behavior through the law had resulted in disciplinary actions that governed Hawaiians through legal systems and practices. This included the development of plantations and seizing land.

Merry (1999) divided Hawaiian law into two timeframes: a transition between 1825 and 1844 from traditional Hawaiian law supported by the ancestor to religious law supported by missionaries. Secondly, the more intense transition between 1845 and 1852 which established the contemporary order and created legal systems and practices that mandated the building of plantations in Hawai'i (Benton, 2004). Consistent across the experiences of Indian law histories and legal policy of the U.S. is the control instilled by colonial agendas of discovery and expansion resulting in creating various forms of sovereignty within the law.

Merry (1999) made a captivating argument that Hawaiian royalty were defiant conservatives who thought the way to save their independence from foreign entities was to copy

Western ways and adopt their practices of a civilized system (Benton, 2004). There were new economic agendas inspiring mid-century changes in the law (Merry, 1999). The changes in Hawai'i's legal system was housed in a model of alternative practices from Western views that had a critical role in understanding colonization of Kanaka Maoli amongst the broader context of globalization (Benton, 2004).

In 1893, the United States invaded the Hawaiian nation, overthrew their government, and secured an all-white planter oligarchy in place of the reigning Hawaiian ali'i and monarchy, Queen Lili'uokalani (Blount Report, 1893). American businessmen and the U.S. military collaborated together and they both aided in this overthrow of the Hawaiian Kingdom (Clark, 2003). The United States violated international law and its own Constitution when it annexed Hawai'i as a territory in 1898 and this law was ignored when Hawai'i was finally made the 50th state of the union in 1959.

By resolution of the American Congress against great Native opposition, Hawai'i was annexed in 1898 resulting in the dispossession of their government, territory, and legal citizenship which made them a colonized people (Trask, 2000). According to records taken, there was a dramatic decline from 1778 to 1850 in the Native Hawaiian population from 300,000 to 84,000 individuals (Sax, 1983). Kanaka Maoli experienced the highest rates in Hawai'i for suicide, incarceration in prison, confinement in mental institutions, poverty, unemployment, domestic violence, alcoholism, drug abuse, and generational reliance on government welfare assistance (Sax, 1983).

Today Hawai'i is known as a settler society because Kanaka Maoli have been overrun by the non-Natives, including Asians. Native Hawaiian's who are engaging in movements towards sovereignty claim U.S. possession as a violent act towards the occupation of native people

(Goodyear-Ka'opua et al., 2014). Within a settler society there are state government policies and models of expropriation that are used by settlers to colonize a people which include assimilation, reservations, and the corporate model (Goodyear-Ka'opua, 2017). Assimilation aims for private property systems to be the norm and indigenous nations as separate individuals, either to be integrated into the norm or disappear altogether. The reservation model sets aside pockets of land for the benefit of the native people; however, the control still resides with the governing authorities who demand access to the earnings from this land and its resources. Lastly, the corporate model uses native people and their land as a way to make money through private capitalist strategies for economic mobility and globalization. A settler society is built upon control and enclosure of land as property which conflicts with indigenous beliefs where property is only accessible to privileged settler groups.

In *A Nation Rising: Hawaiian Movements for Life, Land, and Sovereignty*, the authors documented the real-life effects of U.S. occupation on Kanaka Maoli and dive into the intricate stories of each term to explain the Hawaiian sovereignty movement as a diverse and non-monolithic event (Vaughn, 2015). This book shows how Native Hawaiians have successfully followed paths established by their ancestor in quest for *ea* (sovereignty). Kanaka Maoli remain a politically subordinated group suffering all the legacies of conquest: landlessness, disastrous health, diaspora, institutionalization in the military and prisons, poor educational attainment, and confinement to the service sector of employment. For a colonized people the most essential value, because the most concrete, is first and foremost the land; the land which will bring them bread and, above all, dignity.

There continues to be a challenge and battle over natural resources in Hawai'i including water and land where Kanaka Maoli are making legal headway in reclaiming water resources to

encourage and enforce the state to abide by its own legal decisions and laws despite huge corporate interests (Vaughn, 2015). The literature in this chapter also explored how Native Hawaiians are responding in post-colonial times and inspiring a Hawaiian Renaissance through resistance.

Post-Colonial Times and Hawaiian Renaissance

The process of decolonization includes two components of re-forming a lāhui that had allegedly disappeared in 1893. The first is de-identifying as Americans and secondly understanding Native nation recognition as eligible both with international and American law for inclusion of Native sovereignty (Trask, 2000). In order to make things right, the process requires a revealing of the wrong done by the United States and acknowledging the agency of elders who persevered through their own political and culturally chaotic times. They also made reclaimed elements of pride and respect throughout the confusing and challenging control of American imperialism (Tengan, 2004).

Since the overthrow of the Hawaiian Kingdom in 1893, some argue as early as 1778 with the arrival of Captain Cook there has been a social movement towards Native Hawaiian justice. A Ku I Ka Pono march was held in Waikiki where 10,000 people gathered to rally against the ongoing legal allegations on Hawaiian benefits that were supposed to diminish all Native Hawaiian programs, grants, lands, and gathering rights (Tengan, 2004). Subsequently, Hui Pū, a Native Hawaiian group adamantly opposed federal recognition believing it would suppress broader national claims including those in the international arena compared to those who sought federal recognition and advocated for a nation within a nation (Vaughn, 2015). Another challenge facing Kanaka Maoli is the idea of recognition by the United States which is seen differently amongst the Native Hawaiian population.

Certain Hawaiian organizations have been striving for federal recognition as a distinct political entity similar to the American Indians and Alaska Natives whereby a nation exists within a nation. Another group has presented their case to the international governing body and wanted recognition as a sovereign nation-state that never relinquished control to America. This is where the term occupying state is referenced. Native Hawaiians have disengaged from politics but remain strong in declaring independence and cultural identity to avoid American control. Some Kanaka Maoli declaring a sovereign nation deny assimilation that supports American identity and citizenship at the expense of a cultural one (Tengan, 2004).

Haunani Kay-Trask's (1999) grandpa understood, as did the elders, that occupation and becoming a part of the United States resulted in the triumph of the Democratic Party, which included Hawaiians and the non-haole population in general. Forty years later, from statehood when the centennial overthrow is both celebrated and looked down upon, the petitions started to surface again in 1997, and Hawaiians reconnected to an era of opposition against the overthrow. The quest for relatives' names to establish their connection to Hawaiian petitioners, had validated their family's stance on becoming American. This kind of historical recovery exemplifies the power of story: the linking of families, the mapping of opposition, the evidence of the past through the lens of the future. The storytelling that arises from people recognizing Native Hawaiian existed and thrived together (Franklin & Lyons, 2004).

Hawaiian resistance has often been in contrast to paradise ideas which emphasize the use of land deals, the over-development of Waikiki, the mis-behavior of tourists, and the desecration of sacred places, as seen in the protests against the U.S. military's use of Kaho'olawe (Protect Kaho'olawe 'Ohana, 2017). Kanaka Maoli have been strongly influenced by Christianity and commodity agendas, but many mobilize visions of ancient Hawaiian life of harmony, connection

to the natural world, and entities to oppose occupation and reclaim sovereignty in their homeland (Goldberg-Hiller & Silva, 2011; Goodyear Ka'ōpua et al., 2014; Kame'eleiwhiwa, 1992).

Dreams of paradise exude both the colonial forces that have controlled Hawai'i and the Native Hawaiian protectors who have opposed occupation and fight to reclaim their land (Jolly, 2018). Unfortunately, tourism tends to cover the violent acts of desecration by the U.S. military by portraying Hawai'i as a peaceful and hospitable travel destination in the archipelago (Ferguson & Turnbull 1998; Gonzalez, 2013). Paradise can also be seen as an image that locals can use to determine what type of Hawai'i they'd like to envision in the future, rather than just the image used by outsiders as a prime place for vacation (Alexeyeff, 2016).

According to Noelani Goodyear-Ka'opua (2017), the resistance movements of Native Hawaiians are an example of envisioning a new future and challenging the harm and desecration done by colonizers. The call to action is for all people and humanity who are faced with opposition by corporate entities who view land as a commodity and experience the consequence of misuse. The literature discussed the Hawaiian resistance and explore legal cases of activism in Hawai'i.

Legal Cases of Activism in Hawai'i

The cases presented in this section are connected to the use of natural resources in Hawai'i. State and federal entities claim to have control and access to the land which provides food for Native Hawaiians and is considered foundational to their culture and identity. Kanaka Maoli continue to resist colonial powers of control and expropriation through legal cases of activism in Hawaii. For this literature review, the three cases that will be investigated are movements to protect Kaho'olawe, Mauna a Wākea, and Water Rights in Hawai'i. This literature

shared key components of each case, the impacts to Native Hawaiians, and how kapu aloha (non-violent activism) practices were utilized amid ongoing legal battles and challenges.

Protect Kaho‘olawe Movement

The first case involved the Protect Kaho‘olawe Movement whose mission was to stop the bombing and desecration of this *wahi pana* or sacred place. Kaho‘olawe was considered to be a spiritual center or *pu‘uhonua* (place of refuge) for Native Hawaiians and a navigation hub where the island’s south point was used for ocean voyages between Tahiti and Hawai‘i. (Blackford, 2004) The island was originally named Kohemālamalama o Kanaloa after the god of the ocean currents and navigation. (Aluli & McGregor, 1992) Additionally, the summit of Kaho‘olawe was the traditional site for learning how to be a navigator in Hawai‘i.

As a sovereign and internationally recognized monarchy, the Kingdom of Hawai‘i in 1848 moved to a private ownership land tenure system (Inafuku, 2015). The Hawaiian monarchy in 1858 leased the island of Kaho‘olawe to sheep ranchers which marked the beginning of the ranching period and environmental degradation caused by uncontrolled grazing of the animals (MacKenzie et al., 2007) Since Kaho‘olawe belonged to the Hawaiian Kingdom, the deed to the island was given to the United States government (Inafuku, 2015) Following this transfer, the title then belonged to the Republic and Territory of Hawai‘i (August, 1992). Lucius Pinkham who was the Territorial governor at time gave the lease for Kaho‘olawe to the Kaho‘olawe Ranch Company and removed legislative protection (Inafuku, 2015). This continuous cycle of transferring land ownership over to various governing bodies eventually led to Kaho‘olawe used as a training ground by the United States military.

As mentioned previously, the animals introduced by foreigners depleted the vegetation on the island and military troops degraded the environment by using Kaho‘olawe as target practice

(Blackford, 2004). Unfortunately, the military released every type of explosive desecrating many sacred sites and depleting natural resources (MacKenzie et al., 2007). In an Executive Order issued by president Dwight D. Eisenhower, the U.S. military seized all of the island through martial law for military purposes which solidified the control of Kaho‘olawe to be used as target practice for Navy bombers (Inafuku, 2015).

At the start of World War II, activists of the PKO completed a chain of protests on Kaho‘olawe that was seized by the military through the United States Navy (Franklin & Lyons, 2004). The PKO was originally composed of the following individuals: George Helm, Emmett Aluli, Walter Ritte and their *wahine* (women). As dangerous as their mission was, these men continued to occupy the island and get others to join in to protect Kaho‘olawe.

One of the U.S. Navy operations that took place on Kaho‘olawe called Sailor Hat, entailed building three 500-ton explosives that cracked a freshwater aquifer on the island which Native Hawaiians used as a water source for food systems and instead resulted in a thirty feet deep crater (Boucher, 2006). The negligence on behalf of the United States showed their disinterest in taking care of Kaho‘olawe (Inafuku, 2015).

In 1971, a nonprofit environmental organization, called Life of the Land, partnered with Mayor Elmer Cravalho of Maui and pressed charges against the U.S Department of Defense under the National Environmental Protection Act (NEPA) where they argued that there was no Environmental Impact Statement (EIS) to determine the impacts and effects of military use on Kaho‘olawe (Cravalho v. Laird, 1972). In this same year, on behalf of PKO, Dr. Emmett Aluli filed a federal lawsuit against the Department of Defense to prohibit the United States Navy from further misuse (Inafuku, 2015). In the Aluli v. Brown case, the U.S. District Court of Hawai‘i charged the Navy with violation of their misuse of Kaho‘olawe (Inafuku, 2015). Unfortunately,

even though the judicial system knew of the misuse, they did not provide PKO with any support. Despite the finding, the court denied relief for PKO. The courts presumed that the Navy's Third Fleet would be reduced if they were restricted from training on Kaho'olawe.

An EIS was required by the NEPA for the U.S. military to take stock of the places that could be used as a historical site. The military was tasked to exercise caution while evaluations were conducted at these sites (Inafuku, 2015). Unfortunately, the PKO was not provided adequate access to carry out their own environmental impact study. The U.S. Navy agreed to take care of the sacred sites, especially those involving burial sites of ancestors and quarries with historical adze tools (McGregor, 2007). Kaho'olawe depleted 1.9 million tons of soil caused by these explosives depleting the island of its rich natural resources (Inafuku, 2015). After decades of resistance from Native Hawaiians and after dropping every type of bomb on the island, in 1990, President George W. Bush stopped the military use of Kaho'olawe (Bush, 1993). The Navy transferred to the State of Hawai'i a non-livable Kaho'olawe after only seventy-five percent surface clearance and 9% subsurface clearance (Cocke, 2013).

In the late 1960's, the goal of protectors for Kaho'olawe was to restore the island back to how it was before Western contact (Blackford, 2004). For Native Hawaiians, restoration represented cultural renewal. In 1976, the PKO was founded by George Helm along with a few Native Hawaiians who were essential to the growing movement of political and cultural engagement amongst Kanaka Maoli (Osorio, 2014).

According to Helm (1977), he affirmed that his moral duty and purpose was to end the desecration taking place on Kaho'olawe and every explosive that landed on the island added to the hurt already present (McGregor, 2007). Helm (1977) connected aloha 'āina practice upon Kaho'olawe by stating, "I'm Hawaiian and I have inherited the soul of my *kupuna* (ancestors), it

is my moral responsibility to attempt an ending to this desecration of our sacred ‘āina, Kohe Mālamalama O Kanaloa (Kaho‘olawe). There is man and there is environment. One does not supersede the other. The breath in man, is the breath of the earth. Man is merely the caretaker of the land that maintains his life and nourishes his soul. Therefore, ‘āina is sacred. The work to heal the island will heal the soul of our people. Each time we pick up a stone to restore a cultural site on the island, we pick ourselves up, as Hawaiians” (p. 1).

Within the late 19th century, Kanaka Maoli’s position to stop the bombing on Kaho‘olawe created a focus on legislative actions which transformed into a significant political uprising opposing colonization of Hawai‘i by America (Inafuku, 2015). In 1976, Native Hawaiians participated in formal protests opposing U.S. explosives on Kaho‘olawe and a cultural resurgence was enlightened throughout Hawai‘i. For example, *hula hālau* (house for learning traditional Hawaiian dance) grew, *‘olelo Hawai‘i* (Hawaiian language) increased, and Native Hawaiian healers began teaching the next generation *lā‘au lapa‘au* (Hawaiian medicine) (McGregor, 2007).

As Kanaka Maoli rediscovered their culture, the restoration of Kaho‘olawe became a burning topic and a major catalyst for the Native Hawaiian renaissance. After decades of cultural assimilation by U.S. leaders, Kanaka Maoli embraced the desire and spirit to bring back their cultural practices (Inafuku, 2015). PKO embraced aloha ‘āina practices through engaging in the environment, politics, and spiritual connections to Native Hawaiian culture (Gupta, 2014; Inafuku, 2015; McGregor, 2007).

Walter Ritte and Dr. Emmett Aluli returned to PKO, inspired by what Kaho‘olawe was speaking to them, these men were determined to stop the desecration (Osorio, 2014). Throughout 1976, PKO organized occupations using kapu aloha (MacKenzie et al., 2007). Helm (1977) led

hundreds of supporters from Ma‘alea Harbor and organized a demonstration on Kaho‘olawe (Inafuku, 2015). However, as their boats came closer to Kaho‘olawe they were met by coast guards who stopped them from entering and confiscated their boats. Many of the boats carrying the supporters were forced to turn around except for the one that carried the PKO. Helm and Mitchell disappeared in their rescue attempt to paddle back to Maui. Their sacrifice marked a crucial time in PKO’s effort to stop the misuse and protect Kaho‘olawe from future damage (MacKenzie et al., 2007).

According to Haunani Kay Trask (1999), she strategized with Emmett Aluli and realized that engaging with law through court cases was more beneficial than getting arrested and being put in a jail cell. The leaders and protesters on Kaho‘olawe were either missing, in prison, or presumed dead. Emmett and Trask did not think that more imprisonments would help the movement. Trask felt a physical type of resistance wouldn’t benefit Kanaka Maoli, losing more leaders, or having them gone altogether. Rather, she would resist through legal battles (Franklin & Lyons, 2004).

As mentioned earlier, President Bush stopped the bombing on Kaho‘olawe for military practice before he set out to Washington, D.C. to campaign for the Republican candidate, Senator Daniel Akaka in Hawai‘i (August, 1992). Hawai‘i elected Daniel Akaka as senator, who desired to accomplish astonishing advancements for Kaho‘olawe to secure his spot amongst other candidates (Inafuku, 2015). Senator Akaka collaborated with Daniel Inouye to enact a bill acknowledging Kaho‘olawe as a historical site and stopped all military training (McGregor, 2007).

In 1994, the U.S. Navy finally handed over Kaho‘olawe to the State of Hawai‘i in a ceremony at Palauea (McGregor, 2007). In an attempt to restore Kaho‘olawe, Native Hawaiians

envisioned a postcolonial society and tried to hold the U.S. responsible through an environmental justice movement. Kaho'olawe has no one living there and is considered a rural island. The push to stop the desecration and start restoration efforts encourages collaboration within supporters from the environmental, political, and native groups including the general public. At its heart, the success of native Hawaiians rested on a blend of culture, politics, and public policy (Blackford, 2004).

Native Hawaiians understood that they were connected to other Pacific people and they all cared deeply about the development taking place in the Hawaiian and Pacific islands. The opposition on Kaho'olawe had a correlation to other places in the Pacific experiencing similar issues of desecration and displacement. Environmental actions to reclaim Kaho'olawe had global implications for all indigenous people. This issue had transnational impacts especially to end the explosives on Pacific islands as practice sites. Native Hawaiians who worked to gain sovereignty over Kaho'olawe knew their efforts would inspire other indigenous communities to do the same and resist to remove colonial occupation over their people, land, and lives (Blackford, 2004).

In conclusion, the key components of this case was the initial transfer of lands by the monarchy for private interests and use for ranching and military purposes. This led to the desolation of a sacred place and space for Kanaka Maoli. Many of them banded together to form a coalition to stop the explosives which resulted in Kaho'olawe becoming a reserve. From this movement, Kanaka Maoli were able to ignite a Hawaiian Renaissance and cultural revitalization. Although two of the founding members were never found, their legacy of aloha 'āina is instilled in Kanaka today. As Trask (1999) shared in her interview with Franklin and Lyons (2004), the fight was no longer against state enforcement officers or officials, rather, it was with the legal systems and policies that allowed this to continue. The following section investigated another

legal case involving Kanaka Maoli focused on the Hawai'i Island and the summit of Mauna a Wākea.

Protect Mauna A Wākea

The researcher analyzed the legal cases regarding the building of telescopes on Mauna Kea and the impacts to the Native Hawaiian community in this literature review. Mauna Kea is sacred to Kanaka Maoli because of its location to the heavens and stories of creation originating from this summit. Mauna Kea's spiritual essence is due to its location which is close to the clouds and far from human interaction. Therefore, it is considered a place that collects water to sustain life on earth (Goodyear-Ka'opua, 2017). The summit resides within the land division of Ka'ohe where Pualani Kanaka'ole Kanahele (2015) shared the symbolism of this place name. 'Ohe is the one that collects water by itself. For example, in a bamboo forest, there is always water that lives within the bamboo. The place name Ka'ohe is symbolic to the purpose of the place which is an aquifer that collects water just like a bamboo.

Additionally, according to Nordstrom (2006) Mauna Kea is the *piko* (navel) of Hawai'i and is considered the ancestor to Kanaka Maoli. There is a story of a snow goddess Poliahu who fought with her sister Pele who was a fire goddess on this mountain. Eventually Pele left and Poliahu remained on Mauna Kea which is why this mountain continues to accumulate snow at its highest peak. The *pōhaku* or rock that remained was said to be a result of their battle which is used to make *ko'i* (adzes).

In an article written by Case (2019) she shares the significance of Mauna Kea's piko to Kanaka Maoli and how they viewed their relationship to this special place. In Kekoahiwaikalani's song Ka Lanakila o Hawai'i, she refers to piko or the Hawaiian term for the center. The concept of connection to the center shows that there was power in familial

relationships to the sea and to the Pacific Ocean. Some of these ancestral connections were shared by Kanaka Maoli at an Aloha ‘Āina educational weekend where Walter Ritte, shared the movement of Native Hawaiians who were there with sole purpose of protecting the land which feeds (Blaisdell, 2005), and provided a metaphor to represent the mountain or center of Wakea.

A TMT was planned to be built on the summit, which Ritte offered as a representation or picture of being called to the summit. Further, he connected this image to Kanaka Maoli who are called from all over the islands to support the protection of land (Ritte, 2017). Both of these Native Hawaiian activists solidified the importance of protecting the land to restore and reclaim the love for land and its people (Case, 2019).

Some of these land areas that are being protected include the center of Mauna Kea, which signifies a place for spiritual healing and renewal. In order to be there, this doesn't mean you have to be physically present. The heavenly altitudes are inhabited by the spiritual. Native Hawaiians believed that their bodies did not always need to be there or belonged there (Maly & Maly, 2005). For example, during the case hearing on Mauna Kea, Ku Kahakalau, a Native Hawaiian scholar spoke about the spirits and shared that the *piko* (center) was only used for specific spiritual practices, which were always followed by protocol (Kahakalau, 2018). A space may seem bare in its physical environment but still has a relationship to the spiritual realm. This is considerably important with reference to the piko of Mauna Kea (Case, 2019).

Case (2019) believed that finding power and connection in the ‘piko o Wākea’ can be an avenue for Hawaiians to remember their familial ties and stories that point them to Wākea, one of the first creators of Kanaka Maoli. A younger *kia ‘i mauna* (protector of the mountain) Kaho‘okahi Kanuha committed his life to protect Mauna Kea from development, emphasizing that, the State of Hawai‘i doesn’t control the rights of Kanaka, which is rooted in the values of

taking care of land especially sacred places. He wanted the State of the Hawai'i to acknowledge that Native Hawaiian culture, values, and beliefs were just as important as their own (Case, 2019).

As Maile (2015) shared, science has been a critical element in discussions on the Mauna and marginalize the beliefs, rights, and culture of Native Hawaiians. On the contrary, discussions about scientific advancements support the idea that 'science' is for everyone and is used to enhance mankind which should supersede all else and take precedence over any one particular group (Case, 2019). Racist remarks are developed in science to encourage the idea that science has authority over all (Maile, 2015). This colonial discourse has been used by colonizers and military forces across the world especially those in Hawai'i. Kanuha (2018) pointed out that Kanaka Maoli cultural beliefs, including their right to see the mountain as a family member and sustainer of life and the ability to protect it for future Hawaiians, should be valued as much as science (Case, 2019).

On May 23, 1960, the Big Island of Hawai'i faced a tsunami that was 35 feet high from a major earthquake in Chile which killed 61 people and destroyed businesses in the city (Ciotti, 2011). The Hawai'i Island Chamber of Commerce saw this as an opportunity to increase the island's failing economy, by persuading the executive secretary Misuo Akiya to use Mauna Kea as a place to generate revenue instead of Haleakalā (Parker, 1994). Some of the reasoning for building telescopes on top of this mountain was to supply jobs for the residents in the area who were hit by a natural disaster.

In 1976, construction was underway; however, severe weather conditions led to a delay in dedication of the observatory. Once in operation, the UH's 2.2-meter telescope became the eighth largest in the world and the first to be fully computer-controlled. The word spread quickly

throughout the astronomical community around the outstanding seeing conditions at this tropical peak. (Ciotti, 2011) This development not only brought jobs, but was also seen as an advancement for astronomers and scientists around the world.

Mauna Kea was on the fast track to becoming the world's finest location for astronomical observations. With the turn of the millennium, astronomers were poised for even greater projects. But intervening events had already broken the trust of the Hawaiian community and created a rift between these two cultures. For the Native Hawaiians, nothing less than the future of their homeland was at stake and this is a perfect example of the unforeseen barriers towards progress of science in a multicultural world (Ciotti, 2011).

Vocal opposition to the development of Mauna Kea had exploded that both stunned and frustrated the astronomy community. Disputes over the distribution of telescope revenues have resulted in various legal battles and social uproar. Brown (2016) describes a groundbreaking ceremony on October 7, 2014 that was disrupted and stopped by Mauna protectors, and she emphasized the video of protectors' intervention went viral on social media and excited the Kanaka Maoli community and their supporters into action. According to Crowell (2020), the Mauna Kea Hui filed its case on the TMT Conservation District Use Application where in 2010 the University of Hawai'i at Mānoa submitted one for TMT.

The University leased this land for \$1 a year and subleased portions of the Mauna Kea Science Reserve to all other non-UH observatories (Ciotti, 2011). According to Nordstrom (2006) Mauna Kea sits upon ceded land that is managed by the University of Hawai'i at Mānoa, and rents out the telescopes to various countries including Japan, Germany, and France for only \$1 a year. They wanted to add more telescopes, and scientists explained how the financial loss for rent is made up in research time. As Ciotti (2011) stated, it didn't placate matters to point out

that these subleases were in-kind compensations to the university, consisting of 10% of the observing time, and that non-UH facilities were also responsible for road maintenance and other support. The perception was that the UH was benefiting from these ceded lands.

In Nordstrom's (2006) review on the documentary *Maunakea: A Temple Under Siege*, the key points the reviewer highlighted included the conflict between Western scientists and Hawaiians regarding the use of Mauna Kea. Manu Aluli Meyer (2015) calls this the "clashing cosmologies" as the film articulates opposing interests of scientists for research and Hawaiians who respect the sacredness of the mountain and want to stop the desecration. On April 2, 2015 hundreds of protestors, acted in *kapu aloha* (peaceful protest) and blocked the road to prevent the TMT contractors from preparing the TMT site and there were more than 30 protestors who were arrested that day (Brown, 2016). Another 12 protestors were arrested on June 24, 2017 and 750 people came out to block the TMT construction crews. In regards to social media and spreading the word of the movement, when searching the Mauna Kea protest on Google, We Are Mauna Kea had 1,610,000 results.

Many westerners lack a respect and understanding for indigenous knowledge which includes oral traditions and the role of storytelling in culture and identity. The tradition has lost its value for technology and scientific exploration. Some Hawaiian kupuna call the telescopes pus pockets and the astronomers view them as European Castles (Nordstrom, 2006). Another comment mentioned about the telescopes was that they were a visual eyesore and seen as pimples on the mountain (Ciotti, 2011).

One of main issues facing Mauna Kea is the desecration of this *wahi pana* (sacred place) and negative environmental and ecological impacts the telescope has had on the mountain. There is a different value system between indigenous people and Western settlers which involves

cultural, spiritual, and ancestral connection to land compared to Western view of land as a commodity, something to be owned and purchased (Nordstrom, 2006). In 1968, UH committed to act as a steward for Mauna Kea and consequently exchanged the highest point of this mountain in Hawai'i for the right to build an observatory (Brown, 2016). By 2016, there were 13 telescopes on Mauna Kea, which is part of the conservation district (Salazar, 2014).

Hawaiians adamantly believe that Mauna Kea is being misused whereas scientists believe that the research which can only be done from this summit will unlock the answers to the universe (Nordstrom, 2006). According to Salazar (2014), the opposition on the mountain relates to the occupation of Hawai'i over how knowledge is constructed meaning rather than equality, participation, money, or recognition. The development of another telescope is justified through settler colonialism and U.S. occupation in the name of scientific discovery. Hawaiians continue to fight to preserve their culture and existence on their homeland whereas the astronomers are looking to the skies for answers (Nordstrom, 2006).

In this movement Native Hawaiians and their supporters work together to decolonize relationships with the state-laws and protect Native Hawaiian relationships with the land and each other. This requires a collective effort to stand in humility and love when engaging with individuals from the settler-state including local law enforcement. As Kuwada (2015) shares, this kind of action towards self-determination is for all people both native and non-native because resistance to industrial and corporate entities who are destroying and desecrating land can result in negative health impacts for everyone living in Hawai'i (Goodyear-Ka'opua, 2017).

One way that Kanaka Maoli can prevent further damage to their homeland is by staying and not moving to the continent. The ability to stay here in Hawai'i solidifies their right to this land and can be a powerful tool to protect the land (Goodyear-Ka'opua, 2017). De Silva (2011)

mentions that the colonizers agenda is to eliminate 'Ōiwi (Natives) from their homeland so they can control and access the abundant resources that previous generations have maintained for years. The determination to stay and unwavering refusal of Native Hawaiians to leave this land is critical to their existence.

Goodyear-Ka'opua (2017) adds Native Hawaiian connection to land and each other are controlled by authorities who have a hard time dealing with the varied complexities of the culture and their competing interests for use of those lands that Native Hawaiians live on and consider as ancestors. Settler state government policies use these three models of dominance which include assimilation, reservations, and corporate.

According to Native Hawaiian scholar Goodyear-Ka'opua (2017), Native Hawaiians need different ways of relating to land. Instead of transferring property rights there needs to be a shift in the system that controls and determines how the land can be used and by whom. An example of this is the University of Hawai'i's management plan of Mauna Kea and their intent to build a thirty meter telescope on this mountain (University of Hawai'i at Hilo, 2010). This would be the largest building on the summit and would come at a great cost to the mountain. The ways Native Hawaiians' protectors have engaged in the struggle shows the world that the state and university system is flawed and the protection of sacred places for indigenous people is possible.

There are three entities the protectors of Mauna Kea used to challenge the legitimacy over the permitting of the 30 meter telescope's construction which included indigenous, national, and settler states (Goodyear-Ka'opua, 2017). Protectors used both the Hawaiian Kingdom law and Hawai'i State Law to defend their claims to the mountain. Mauna Kea is part of the lands that were illegally taken from the Hawaiian Kingdom. This is where protectors argue those lands

on the mountain were illegally taken over by the United States and the State of Hawai'i have no rightful authority.

Furthermore, protectors have used state laws to dispute the construction of a large structure on the mountain which the state determined is conservation land (Goodyear-Ka'opua, 2017). For example, the governing authority did not follow their own laws by issuing this permit. The protectors and petitioners were not given due process to speak against the development when the permit was issued. *Kia 'i* (protectors) revealed the BLNR's attempt to ignore due process and push through the TMT project quickly (Fa'agau, 2021). For instance, the BLNR allowed contractors to seize the proposed site to clear out the area leading to the access of Mauna Kea's summit.

Amid these wrong doings and failed attempts for transparency, an Aloha Checkpoint, near the Mauna Kea entrance allowed for community members to join and learn about the ramifications of building TMT on this summit including opponents, police officers, and construction workers. Protectors established an opportunity for discussion and conversations around the impacts of TMT and invited everyone to engage in dialogue around this issue on Mauna Kea (Goodyear-Ka'opua, 2017).

Overall, this is another area of protective activism and resistance that Kanaka Maoli have to face in regard to protecting their sacred places and spaces of Hawai'i. The Mauna Kea case has actually received global support because of the recent protests to halt the project that spread on social media (Brown, 2016). In the name of science, astronomers want the ability to do more research and look into the future of space (Ciotti, 2011). Whereas, the Native Hawaiians want to care for and steward the natural resources the mountain provides to sustain future generations to come (Goodyear-Ka'opua, 2017). Currently, TMT has not been built on Mauna Kea and

protectors are still there holding space. The State of Hawai'i has said that they are not looking to start any development soon and are searching for other places to build TMT. This next section will explore the legal cases of project water rights in Hawai'i for Kanaka Maoli.

Protect Water Rights in Hawai'i

In Hawai'i, the flow of freshwater is essential to creating thriving environments and sustenance for people who need that water to survive and live (Sproat, 2011). In Kanaka Maoli the term, *Ola i ka wai ola, ola ē kua 'āina*, is translated as life-giving waters is life to the people of the land (Sprout, 2011). In an article written by Sproat (2011), who is known for commitment to protecting waters right for Kanaka Maoli, she compared, “justice rolling down like waters and righteousness like a mighty stream” to the connection between water and the fight for water rights in Hawai'i (p. 128).

Traditional Hawaiian systems of water were seen as a benefit to the public, a resource that was for the community, and responsibility for the monarchy to allocate the water appropriately. Water in Hawaiian is *wai* and *wai wai* is known as wealth. This symbolizes the significance of water to Native Hawaiians and water is life (Gopalakrishnan et al., 2005). Archeological artifacts ensue that the early immigrants used water resources for cultivation in the valley and fishing near the coast and freshwater streams (Kirch, 1985).

Especially significant are the contracts established by corporate entities to initiate privatization in Hawai'i for the access of water. Throughout Hawai'i, water was funneled by legislative officials and corporate interests regardless of written laws or justice (Sproat, 2011). Plantation owners and corporations succeeded in privatization as a result of numerous favorable judicial rulings, until the landmark McBryde ruling in 1889, which, once and for all, settled the question by upholding the state's right in water allocation in Hawaii over private rights.

However, in 2002, the Hawai'i Supreme Court passed down a hallmark decision in regards to the resource allocation of Waiahole waters (Gopalakrishnan et al., 2005).

The demand for water escalated which increased the fight for water in Hawai'i. There were corporate interests coming into Hawai'i through plantation farmers hoping to receive a share. Hawaiian laws and customs both prior and subsequent to Western contact reflect important principles that water could not be owned, but instead must be proactively managed as a resource for generations to come (Hawaiian Constitution, 1840; Thurston, 1904).

The rapidly changing demand for water has created turmoil in determining what happens to the allocation of water resources for multiple constituents. The State of Hawai'i's Public Trust doctrine (PTD) recognizes the public's broad range of interests in water (Ede, 2002). One of the disputes in regard to water access involves the Waiahole Ditch on Oahu. The competing stakeholders in this dispute are the Leeward and Windward communities. The Leeward group includes growing businesses, hotels, golf-courses, and housing developers whereas the Windward group involves small farmers, Native Hawaiians, and environmental stewards. The State Water Commission is the governing body in charge of water resource allocation in Hawai'i (Gopalakrishnan et al., 2005).

Native Hawaiians knew that restoration of kalo (taro) required a significant supply of water funneling through irrigated farms and then into the stream and the importance of this system was to sustain the people and surrounding community (Handy et al., 1972). They understood that water provided life for the land and required people to depend on its resources (Sproat, 2015). In the Waiahole ditch case, the challenge includes how to distribute the water amongst various stakeholders who have different reasons for the use of these surplus waters (Gopalakrishnan et al., 2005).

The governing body in charge of water management especially the surplus 27 million gallons per day (mgd) of water in Hawai'i is the Water Commission. After intense discussions for over 3 years, the Water Commission reallocated the Waiahole water resources amongst windward and leeward sides of the island of O'ahu. The windward allocation by the Water Commission was lower than what was requested by the windward parties involved in the case (Gopalakrishnan et al., 2005).

In the Waiahole water case, the Hawai'i Supreme Court required the State of Hawai'i to keep track of fresh water and groundwater uses by domestic or native people (Ede, 2002). The Public Law Doctrine (PLD) ascertains that the State is responsible to protect certain natural resources like water for the benefit of the public good (Slade, 1997). The Public Trust Doctrine was a key initiative to determine water allocation and governance for public and private water rights in Hawai'i (Sax, 1983). The Waiahole water case is unique in that it opened up jurisdiction to surface water and allowed for domestic and native uses in administering the water trust (Ede, 2002).

The idea of PTD began in the ancient system of water rights in Hawai'i (Martin et al., 1996). This system has been compared to feudalism where land management was done by a ruling class and tenants had customary rights to water (Sax, 1983). According to the first King of Hawai'i Constitution written in 1840, this document established that the King would control property and it would not be his private property but it belonged to the chiefs and people in common who the King managed (Thurston, 1904). In order to abide by the Public Trust law, water appropriation must follow these key components of equality, regulation, and preservation.

With the beginning of the colonizers and businessmen in Hawaii, who received the right to private land ownership, there resulted a force to secure a system of private ownership over

water. This endeavor was supported and encouraged by the Hawaiian royals, the government of Hawai'i, and private landowners. Land tenants were encouraged to divide the land and water resources (Gopalakrishnan et al., 2005). In 1849, King Kamehameha III, created the Great Māhele which divided the land amongst the chief, the state, lower ranked chiefs, and the community members (Sax, 1983). Despite these law systems, court officials often made decisions for colonial interests which supported the plantation owners compared to protecting this resource where it was considered a key element to survival for the Native Hawaiian community (Wilcox, 1997).

Following the Māhele another system prevailed focusing on three different rights appurtenant, surplus, and restrictive (Reppun v. Board of Water Supply, 1982). The owner of the land situated next to rivers has a right to use the water that flows past the owner's land. Each owner is authorized to use the water from the stream that is inaccessible to others not on the owner's property (Castle & Murakami, 1991). An important feature of the Prior Appropriation Doctrine is that the use of water ceases when the original use to which it was assigned ceases to exist; in other words, sustained use of water for the original use is essential to retain continued use for allotted water. Therefore, upon completion of sugar and pineapple production, the right to water, under this doctrine, should have automatically ceased (Gopalakrishnan et al., 2005).

The Reppun v. Board of Water Supply case had significant repercussions on forming the water laws in Hawai'i. The State Supreme Court permitted the Honolulu Board of Water Supply to limit its groundwater flow, since the flow diminished the amount of water coming out of the Waihe'e stream, negatively impacting the crops downstream (Gopalakrishnan et al., 2005). Additionally, the three cases that shaped Hawai'i water law in the islands were McBryde Sugar Co. v. Robinson, Robinson v. Ariyoshi, and Reppun v. Board of Water Supply (Sproat, 2011).

The current water law system in Hawaii originated from the McBryde and Robinson case to create the Water Code (Gopalakrishnan et al., 2005).

In 1899, the Republic of Hawai'i used the Illinois Central rule in their water management system where the court's decision in *King v. O'ahu Railway and Lang Co* stated that the people of Hawai'i hold rights to navigable water and underground soils for their own common use which are held in trust for public uses of navigation (Ede, 2002). In 1959 during the alleged statehood of Hawai'i the State Supreme Court used Public Trust Doctrine to expand Illinois Central into various shoreline cases (*Sotomura v. County of Hawai'i*, 1973).

In 1973, Court's ruled in the *McBryde Sugar Co v. Robinson* case that the Hawaiian Kingdom had the authority to manage the land for the common good amid interest in land ownership during the Great Māhele. In the Robinson case the Court held that the State's ownership is a retention of authority to assure the continued existence and beneficial application of the resource for the common good (Ede, 2002). Robinson solidified the State's duty to protect the public interest in water resources (Sax, 1983). Plantations detrimentally changed water systems to grow their crops and made their own tunnels to remove water from Windward streams heavily populated by Hawaiians to drier Leeward communities (Wilcox, 1997).

The Waiahole Water Rights case began in 1959 as a fight amongst two land owners on how surface water would be diverted in the Hanapepe River on Kauai (Gopalakrishnan et al., 2005). This debate related to ownership of surface versus state control. The case had decisions reversed and appealed a number of times with the final decision rendered by the Ninth Circuit Court of Appeals in 1989, after the state Water Code was enacted in 1987. The Court ruled that the power to regulate water use and sort out disputes over control of water rights properly

belongs with local officials and state courts' as a hallmark victory for Hawai'i against some of the wealthiest corporations in the state.

In contrast, the Supreme Court of Hawai'i ruled in the *McBryde Sugar Co v. Robinson* (1973) case, that the property of the sugar companies belonged to the state and did not provide the plantation owners with just compensation and the opportunity for due process (Chang, 2012). Justice Levinson argued, the sugar plantation owners had a right to control the surplus waters and could extract waters out of the watershed.

Prior to the *McBryde Sugar Co. v. Robinson* case (1973), the surplus waters were considered part of private property. As the Supreme court ruled, there were no such rights over surplus waters for the landowners of private property. The State of Hawai'i had argued that prior to this none of the parties took this stance in trial. On appeal, Justice Kazuhisa Abe, overruled the decision to allow for private ownership of surplus waters which was contrary to the Territorial Supreme Court of Hawai'i decision. However, the waters discussed in this case were owned by the State of Hawai'i and not by the private sugar companies (Chang, 2012).

The sugar plantation owners wanted compensation for the water and due process but the state did not approve their request. This case could fall under a judicial taking in that the court decided to go against the common law or the which was private ownership at the time of the *McBryde Sugar Co. v. Robinson* (1973) case and declare the water as property of the state for the common good when in actuality they did have private ownership under the King. The fact that the state did this in order to manage the water for the public and allocate resources where they see fit is concerning but it also allows them to control who gets the resource and how much (Chang, 2012).

Plantation owners continued to disregard the surrounding community where their actions directly impacted individuals' homes and proceeded with their misuse and misappropriation of water (Tengan, 2004). This radical change transformed the condition of Native Hawaiians and resulted in harm done to the native people and their culture which they are still navigating and persevering through today (Osorio, 2021). At that time, plantations were the economy (Sproat, 2011). Their interests deemed water a resource that could be misused and purchased by those with exceeding wealth levels with no consideration for the impacts to the water and community (Martin et al., 1996). Conflicts over streams continued between corporate interest and Kanaka Maoli, then it developed amongst sugar plantation companies in competition with one another (Sproat, 2011). In 1987, the Hawai'i Water Code was enacted establishing the guidelines of the public trust doctrine and determining the governing commission for water resource management. Currently, the group in charge of responsible allocation and protection of water in Hawaii is the Department of Land and Natural Resources (DLNR, 2018). Particularly, this duty was given to the Water Commission (Gopalakrishnan et al., 2005).

According to Gopalakrishnan et al. (2005), the general purpose of the Water Commission is to take care of Hawaii's water through legislative actions that are responsible and equitable. The Hawai'i Supreme Court led by Ronald Moon used the Richardson Court's decisions and highlighted Hawai'i law. Together with cases from across the Hawaiian islands there were three key areas Moon emphasized within Hawai'i water law: the public trust, native rights and the courage to obey the law (Sproat, 2011).

Native Hawaiian customs and culture were acknowledged by local officials within the judicial system which helped to establish the common law and was foundational in understanding the issues in Hawai'i (MacKenzie, 2009). However, the decisions of the court

represents a Western worldview during Hawai'i's territorial period and it wasn't sensitive to the Native Hawaiians love for their land and people. Richardson's court decision established strides for water management in Hawai'i and had lasting impacts. Thus, they were determined to include Hawaiian customs, culture, and practice in their decisions. For example, the court decided to provide open access to beaches, mountains, and shorelines to everyone and water could not be privatized.

During the *McBryde Sugar Co. vs Robinson* (1973) case, sugar plantations started to close and owners saw a decrease in profits resulting in an insignificant impact in the tourism industry and military community (Wilcox, 1997). Many local communities took advantage of this decline to reanalyze the legal model for use of water in Hawai'i and were actively involved in managing this water for the benefit of Native Hawaiians, rather than for a small group of private owners (Martin et al., 1996). Finally, in the *Hawai'i Revised Statutes* (Sproat, 2011) the document articulates the State's responsibility to take care of, manage, and permit the use of Hawai'i's water resources for the benefit of its people. A new model was created in 1987, by legislators which was called Hawai'i's State Water Code and was a legal document used for water resource management in Hawai'i.

Kanaka Maoli have been banding together with environmental groups to utilize existing legal tools to return diverted flows to their streams and communities of origin (Sproat, 2011). In June 2004, a Kanaka Maoli group *Hui o Nā Wai 'Ēha* and *Maui Tomorrow Foundation Inc.* (collectively called the Hui) partnered with the public interest litigation firm *Earthjustice* to petition Hawai'i's water commission to restore continuous mauka to makai flow to the Nā Wai 'Ēha streams and communities (Sproat, 2011).

The Hui and its allies, the Office of Hawaiian Affairs (OHA), detailed the water commission's constitutional, statutory, and moral obligations to return flows sufficient to rebuild Native culture and practices, restore ecological balance, and improve social welfare conditions which are within the broader context of the state's commitment to reconcile and restore justice to Kanaka Maoli (Sproat, 2011).

Through protracted litigation, the Hui and its allies established that restoring water to each of Nā Wai 'Ehā's streams and communities is not just a constitutional mandate but a necessity in light of restorative justice principles (Yamamoto et al., 2007). In 2009, the hearing's officer agreed with the Hui and OHA that stream restoration was critical to the perpetuation and practice of Hawaiian culture in Nā Wai 'Ehā. The officer also relied on the specific history of agricultural and spiritual practices in this area in rendering his proposed decision: "In particular, cold, free-flowing water is essential for kalo cultivation, which in turn is integral to the well-being, sustenance and cultural and religious practices of Native Hawaiians" (Sproat, 2011, p. 129).

Therefore, the protection of Hawai'i's water rights has come a long way in providing access for all, especially Kanaka Maoli of the land. From the Public Trust Doctrine to the various cases provided access to water for the public good. Now the Water Commission and State Water Law or Code there are various management bodies that can help to keep the water flowing. However, cases will continue to arise if the State of Hawaii's does not stick to this plan and ensure Native Hawaiians are receiving equitable access to water which helps them to grow the feed that feeds their families. The movement to protect Water Rights will continue not only in Maui with Nā Wai 'Ehā and Waiahole but in various places in the islands. Finally, the literature

review explored the concept of kapu aloha and how it relates to leadership practices of Kanaka Maoli.

Kapu Aloha

The purpose of this literature review was to understand the meaning of this term, kapu aloha. In order to arrive at this space, the researcher reviewed the culture of Hawai'i, colonization in Hawai'i, and legal battles that have challenged Kanaka Maoli. The culture, colonization and legal challenges also created movements of people who supported the rights of the natives to take care of, and steward the land well. The researcher used the literature to investigate what it meant to be in a state of kapu aloha, and how this way of being connected Kanaka Maoli to their land and people, and the spirit of aloha that permeated through this peaceful discipline.

Kapu aloha is an ideology and principle of activism guided by the love and respect for land and people as seen through the Aloha Checkpoint which was established on Mauna Kea to inform everyone on the impacts of 30-meter telescope development on a sacred summit (Goodyear-Ka'opua, 2017). The movement leader, Pua Case, described kapu aloha as rooted in the wisdom of the ancestors and elders, where an individual upholds a state of compassion for those involved, even those who are opposed (Maly & Maly, 2005). Kapu aloha requires empathy for all individuals one may encounter on the journey towards love for the land. The nature of practice does not involve inflicting harm or ensuing a compromise. Kapu aloha is not a neglect of the wrong that was done, rather, it allows protectors to endure insufferable environments (Goodyear-Ka'opua, 2017).

In October of 2014, Lanakila Mangauil disrupted the TMT groundbreaking ceremony as a young Kanaka and spoke to a crowd while he occupied the Mauna where he expressed that the

kapu aloha was a way to channel one's attitude and behavior in a spiritual place (Mauna 2015). Such a place should encourage people to conduct themselves with determination, clarity, focus, humility, and respect even those who are part of the development efforts and carry equipment up the mountain. Protectors are to speak with aloha, compassion, and respect. Kapu aloha is a charge to try to acknowledge and understand the situation that brings one's adversary to the moment of confrontation (Goodyear-Ka'opua, 2017).

This kind of aloha is seen when protectors greet law enforcement officers and offer them *lei lā'ī* (garland of ti leaf with protective qualities) or when they exchange *hā* (breath) with one another. Many times, the media underscores the ways settler colonial relations pit Kanaka against Kanaka, where the response is one of respect and recognition. The Aloha Checkpoint mentioned previously was an opportunity to change the terms of political engagement where everyone was welcomed to learn, even the opponents who were reminded of the way the mountain is shared and connects everyone together.

While settler state authorities associate the protectors as blockers to progress and approved laws to target the removal of these individuals from the mountain, protectors continued to remain in spiritual places and practices that invited adversaries to join them in the collective movement toward more a sustainable and just future (Goodyear-Ka'opua, 2017). As protector Pua Case stated,

We know that the Mauna could shake her shoulders and throw these telescopes off. We don't fight for the life of the Mauna, for the Mauna will live far beyond us; we are grateful to celebrate our connection to the Mauna in this way, to remember that we are the Mauna. And so, protectors remember and renew connections, inviting others to come join us, resurgent indigenous futures beckon (Maly & Maly, 2005, p. 9).

Meyer (2015) introduced the kapu aloha principle in a convention attended by community members and the general public as a key principle to protecting Mauna Kea and standing firm

collectively as Native Hawaiians. Manulani Meyer shared the kapu aloha discipline of peaceful activism at University of Hawaii‘i Hilo on April 9, 2015. Kapu aloha is a multilayered principle and practice led by Kanaka Maoli ancestors. For many years, this practice has been utilized for decades but never really discussed in classroom settings. It wasn’t until this community meeting that the principle of kapu aloha was described to the public as a way of life that should be practiced, especially when engaging in peaceful protest on the mountain.

Kapu aloha places a discipline of compassion, empathy, and respect on all to express aloha for those involved, especially those who are perceived to be opposite to the cause. There is an intentionality with thoughts, words, deeds focused on doing no harm to others. The synonym for kapu aloha is ahimsa or non-violence and keeping a peaceful consciousness where the focus is found in aloha or a compassion that is purposeful and rooted in meaning (Meyer, 2015).

Ngahiraka Mason shared her experience and understanding of the relationship to mountains (Meyer, 2015). She shared that Maori are validated through “pepeha” or cultural sayings that influence, lead, and teach. The Maori look to these sayings in times of opposition to recall these inspirational words and acts of the elders. This helps them to choose how they manage the challenges they face, even when relatives are fighting against each other. An example of a pepeha is “Ko au ko koe, ko koe ko au” which translates to “I am you and you are me”.

Another *mana wahine* (power women) Luana Busby-Neff who was part of the Protect Kaho‘olawe movement shared that in order to thrive and be efficient, one must continue to stand upon and for something instead of protesting what is not there (Meyer, 2015). This means the essence of living out one’s purpose and responsibility to do the right thing is seen through taking care of the land.

Kanaka Maoli activist, Haunani Kay Trask acknowledges that arrests in the form of activism is an acceptable risk when it's done to protect the land (Franklin & Lyons, 2004). Former Native Hawaiian activists have paved the way for the next generation to view this process as a movement and a singular event. This political practice is done in a way that honors kupuna (ancestors) and lāhui (nation). However, Trask's engagement involves strategy and legal battles. She believes that Hawaiians have a collective connection no matter the level of colonial oppression, assault, and diaspora.

Chapter 2 Summary

In conclusion, this literature review sought to investigate strategies of Native Hawaiians engaging in protective activism by analyzing the cultural, historical, and legal aspects of Hawai'i. The goal was to provide literature on the research of Native Hawaiians and review the areas that impact protective activism for sacred places and resources. In this chapter, the researcher provided a comprehensive review of the cultural and historical background of Native Hawaiians, the legal issues surrounding their challenges, and cases of activism in Hawai'i. Some of these cases included understanding the role of community organizations in this movement such as Protect Kaho'olawe, Protect Mauna Kea, and Protect Water Rights. The knowledge of this phenomenon was critical to understanding the issues surrounding protective activism and will provide future generations with the stories and lived experiences of Native Hawaiians. The next chapter, Chapter 3 outlined the design and methods of how this study was conducted.

Chapter 3: Research Design and Methodology

Chapter Overview

Chapter 3 provided an overview of how this qualitative study was conducted. The researcher included the various components of the design and explained what research methodology was used. The areas in Chapter 3 focused on the protection of human subjects, methods of data collection and analysis, and guidelines for interview protocols and techniques. The researcher included the correlation between the research question and interview questions. Validity and reliability was determined through various techniques, such as *prima facie* validity, peer-review, and expert review. For data analysis, the researcher used a 4-step interrater process to ensure reliability. This chapter concluded with a personal bias statement and summary of the research methodology.

Introduction

A wave of activism is breaking over the islands of Hawai'i where Kanaka Maoli are engaging in organizations and educating themselves on the current issues impacting their community (Osorio, 2021). In order to protect sacred places and precious resources, Kanaka Maoli were not only recognizing system issues but have been standing against them (Case, 2019). Historically in Hawai'i, protectors have been protesting and opposing the development of corporate entities over sacred places across the islands (Goodyear-Ka'opua, 2017). Capitalism and colonization are root causes that have nearly destroyed the Native Hawaiian people, language, culture (Trask, 1999).

The purpose of this qualitative study was to understand the strategies of Native Hawaiians engaging in *kapu aloha* through community organizations focused on protecting sacred places and resources in Hawai'i. The research focused on the lived experiences of Kanaka

Maoli who have had to navigate systems of powers to establish transformative change through community movements. The following research questions were used to guide this study and included research methodology, research design, and protection of human subjects. Chapter 3 provided the framework and procedures for how this qualitative study was conducted.

Re-Statement of Research Questions

These research questions will be used to achieve the purpose of this study:

- RQ1: What unique characteristics do leaders in Hawai'i employ?
- RQ2: What challenges do leaders in Hawai'i have in their practice?
- RQ3: How do leaders in Hawai'i define and track success?
- RQ4: What advice do leaders in Hawai'i have for future leaders?

Nature of this Study

To achieve the intended objectives of this doctoral study, the researcher used the qualitative approach. Qualitative studies include collections of stories, experiences, and narratives. This approach connects to familiar forms of Native Hawaiian traditions through storytelling, genealogy, and expressive forms of culture. According to Creswell (2003), qualitative research is defined as an approach where the researcher uses participants' experiences and perspectives to construct meaning with the intent of expounding on a theory or practice. This can also include advocacy and participatory perspectives. Strategies of inquiry used are narratives, phenomenology, ethnographies, grounded theory, or case studies. Within this approach, the researcher collects open-ended, emerging data with the intent of developing themes from the data. The goal is to construct a knowledge base of the objectives under investigation to inform practice and develop theory based on the data collected.

In a qualitative approach the researcher seeks to establish the meaning of a phenomenon from the view of the participants (Creswell, 2003). When identifying knowledge claims, strategy of inquiry, and methods, Creswell (2003) uses a qualitative design to focus on culture sharing within a group and study how they developed shared patterns of behavior. This includes participatory knowledge claims, narrative design, and open-ended interviewing. For example, the researcher can seek to examine an issue related to oppression of individuals. To study this, the approach takes a collection of stories of individual oppression using narratives where participants are interviewed at length to share how they have personally experienced oppression.

Qualitative research is exploratory in nature and useful when the researcher does not know what variables to include or examine in the study (Creswell, 2003). This type of approach explores a new topic that has never been addressed with a particular group or adds to existing theories of a particular group under study (Morse, 1991). According to Creswell (2003), a qualitative approach allows the research to be innovative and give them the space to work within a research-design framework. This allows for more creativity, literary style writing, and a form individuals may like to use. For advocacy and participatory writers, qualitative research allows for strong personal connection to the topic being explored because of personal interest including those related to marginalized groups in which the researcher hopes to create a better society for the group and everyone.

Assumptions of Qualitative Research

Qualitative research uses a lens that focuses on establishing the views of people who are part of the study (Creswell & Miller, 2000). For example, this could entail a researcher determining how long to remain in the study depending on if they were able to reach the point of saturation. Development of themes or categories of the data can lead to a persuasive narrative.

The researcher returns to the data over and over again to construct meaning through categories, explanations, and interpretations (Patton, 1980). Qualitative research assumes that reality is socially constructed and is what participants perceive it to be through consistent checking that the participants' experiences have been represented in study and interpretation accurately represent them (Creswell & Miller, 2000).

Strengths and Weaknesses. There are many highlights and strengths of qualitative research. For example, the study usually takes place in the natural world and draws on multiple methods that respect the humanity of the participants of the study (Rossman & Rallis, 2012). The research focuses on context and is emergent or evolving rather than tightly packaged and predetermined. Moreover, the study is fundamentally interpretive and relies on the researcher systematically reflecting on who they are and being sensitive to their own social identities and how these shape the study. This type of research allows the participant to share their experiences through personal narrative.

Although there are many strengths of qualitative research, there are also weaknesses to this type of study. According to Marshall and Rossman (2016), the researcher must develop a conceptual framework that is clear, concise, and generative. Planning must be systematic and manageable, yet flexible. The researcher must demonstrate competence to conduct the study and be mindful of ethical practices. Lastly, the researcher should provide strategies to ensure the study is trustworthy (Marshall & Rossman, 2016).

This study explored the lived experiences of Native Hawaiians and success strategies that inform their practice. A qualitative approach was used to allow the researcher to collect data and ensure the participants' stories, experiences, and narratives are at the forefront. Subsequently, a

qualitative approach allowed the researcher to identify best practices and strategies used through open-ended interviewing, strategy of inquiry, and phenomenology.

Methodology

Descriptive phenomenology was used to investigate the strategies of Native Hawaiians. According to Patton (2002), this approach is sought by researchers to explore, describe, and analyze an individual's lived experiences. This is done through understanding how participants perceive, describe, feel, judge, remember, make sense of, and talk about their experiences to others. Marshall and Rossman (2016) described phenomenology as the essence of an experience that is shared with others. The analysis component proceeds with the central assumption that participants who have had a similar experience are considered unique expressions which are compared to identify the phenomenon or essence of the research study. The focus of this descriptive and narrative approach is on the life as lived by the participant (Marshall & Rossman, 2016).

Marshall and Rossman (2016) described the term phenomenological interviewing as an in-depth interview grounded in the study of lived experiences to develop a worldview. The purpose of this type of interviewing is to describe the meaning of a phenomenon or concept that many individuals share. The process involves self-examination or identifying the researcher's biases to gain clarity of preconceived notions (Patton, 2002).

The researcher identified the essence of the phenomenon (Patton, 2002) by clustering the data around themes that described the nature of the experience (Creswell, 1998). The final stage of phenomenological interviewing was structural synthesis which involved the exploration of all possible meanings and perspectives to determine the essence of the phenomenon and its deep structure. Marshall and Rossman (2016) explained the strengths of phenomenological

interviewing combines both the researcher's personal experience with interviewees and focuses on deep, lived meanings that may guide actions and interactions of individuals. The weakness of this process is that it is time-intensive and requires a reflective stance as a researcher (Creswell, 1998).

Structured Process of Phenomenology

The phenomenological method explains commonalities between a group individuals of their shared lived experience (Creswell, 2013). Creswell (2013) identified seven steps for a descriptive phenomenological approach that should be included in the process.

1. The focus must be on the phenomenon being explored.
2. The research needs to be with a group of participants who have all experienced the same phenomenon. The group size can range from 10-15 participants.
3. The needs of conducting the phenomenological study must be discussed so that the researcher can examine the lived experiences of participants and how they have commonality with others.
4. Through bracketing the researcher should discuss their personal experiences with the phenomenon under study. Bracketing helps the researcher to set aside personal experiences so they can focus on the participants' experiences in the study.
5. The process for collecting data will consist of interviewing participants who have experienced the phenomenon.
6. A systematic procedure for data analysis must be used and it should focus on the individual's lived experiences and how they experience the phenomenon.
7. The concluding passage must explain the essence of the phenomenon by discussing the individual's lived experiences.

Similarly, Van Manen (1997) provided a six-step process of phenomenological inquiry which informed the research procedure of this study. Each step is important in data collection and analysis. This process is based on an interactive collection, reflection, and analysis (Webb & Welsh, 2019) which involves ongoing data collection and interaction with the data to allow for unilateral movement between the various steps (Van Manen, 1997) listed as follows:

- turn to a phenomenon of interest,
- investigate experiences as lived rather than conceptualized,
- reflect on the essential themes,
- describe the phenomenon through an on-going writing process,
- maintain focus on the phenomenon, and
- balance the research by considering various parts of the whole.

Appropriateness of Phenomenology Methodology. The purpose of this study was to identify the unique characteristics of Native Hawaiians and explore their challenges within their leadership practice. This study determined how Native Hawaiians defined, measured, and tracked success in their practice. Lastly, the researcher explored the recommendations Native Hawaiians had for future generations. Thus, qualitative phenomenology was chosen for this study because the researcher conducted interviews of each individual to obtain their lived experiences (Marshall & Rossman, 2016). Various approaches were considered such as quantitative, mixed methods, and the Delphi method. However, qualitative was the appropriate choice because the purpose of this study is to understand the essence of the kapu aloha phenomenon of Native Hawaiians through descriptive narratives and stories.

Research Design

The purpose of this study was to understand the strategies of Native Hawaiians who are engaging in kapu aloha through community movements for sacred places and resources in Hawai'i. After the problem statement, research questions, and methodology of this qualitative study, the next step required was describing the process of selecting participants to be interviewed. In order to complete this step, the researcher went through the process of selecting participants and the protection of human subjects. The researcher discussed how data was collected including participant selection and protection of human subjects further in the study.

Analysis Unit and Population

The population in this study were all leaders in Hawai'i. The ideal candidate for this study was a leader in Hawai'i who had worked for a Native Hawaiian serving institution or organization. As mentioned in the first chapter, Kanaka Maoli was defined by Sproat (2011) as a Native Hawaiian who can trace their ancestry to the original inhabitants of Hawai'i before the arrival of James Cook, regardless of blood quantum. For this research study, Kanaka Maoli was defined as an individual who was Native Hawaiian and could trace their Hawaiian ancestry back two generations through their mo'okū'auhau, or family genealogy. The reason for choosing this definition was to provide participants a simple and succinct way of acknowledging Hawaiian ancestry through genealogical ties and familial connections.

Sample Size

This study had a sample size of 15 subjects. Dukes (1984) recommended studying 3-10 subjects and Rieman (1983) studied 10 individuals in phenomenology. Creswell (2008) explained that in qualitative research, it is important to have a small sample size to provide a substantive picture of the complex phenomenon. As more individuals are added, this could

diminish the analysis of the data. However, the researcher used a sample size that provided enough data to discover common themes and findings amongst the participants to describe the phenomenon under review. For qualitative research, sample size is based on the purpose of the study (Marshall & Rossman, 2016), and theoretical saturation (Mack et al., 2005). The sample size included 15 participants in order to explore the characteristics of leaders in Hawai'i.

Purposive Sampling

For this qualitative study, purposive sampling was used to select participants. In purposive qualitative sampling, the researcher used intentionality when selecting individuals to learn about a phenomenon (Creswell, 2008). According to Creswell (2008), in order to develop a detailed understanding, the researcher should choose sites, people and groups who can provide useful information, help others learn about the phenomenon, and give voice to those who are silenced. Purposive sampling uses a preselected criteria relevant to the research question where sample size is determined based on the point of saturation where the new data no longer adds insight to the research questions (Mack et al., 2005). Therefore, the researcher used purposive sampling techniques to explore the phenomenon in depth and the successful strategies of Hawai'i leaders.

Purposeful sampling was used to select participants who had experience and knowledge on the topic or phenomenon of study (Creswell & Plano Clark, 2011). This sampling method yields the most information with limited resources (Patton, 2002). Sampling must be consistent with the purpose and assumptions of the study (Palinkas et al., 2015). For example, purposeful sampling ensures the population consists of representatives who have experience with the phenomenon and knowledge can be gained from the sample drawn. The individuals must be available, willing to participate, and able to articulate their experiences. The criteria for

maximum variation increases the likelihood that findings will reflect the different perspectives which is ideal in qualitative research (Creswell, 2013). If the sample is larger than 15 participants, the researcher applied the criteria for maximum variation.

Participation Selection

In this qualitative research study, a recruitment strategy was used to identify a plan for enrolling participants. This plan included a recruitment script listing the title, purpose, and criteria for the interview. A sampling frame, criteria of inclusion, and maximum variation were used to select participants. These components were addressed in detail as well as the selection process.

Sampling Frame

The following steps were used for this study to recruit participants which also involved creating a master list and using the criteria of inclusion and criteria of exclusion to narrow down the list if it was greater than 15 participants.

- The researcher visited the professional social media website called LinkedIn (<https://www.linkedin.com>) to search for participants.
- From LinkedIn, a master list was created for the population of this study which were all Hawai'i leaders who worked for a Native Hawaiian serving organization or institution.
- The researcher located emails from LinkedIn that were then transferred to the master list. The researcher emailed the participants from the master list to determine if they wanted to partake in the study.
- The criteria of inclusion and exclusion will be applied.
- The criteria of maximum variation will be applied.

Criteria of Inclusion. To find possible participants, the inclusion criteria was used in the selection process. From this criteria, participants were selected. The criteria of inclusion for this study were as follows:

- the participant must have five or more years of experience working for a Native Hawaiian serving organization or institution at a leadership level or managerial position,
- the participant in a leadership position was currently employed or previously employed by a Native Hawaiian serving organization for at least five years and,
- The researcher assumed that by selecting participants in leadership positions, the participant would be willing to share their lived experiences working with or for the Native Hawaiian community.

Criteria of Exclusion. The following listed the exclusion criteria for participants who did not meet the inclusion criteria:

- the participants were unable to do a virtual interview through either telephone or video conferencing and,
- the participants were not willing to have the interview audio recorded.

The Criteria For Maximum Variation. The criteria for maximum variation for this study was that participants were selected based on a variety of leadership practices and fields amongst Native Hawaiian serving organizations, including representation from across geographic regions in the Hawaiian Islands. The participants had diverse years of experience in the leadership field within Native Hawaiian serving organizations. Those with a minimum of five years in a managerial level or higher leadership position, such as an Executive or Board level position were given preference as they would be considered an expert in their respective field.

Protection of Human Subjects

The researcher recruited adult participants voluntarily from the population in the research design. No inherent risk was present to the subjects involved because subjects were not part of a vulnerable population. A vulnerable population includes individuals who are minors, incarcerated, or have a disability. Prior to recruiting, the researcher obtained a CITI certificate required for the research (see Appendix A) and submitted an exempt application for review and approval. The Pepperdine Institutional Review Board (IRB) reviewed and approved the methodology before the researcher began the recruiting process. Under federal regulations that provide protection of human subjects, the Pepperdine IRB determined if this study met the IRB exemption requirements and provided their approval letter (see Appendix B).

To introduce the study, each participant was contacted either through their email or a telephone call and the researcher followed the guidelines approved by the IRB in the recruitment script (see Appendix C). All participants received an informed consent form (see Appendix D) which required specific guidelines. According to Creswell (2013) a consent form should include:

- the right of participants to withdraw from the study at any time,
- purpose and procedures of the study used in data collection,
- protection of respondent's confidentiality,
- known participant risks.
- expected benefits to gain in the study and,
- signature of the participant and researcher (Creswell, 2013).

Prior to the interview, all participants reviewed the consent form and provided their verbal consent as well as provided signatures on the informed consent form itself.

The researcher took additional steps in order to mitigate participant risk in this study. Before the study began, the researcher determined if the interview was able to be recorded and transcriptions were used in the study through participant verification. If the participant chose not to be recorded, the researcher took notes during the interview. The researcher destroyed all identifying information, if the participant shared they did not want to give consent for use. The identity of the participant was protected and was only known to the researcher. Participants were given pseudonyms to protect their confidentiality such as “Respondent 1.” The name of the respondent and any other identifying information was not disclosed during the study.

For security purposes, all data was stored on a hard drive for those who consented to the interview being electronically recorded. During the interview, any data collected such as notes, recordings, and transcriptions, were stored on a hard drive and placed in a locked file cabinet. This file cabinet was in a locked office in the researcher’s home for five years. After five years, all data will be destroyed. The researcher transcribed all of the interviews. After completing the interview, each participant received a thank you letter. There were no incentives offered to the participants. When the study was complete, each respondent received a summary of the findings.

Data Collection

The data collection approach was a semi-structured interview process that was recorded and transcribed. The researcher will use both online and in-person face-to-face interviews. For a phenomenological study, the process of collecting data involves in-depth interviews with as many as 10 participants (Creswell, 2013). The researcher used the IRB approved recruitment script to contact participants by email and phone. An individual copy of the consent form and interview questions were sent once the candidate agreed to participate. The researcher asked the

participant's permission to record the interview and if they responded with a "no," the researcher took notes instead.

Interview Techniques

The technique used in this study was a semi-structured interview tool which allowed the researcher to ask follow-up questions and gain additional clarity as well as depth to participants' responses. To participate in the study, the researcher invited and contacted each participant through email or a phone call. Once the participant accepted, the researcher asked for their contact information. The researcher then scheduled the interviews during February, 2022. The researcher arrived 30 minutes before each interview and had two recorders ready. For the virtual option, the interview will be recorded on Zoom. Before the interview begins, the researcher will review a consent form with the participant.

Creswell (2013) views the steps and techniques for interview process as follows:

- Decide on the research questions that will be answered by interviews.
- Identify interviewees who can best answer these questions based on purposeful sampling.
- Determine what type of interview is practical and will result in useful information.
- Use adequate recording procedures when conducting one-on-one interviews.
- Design and use an interview protocol or interview guide.
- Refine the interview questions and the procedures further.
- Determine the place for conducting the interview, obtain consent, and have the interviewee complete the consent form.
- Use good interview procedures during the interview.

Interview techniques include staying to the questions, complete the interview in the allotted time, be respectful and courteous, offer a few questions and advice. Most importantly, be a good listener and be sure to record information on the interview protocol in case the audio-recording does not work (Creswell, 2013).

Interview Protocol

An interview protocol was used to ensure continuity and the same procedures were followed by the researcher as seen in Table 1. This form was used to take notes during the interview and a copy of the protocol was included. The purpose of the interview protocol was to ensure validity in the research by developing appropriate interview questions. Thus, to establish validity, a peer and expert review was completed including prima-facie validity. For the interview protocol, the human subjects had to undergo the following steps:

1. They had to read and respond to the recruitment email.
2. They had to accept the invitation.
3. They had to read and respond to the informed consent.
4. They received a copy of the interview questions.
5. They agreed to a phone or zoom call date and time.
6. They had to log in through phone or zoom, entering the password to join.
7. They agreed to be recorded or end the interview.
8. They had to participate in a 60-minute zoom call.
9. They answered 10 questions (the count depended on the number of follow-up questions).

Table 1*Interview Protocol*

IQ1: Tell me what about your leadership was noteworthy or stands out? Please give examples.

IQ2: What other unique leadership characteristics do you use in your practice?

IQ3: Are there other successful strategies that contribute the most to your leadership practice that are unique to you as a leader?

IQ4: What is the greatest challenge you have faced as a leader?

IQ5: What are some common challenges you have observed among leaders in Hawaii?

IQ6: How do you define success as a leader?

IQ7: How do you measure and track this success overtime?

IQ8: What wisdom would you pass down to future leaders?

IQ9: What is the best piece of leadership advice you've received?

Relationships with Research Questions (RQ) and Interview Questions (IQ)

The correlation of questions were as follows for this research study: IQ1 and IQ2 corresponded with RQ1 and were used to understand the participants' characteristics and strategies within their practice. Next, IQ3 and IQ4 correlated with RQ 2 to understand the challenges participants had in their practice. Then, IQ5 and IQ6 related to RQ 3 and was used to explore how participants defined, measured, and tracked their success in their practice. Lastly, IQ7 and IQ8 corresponded with RQ 4 to understand recommendations participants had for future leaders in their practice. The relationship between the interview and research questions was shown in Table 2.

Table 2*Research Questions and Corresponding Interview Questions*

Research Questions	Corresponding Interview Questions
RQ1 - What unique characteristics do leaders in Hawai'i employ?	<p>Please think of time or an occasion when in reflection, you believe you excelled as a leader.</p> <p>IQ1: Tell me what about your leadership was noteworthy or stands out? Please give examples.</p> <p>IQ2: What other unique leadership characteristics do you use in your practice?</p> <p>IQ3: Are there other successful strategies that contribute the most to your leadership practice that are unique to you as a leader in Hawai'i?</p>
RQ2 - What challenges do leaders in Hawai'i have in their practice?	<p>IQ3: What is the greatest challenge you have faced as a leader?</p> <p>IQ4: What are some of the common challenges you have observed among leaders in Hawai'i?</p>
RQ3 - How do leaders in Hawai'i define, measure, and track success?	<p>IQ5: How do you define success as a leader?</p> <p>IQ6: How do you measure and track this success overtime?</p>
RQ4 - What advice do leaders in Hawai'i have for future leaders?	<p>IQ7: What wisdom would you pass down to future leaders?</p> <p>IQ8: What is the best piece of leadership advice you've received?</p>

Note. The table identifies four research questions and corresponding interview questions. Interview questions were reviewed by a panel of two peer-reviewers and expert reviewers.

Validity of the Study

To determine whether the participants' responses to the instrument made sense, were meaningful, and enabled the researcher to draw conclusions from the sample population under study, the researcher used validity techniques (Creswell, 2003). In this study, validity was established using prima-facie, content validity, peer-review, and expert review mechanisms. According to Creswell (2003), content validity is the extent to which interview questions are representative of all the possible questions that a researcher could ask. The concept of validity and reliability was discussed further.

Prima-Facie and Content Validity

After reviewing the literature and developing research questions, there were nine interview questions that correlated with the four research questions. In Table 2, the researcher demonstrated the relationship between the RQs and corresponding IQs that represented prima facie validity. Prima facie means on its face which implies that the instrument at face value is valid (Creswell, 2013). These interview questions were designed to result in useful and in-depth responses. To establish an increase in rigorous content involving validity, the researcher applied peer-review techniques.

Peer-Review Validity

To ensure rigor of the instrument, a peer review process was used. The peer review process involved two colleagues from Pepperdine's University's Graduate School of Education and Psychology doctoral program who had experience and knowledge of this protocol. The purpose of the peer review process was to provide feedback on whether the research questions and corresponding interview questions were sufficient for the study or if the question needed to

be revised with recommended suggestions. The peer reviewers provided their recommendations after reviewing the protocol and instrument (see Appendix E).

Once the peer review was completed, the researcher reviewed the recommendations and incorporated any changes that two of the reviewers proposed. The researcher used her best judgment when deciding to incorporate changes from just one reviewer or not to use recommendations from the majority. The researcher documented the changes that were made and discussed the document with the dissertation committee at the oral defense. Lastly, Table 3 showed the revisions the researcher completed, with a detailed description of the changes that were made. The last layer of validity included the expert review.

Table 3

Research Questions and Corresponding Interview Questions (Revised)

Research Questions	Corresponding Interview Questions
RQ1 - What unique characteristics do leaders in Hawai'i employ?	<p>Please think of time or an occasion when in reflection, you believe you excelled as a leader.</p> <p>IQ1: Tell me what about your leadership was noteworthy or stands out? Please give examples.</p> <p>IQ2: What other unique leadership characteristics do you use in your practice?</p> <p>IQ3: Are there other successful strategies that contribute the most to your leadership practice that are unique to you as a leader in Hawai'i?</p>
RQ2 - What challenges do leaders in Hawai'i have in their practice?	IQ3: What is the greatest challenge you have faced as a leader?

Research Questions	Corresponding Interview Questions
	IQ4: What are some of the common challenges you have observed among leaders in Hawai'i?
RQ3 - How do leaders in Hawai'i define, measure, and track success?	IQ5: How do you define success as a leader? IQ6: How do you measure and track this success overtime?
RQ4 - What advice do leaders in Hawai'i have for future leaders?	IQ7: What wisdom would you pass down to future leaders? IQ8: What is the best piece of leadership advice you've received?

Note. The table identifies four research questions and corresponding interview questions with revisions based on feedback from peer-reviewers and an expert reviewer. Subsequent changes were made to the order and phrasing of questions within the interview protocol.

Expert Review Validity

A final review was completed by the dissertation committee who suggested additional changes to the questions. The researcher incorporated these changes into the process and reported the final set of interview questions as seen in Table 3.

Reliability of the Study

The reliability of the study required that the participants understood the research questions with clarity and ease. The questions were clearly written, used familiar language, and were easily understood by participants. To illustrate reliability, the researcher completed a three-pilot interview with volunteers who had similar characteristics to the participants, and ensured that the questions were reliable and easy to understand. The volunteers provided feedback and commented on the clarity and understandability of the questions. Lastly, the researcher consulted with the dissertation committee to incorporate any changes recommended as a result of the pilot interview process.

Statement of Personal Bias

According to Creswell and Miller (2000), the researcher must identify their biases early in the study and then place those biases aside while the research study begins. In this study, a reflective journaling process was used as a way to bracket the researcher's observations, assumptions, and inquiries during data collection and analysis. The researcher used the epoche bracketing process where the individual recalled experiences from personal memory that reflectively allowed the preconceptions and prejudgments to enter and leave the researcher's mind freely (Moerer-Urdahl & Creswell, 2004). The researcher is Native Hawaiian and engaged with an organization focused on protection of places and people in Hawai'i. Thus, this experience could have had an influence on the researcher's understanding and interpretation of data. However, the researcher stated personal biases and beliefs upfront and placed this aside as the study proceeded.

Bracketing and Epoche

Setting aside prejudgment is called "epoche," a Greek word which means to refrain from judgment (Moerer-Urdahl & Creswell, 2004). The process of epoche is difficult to achieve which refers to a pure state of being consciously present for perceiving and experiencing the phenomenon in a fresh way (Moustakas, 1994). According to Moerer-Urdahl and Creswell (2004), it is challenging as a researcher to set aside all biases and assumptions to focus entirely on the participants' experiences. Furthermore, the research must have an openness to understand the unique language and culture of the participants' experiences and how they will be applied in the study. This process is transcendental because the researcher sees the phenomenon as if it is happening for the first time, and is open to the totality of the phenomenon (Moustakas, 1994).

The researcher used a dual-approach bracketing style that involved both reflexivity and hermeneutics. Reflexivity was used as the researcher continually identified and recorded her assumptions of the topic and her interest in the phenomenon (Fischer, 2009). These assumptions were placed in brackets and used through the analysis to observe other meanings that may have appeared or whether the researcher was imposing meaning on the data. Hermeneutics was the second part of bracketing where the researcher continuously discovered what her earlier interpretations and assumptions were of the data and reexamined these understandings against any insights that emerged. This process was on-going and evolving throughout the study. The researcher involved the dissertation committee to review the bracketing approach and any assumptions to ensure they were identified correctly throughout the course of the research.

Data Analysis

Qualitative data analysis is a search for general statements about the relationships and underlying themes that explore, describe, or build a phenomenon (Strauss & Corbin, 1997). Marshall and Rossman (2016) described typical analytical procedures into seven phases: (a) organize the data, (b) immersion in the data, (c) generating codes and possible themes, (d) coding the data, (e) offering interpretation through analytic memos, (f) search for alternative understanding, (g) write the report for the study.

For the data analysis component of this study, the interview questions were analyzed individually. Key phrases and codes were developed from this analysis which resulted in major themes. The results of the interview questions were reported in groupings that corresponded to each research question. Data analysis involved organizing, immersing, and coding the data. The approach that was used was based from Crabtree and Miller's (1992) continuum of analysis strategies. The researcher used the immersion style to guide emerging concepts and develop

understanding while shifting or modifying the data collection and analysis to get closer to interpretation of the data (Marshall & Rossman, 2016).

An inductive process was used for coding the raw data from the interviews. The researcher became familiar with the data collected by reading the text closely and gaining understanding of the themes and details in the data (Thomas, 2003). The next step was to create and identify categories or themes that emerged from the data. In vivo coding was used to create meaning units or actual phrases used in specific text segments. The researcher reduced overlapping and redundancy of categories by searching for subtopics and creating a model including categories and quotes that represented the core theme or essence of a category (Creswell, 2002). A journal was used to note important themes and concepts. Additionally, the researcher presented the results of coding in bar charts in Chapter 4.

Interrater Reliability and Validity

A 4-step process was used to ensure Interrater reliability of the data. After completing three interviews, the researcher transcribed and coded the data. Themes were created for each research question. These findings were shared with two peer reviewers whose primary role was to review the codes and themes and provide recommendations. These co-raters were from Pepperdine's Graduate School of Education and Psychology doctoral program who had an understanding of qualitative phenomenological studies. The goal of this group was for the researcher and peer reviewers to agree on the coding process. The dissertation committee had the final say if the researcher and peer reviewers were unable to find consensus. Once consensus was reached, the researcher coded the remaining interviews using the format agreed upon on with the first three transcriptions. The researcher repeated the peer review process to conclude the final codes and themes. The steps for the interrater reliability process was used in this study.

- Step 1: The researcher provided memos and coded the data from the first three interviews. The researcher generated a table from the coded data to show the ideas and themes that emerged through the analysis process. Within the table, the heading and columns listed the themes. Each column provided keywords and phrases identified in the data which were used to generate a construct.
- Step 2: There were two co-reviewers who examined the coding data from the first three interviews that were completed by the researcher. The researcher provided the co-reviewers with the interview data from Step 1. The co-reviewers had experienced coding and reviewing themes since they are doctoral candidates familiar with qualitative phenomenology. The co-reviewers examined transcripts, themes, and key constructs individually and discussed their analysis with the researcher, recommending changes based on their review. The goal of this process was for the co-reviewers to reach consensus. However, if consensus was not determined, the researcher would have reached out to the dissertation chair to provide the final decision.
- Step 3: The researcher coded the rest of the interviews using the same process as Step 1 and 2. When all the interviews were finished, the data was provided to the co-reviewers. The co-reviewers and the researcher reviewed themes until final consensus was settled.
- Step 4: If consensus was not determined, the researcher would then consult with the dissertation chair for expert review validity.

Chapter 3 Summary

This study used a qualitative methodology of phenomenology in order to understand the lived experiences of Hawai'i leaders who worked for or currently work for Native Hawaiian serving organizations or institutions. The study began with an introduction of the problem and a

description of the study and the design mechanisms. Participants were intentionally selected using inclusion and maximum variation criteria. An example of this criteria was included to determine how this study was conducted and how participants were selected. The researcher provided techniques for conducting the interviews and explained how validity and reliability would be established.

To collect data, semi-structured interviews were conducted with participants. The interviews occurred both in-person and online depending on the location of the participants, and were no longer than 60 minutes. To ensure reliability, the peer and expert review process was used, including *prima facie* validity. Data analysis for this study included organizing, immersing, and coding information to establish emerging themes and categories from the research. The study used a peer review process of the themes to ensure interrater reliability. The major constructs and themes found from the research process were presented in Chapter 4.

Chapter 4: Findings

There is an opportunity to learn from indigenous ways of knowing connected to leadership styles and characteristics that are unique to Native Hawaiians. Not only is it a way to connect with people, this type of leadership is essential to the success of organizations that serve Native Hawaiians. However, one must decolonize the constructs and methodologies that form knowledge from the Western model of inquiry and research formation to explore the nuances found in a strengths-based approach towards a culturally appropriate model of leadership (Kamehameha Schools, 2014; Meyer, 2006). Leadership in Hawai'i is vastly different in contrast to the leadership models within the academic world. Many of the leadership styles, models, and characteristics of Western leadership do not take into account the historical, cultural, and legal aspects Native Hawaiian leadership.

This study sought to understand the lived experiences of Hawai'i leaders who work for or have worked for Native Hawaiian serving organizations or institutions. This study explored the unique leadership characteristics, strategies, and best practices of Hawai'i leaders within Native Hawaiian serving organizations. This study also examined the challenges Hawai'i leaders have in their practice and how they measure success. Lastly this research aimed to understand the advice Hawai'i leaders had for future generations. To accomplish the goal of this study, the following research questions were used to explore this phenomenon:

- RQ1: What unique characteristics do leaders in Hawai'i employ?
- RQ2: What challenges do leaders in Hawai'i have in their practice?
- RQ3: How do leaders in Hawai'i define and track success?
- RQ4: What advice do leaders in Hawai'i have for future leaders?

An interview protocol of nine open-ended questions was used to support answering the four research questions. Before starting the interview protocol, an inter-rater reliability and a validity process was approved and used to interview participants. The following interview questions were approved by a panel of subject matter experts:

- IQ1: Tell me what about your leadership was noteworthy or stands out? Please give examples.
- IQ2: What other unique leadership characteristics do you use in your practice?
- IQ3: Are there other successful strategies that contribute the most to your leadership practice that are unique to you as a leader?
- IQ4: What is the greatest challenge you have faced as a leader?
- IQ5: What are some common challenges you have observed among leaders in Hawaii?
- IQ6: How do you define success as a leader?
- IQ7: How do you measure and track this success overtime?
- IQ8: What wisdom would you pass down to future leaders?
- IQ9: What is the best piece of leadership advice you've received?

The participants in this study were asked to respond and share insights on the nine open-ended questions. Participants shared openly about their experiences and were forthcoming with their responses. The valuable information collected from the nine questions expanded the researcher's understanding of leadership in Hawai'i and explored the phenomenon in depth. This chapter shared the insights and data collected from the interview questions. These findings included participant information, data collection, and data analysis done through the inter-rater review process.

Participants

In order to find interviewees for this study, a total of 30 participants were identified using a purposive sampling method. Purposeful sampling was used to select participants who have expertise and experience on the topic or concept of study (Creswell & Plano Clark, 2011). Therefore, the researcher used purposive sampling techniques to explore the phenomenon in depth and identify the successful strategies and best practices of leaders in Hawai'i.

When the interviews were done, the data was collected, transcribed, and coded. After 13 interviews, the point of saturation was reached and the interviews were finished. Saturation was determined by the participant data showing common themes arising from the interview questions being asked. Therefore, the population of the study had a total of 13 participants who had a minimum of five years working for a Native Hawaiian serving organization or institution at a leadership level or managerial positions. Among these participants, there were five males and eight were female.

Data Collection

The data collection approach used a semi-structured interview process. The interviews began on March 30, 2022 and finished on April 29, 2022. The master list of prospective interviewees were determined using LinkedIn (<https://www.linkedin.com>). At this site, Native Hawaiian organizations and institutional leaders were included in the search engine for participants on LinkedIn. From this list, prospective participant data was gathered and sorted based on the criteria of inclusion and exclusion. The criteria for maximum variation was also applied to this list of possible participants. Based on purposive sampling for maximum variation, a total of 30 participants was determined.

The researcher sent an email to 30 potential participants from the master list using the IRB approved recruitment script. These individuals were sent an invitation to participate in the study and 13 of the 30 prospective participants agreed to be interviewed. When participation was confirmed by these interviewees, an email was sent with the informed consent form, interview questions, and the opportunity to ask the researcher questions.

When the interviewee accepted the conditions of the study, the researcher scheduled the semi-structured open-ended interviews over phone or virtually through Zoom (<https://zoom.us>). Of the 13 participants, the researcher confirmed two phone interviews and 11 virtual Zoom interviews. Based on the interview protocol, the researcher set 60 minutes as the length of time for the interview. The shortest interview lasted 15 minutes and the longest was 75 minutes.

Even though the interviews were done over the phone and virtually through Zoom, the engagement level of the participants were filled with candor and vulnerability. Participants shared their experiences and stories of being leaders in Hawai'i using prayers, chants, wise sayings and words in their native language. These indigenous ways of sharing knowledge enlightened the space and brought a sense of spirituality and culture into the interview. The stories shared represented various islands, families, and communities in Hawai'i, where participants shared their personal and communal experiences of navigating leadership in this present time. Table 4 showed the dates participants were interviewed.

Table 4

Dates of the Participant Interviews

Participant	Organization Type	Interview Date
P1	Non-Profit	March 30, 2022
P2	Education	March 30, 2022

Participant	Organization Type	Interview Date
P3	Education	March 31, 2022
P4	Education	April 1, 2022
P5	Cultural	April 4, 2022
P6	Education	April 5, 2022
P7	Education	April 5, 2022
P8	Community	April 7, 2022
P9	Community	April 7, 2022
P10	Cultural	April 13, 2022
P11	Education	April 14, 2022
P12	Education	April 20, 2022
P13	Non-Profit	April 29, 2022

Data Analysis

Qualitative data was gathered by examining the stories and personal experiences of leaders in Hawai'i. The data analysis process started by coding the data that was collected from the interviews using an inductive coding method. Coding the raw data from the interview involved the inductive process of analysis, coding, theme generation, and interpretation of the results. The coding process started by retrieving the audio recording transcription and notes that were collected during the interview.

From this information gathered, the researcher organized the data into a Microsoft Excel spreadsheet. Before analysis of the data, an epoche process of bracketing was used to separate any preconceived ideas, biases, or past experiences of the phenomenon. A journal was used to take personal reflective notes on leadership strategies in Hawai'i. This allowed the researcher to remove personal experiences and be fully present before and during the analysis process in order

to understand the unique characteristics and experiences of participants. The epoche process is transcendental because the researcher sees the phenomenon in a new light, as if it was the first time, and is open to the totality of the phenomenon (Moustakas, 1994).

From the audio recording, the data was transcribed and onto a Microsoft Word document. These documents were used during the coding process and a coding data spreadsheet was created using Microsoft Excel. This data sheet included all the interview questions and the corresponding responses from participants. Each response was examined, analyzed, and coded into categories. Coding data from the responses involved identifying categories and themes that emerged from the data and had similar meanings.

Familiarity with the data involves reading the text closely and gaining knowledge of the themes and understanding the data (Thomas, 2003). Then categories and themes were created and identified from the data which formulated meaning codes or phrases used in specific text segments. The researcher incorporated the most important categories or quotes that represent the core theme or essence of a concept (Creswell, 2002). When the data was coded in categories and themes, the data was then ranked from highest to lowest based on frequency of the code from the participants' responses. Frequent codes and short quotes from the transcripts formulated names for the cluster of similar themes. After the clustering process, an inter-rater review process proceeded to validate the data gathered.

Inter-Rater Review Process

An inter-rater review process was used to check the reliability and validity of the data analysis. This was done by asking two doctoral students from Pepperdine University's Graduate School of Education and Psychology, who had knowledge of the process required to review the coded data. These students were selected because they had gone through the qualitative research

methods course and had recently completed similar research studies with this type of analysis process and methodology.

Both the interview questions and the coded data sheet were provided to the doctoral students from the analysis of the research. This document included the coded data, categories, responses, and quotes. After the peer reviewers reviewed, analyzed, and interpreted the results they provided feedback to the researcher through email. A follow-up meeting was conducted to share any questions or clarify any of the recommendations from the reviewers. Once the meeting was done, the feedback was incorporated into the coding data sheet. There were three recommendations from the inter-rater reviewers which could be seen in Table 5 showing the modifications that were applied after the inter-rater review process was completed.

Table 5

Inter-Rater Coding Table Edit Recommendations

Interview Question	Items	Inter-rater Recommendations	Modification Applied
IQ1	Ha‘aha‘a, ‘Ohana, Kuleana, Laulima, etc.	Include Hawaiian terms	Included Hawaiian terms
IQ6	Happiness as theme	Include as a Theme	Included Happiness
IQ1- IQ9	All Themes	Reviewed Themes	Included All Themes

Data Display

The data was presented following the analysis and inter-rater review process. The data began with RQ1 through RQ4, and included the subsequent interview questions. The information from the data collected was categorized into codes and common themes from the responses. These common themes were then shown in a frequency chart to determine how many times the theme was highlighted based on the coding of the the responses from the interview questions.

These results were displayed as a visual summary for each question to show the data analysis of the themes and number of participants per each theme.

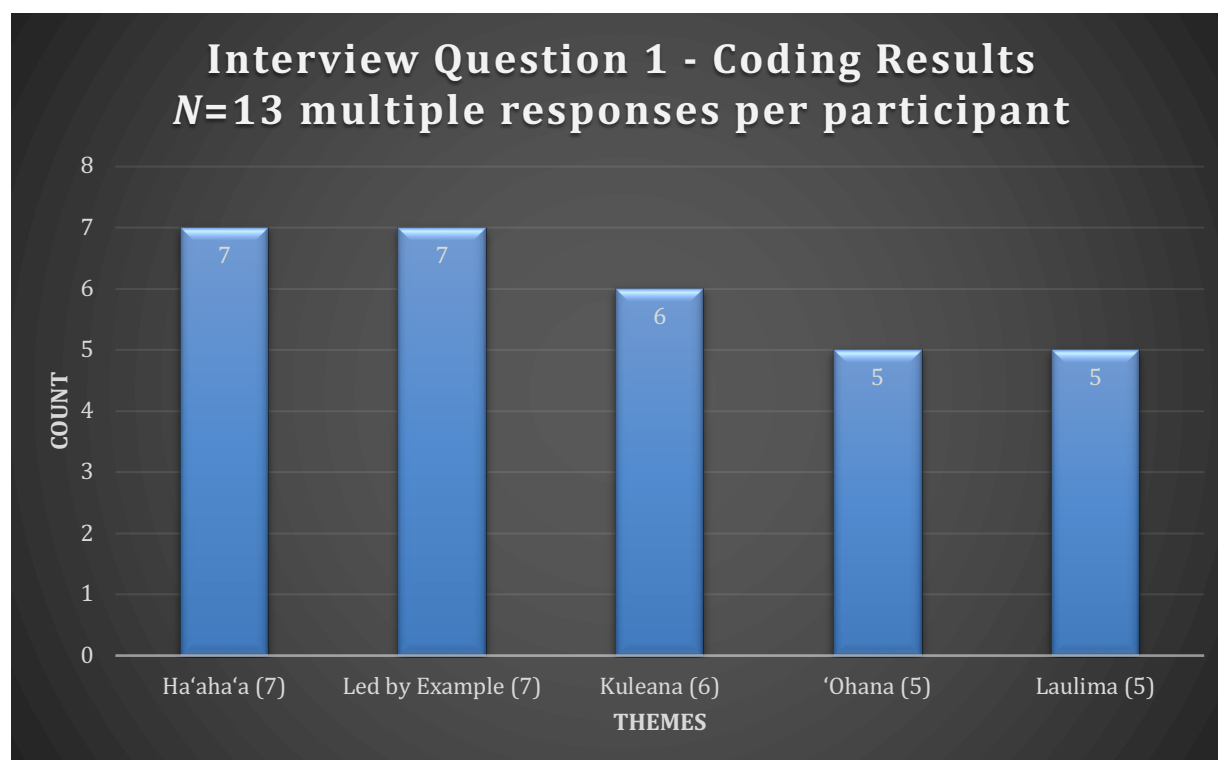
Even though similarities were identified amongst responses across multiple interview questions, the themes were only used within the associated interview question. Participant quotes were used to support the themes and data displayed within each figure. The quotes were recorded verbatim from the transcription and coded data sheet. There are times where quotes from participants may seem unclear or incomplete due to missing information. However, the researcher included as much information as possible. To ensure confidentiality, each participant was listed as Participant 1, Participant 2, and so forth, shown in order of when the information was collected.

Research Question 1

RQ1 asked, “What unique characteristics do leaders in Hawai’i employ?” In order to understand RQ1, participants were asked three interview questions which were the following:

- IQ1: Tell me what about your leadership, what was noteworthy or stands out? Please give examples.
- IQ2: What other unique leadership characteristics do you use in your practice?
- IQ3: Are there other successful strategies that contribute the most to your leadership practices that are unique to you as a leader?

Interview Question 1. IQ1 asked, Tell me about your leadership, what was noteworthy or stands out? Please give examples. This question resulted in four emerging themes that were listed in order of frequency based on the participant’s responses: (a) ha‘aha‘a (humility), (b) led by example, kuleana (responsibility), (c)‘ohana (family), and (d) laulima (teamwork). Figure 1 depicted the themes in a visual bar chart.

Figure 1*IQ1 Coding Results Bar Chart*

Note. What was noteworthy or stands out about Hawai'i leadership included these five themes that resulted from IQ1.

Ha'aha'a. Seven out of 13, or 54% of participants shared about what stands out to them in Hawai'i leadership and ha'aha'a was one of the emerging themes both observed and shared. *Ha'aha'a* means lowness and humility, where *ha'a* is low, lowly, minimum, meek, modest, and unassuming. Seven participants expressed ha'aha'a was a noteworthy example of leadership. Participant 6 mentioned leadership was "not something sought out to do." Meanwhile, Participant 11, described it as "we don't talk about ourselves, we just see what is needed and we do." Lastly, Participant 12 noted in the beginning of the interview that most of what is shared will be what "other people have told me." Many of the participants had a difficult time talking about themselves, especially what was noteworthy, which exemplified a position of humility and meekness.

Led by Example. Seven out of 13 or 54% of participants directly and indirectly mentioned leading by example is a part of leadership. *Ma ka hana ka 'ike* (In working one learns) is an *'olelo no 'eau* (proverb or wise saying) meaning through work, knowledge is gained. Participant 4 used *ma ka hana ka 'ike* to describe leadership as, “something you do where you are dedicated to helping and supporting” Native Hawaiians. Participant 7 shared an example of how leadership looked like in their viewpoint “getting in the *lo 'i* (taro patch)” with everyone else and “connecting with people.” Another example from Participant 8 noted that leadership was based upon showing “genuine care and engagement” and was willing to “sweep floors” or do “high end” work.

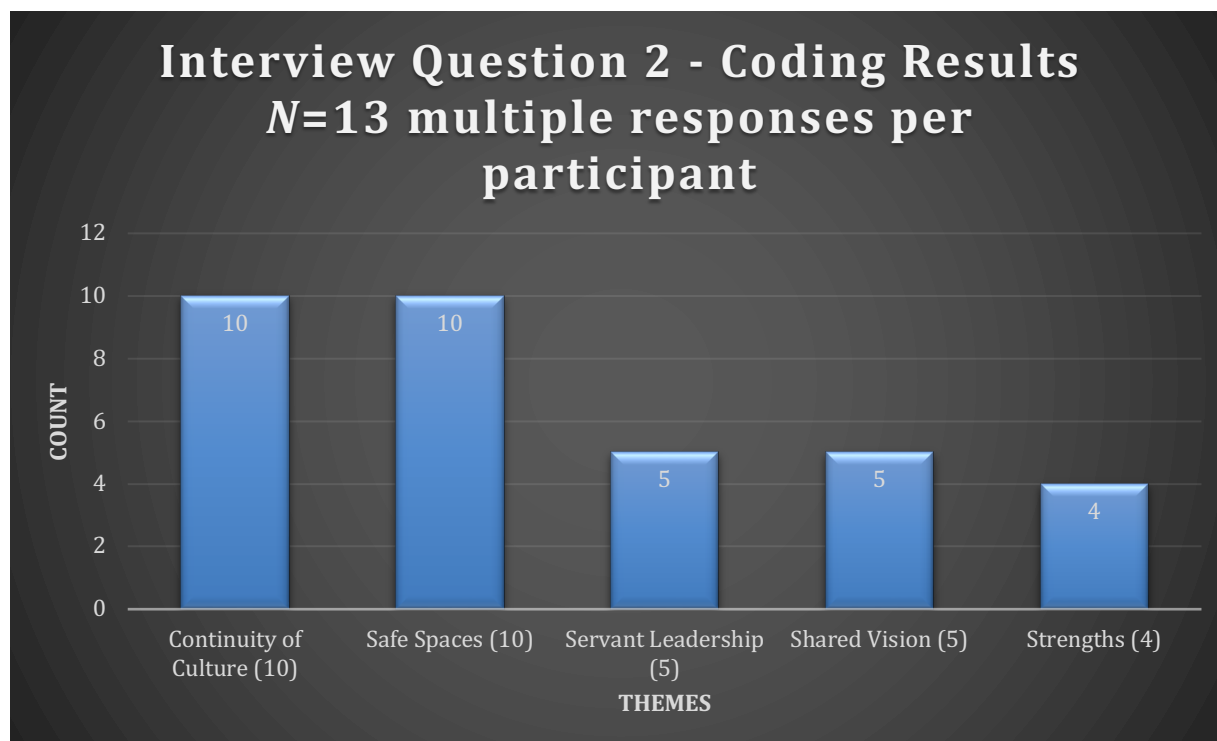
Kuleana. Six out of 13, or 46% of participants, acknowledged that *kuleana* was essential to leadership within Hawai'i. *Kuleana* (responsibility, privilege, right, and concern) is a deep sense of responsibility to fulfill the purpose you have been designed and sometimes called to do. Participant 3 described *kuleana* as everyone “taking responsibility” and “letting them.” People are chosen to work in committees based on “chemistry” and “trust” and they “let them go” to do the task they have been given. Participant 4 noted how important it was to “know your *kuleana*” and “figure out what it is you want to do.” Participant 7 passionately explained “understanding *kuleana*” is key and how to “influence change for the better” resulting in “pursuing and committing” to their *kuleana*.

'Ohana. Five out of 13 or 38% of participants responded that this sense of *'ohana* was another part of Hawai'i leadership. *'Ohana* (family, relative, kin group) is a special part of identity and connection to people and place, which holds significant value in individuals' lives. Participant 2 described how leaders are shaped by “who they are” and “who they are following,” which included thinking about “where you are from” and “where your family is from.”

Participant 4 noted everybody had a “role in the family” and the goal was to “figure out what your role is.” Lastly, Participant 9 shared that oftentimes they “become responsible” for their “unit, family, and patients.”

Laulima. Five out of 13 or 38% of participants highlighted the importance of laulima in Hawai’i leadership. *Laulima* (cooperation, joint action) is a group of people working together and is seen as teamwork. Participant 7 noted being a leader was knowing “you can’t do it alone.” Participant 8 provided an example of how leadership was like a “lū‘au plate (Hawaiian feast).” Furthermore, it is unrealistic to think that each food item in the lū‘au plate will not mix together. The best kind of plate is where “everything overlaps” and “food spills over.” Metaphorically, the use of food to explain laulima showed how connecting to each other “requires overlapping, coalescing and congealing” into “places and spaces with people.” Participant 10 noted leadership is defined by “influence of others” where the leader takes on a particular goal and “works with others” to take steps toward achieving a goal, and thus leadership often “involves groups.”

Interview Question 2. IQ2 asked, What other unique leadership characteristics do you use in your practice? IQ2 resulted in five emergent themes, with all 13 participants sharing examples of how their responses contributed to the continuity of culture and safe spaces. Some of the other themes with less frequency were servant leadership, shared vision, and utilizing others’ strengths (See Figure 2).

Figure 2*IQ2 Coding Results Bar Chart*

Note. The unique leadership characteristics used in Hawai'i leader's practice resulted in five emerging themes from IQ2.

Continuity of Culture. From the findings, 10 out of 13, or 77% of participants, mentioned how including culture was a key characteristic of leadership in Hawai'i. *Culture* refers to values, systems, beliefs, and traditions that are passed down from generations. Participant 2 describes how one needs to have a “strong sense of values” and know they are “doing the right thing.” As a descendent from a family who worked on the plantation, they had less access but the values continued to be “carried on” and “implemented.” Participant 4 mentioned success was having a clear idea of what management looked like and “bringing our culture into these spaces,” a part of this included “prioritizing relationships.” Furthermore, Participant 5 dived deeper into culture and explained leadership was defined by “values, principles, and cultural worldviews [that we share which brings us to] a space of continuity.”

Indigenous leadership is unique because it is based on “continual systems of thinking” where continuity is at the core and “loving land and serving people” is the same idea.

Safe Spaces. From the findings, 10 out of 13 or 77% participants said ensuring safe spaces are created within the organization is a part of Hawai’i leadership. A safe space includes creating an environment allowing people to feel comfortable to speak and act without fear of punishment or shame. Participant 3 noted they would “create a safe space” and “happy workplace” for people no matter how bad they are. Good leadership doesn’t make people “feel bad or feel less than, it’s about “giving them the space to build.” Participant 8 recognized creating a safe, open, and comfortable space involves everyone “feeling equal and important” from the “headquarters to the guys picking up rubbish.” Participant 11 concluded the biggest takeaway is looking at each person with the eyes of “care and compassion as you would for your own child.”

Servant Leadership. Five out of 13 or 39% of participants highlighted service as a characteristic of leadership in Hawai’i. Service is providing help and support to people to meet their needs. This is done by listening and acting to best assist this individual. Participant 1 expressed how good leadership is “sitting side by side” next to employees and talking with them to “understand their needs.” This makes them feel “comfortable” and “approachable.” Participant 6 explained how servant leadership is something to embrace because leaders are “serving people.” Lastly, Participant 10 believed leaders shouldn’t tell people what to do but “serve as an example” of what could be.

Shared Vision. Five out of 13 or 39% of participants noted shared vision is a characteristic of leadership in Hawai’i. Shared vision is agreeing on the mission of the organization and working together to achieve the mission. Participant 2 described the notion that

with a shared vision, leaders can work with “different people” and outcomes can be better. Participant 9 added how leadership is being a “visionary” around the “direction” of the team. Participant 13 expressed leadership requires a “reflection and commitment” to “mission driven aligned purpose” work. To survive in a space there needs to be a “purpose” bigger than one moment in time.

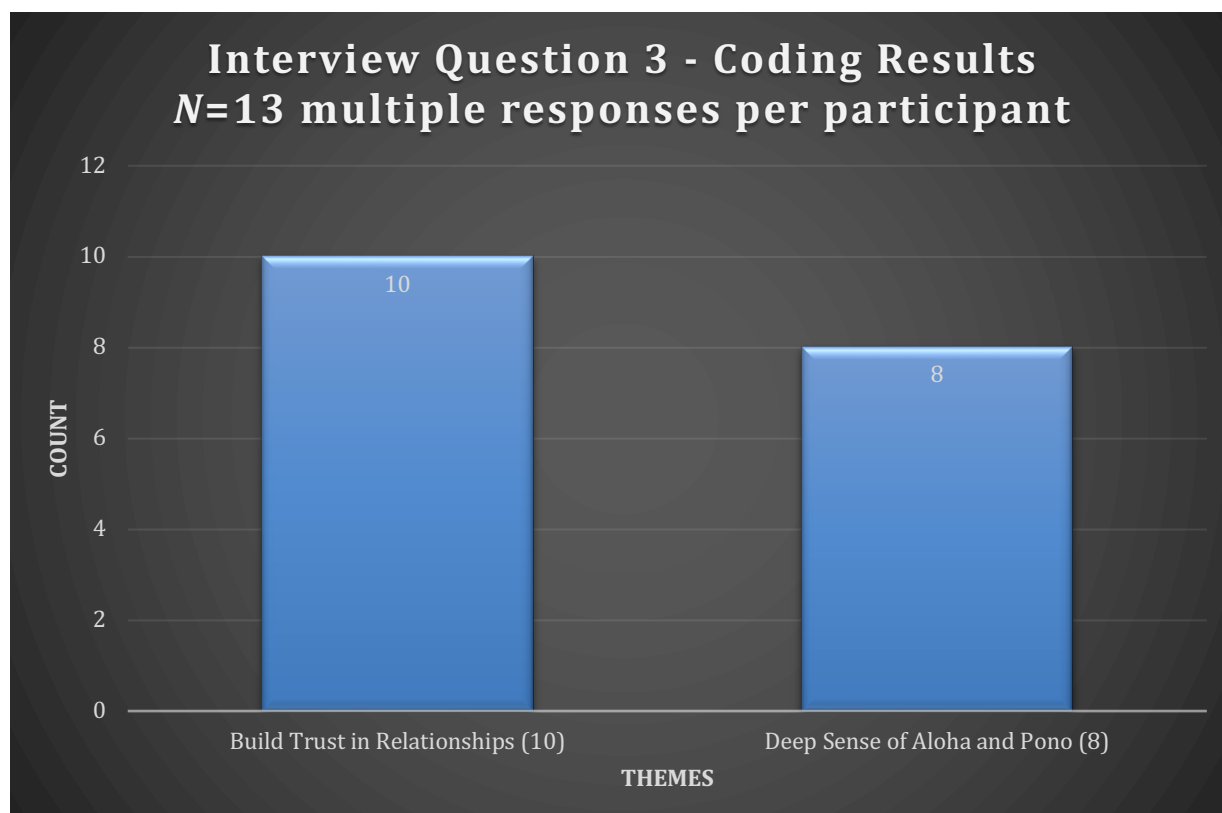
Utilizing Others’ Strengths. Four out of 13 or 31% of participants shared how utilizing other’s strengths is characteristic of leadership in Hawai’i. Strengths include strong characteristics and abilities others have and can be used to accomplish a goal or task that are unique to the individual. Participant 6 noted a Hawaiian way of developing leaders is to “recognize the strengths” in people even if they can’t see strengths in themselves. Leaders must “acknowledge those strengths.” Participant 7 described recognizing the strengths of the team and those around by accepting they might “not have all the answers.” Participant 12 concluded a strengths based approach is knowing their strengths in “personality” and “professionality.”

Interview Question 3. IQ3 asked, Are there other successful strategies that contribute the most to your leadership practices that are unique to you as a leader? IQ3 resulted in two emergent themes that are listed in order of frequency from participant’s responses: (a) building trust in relationships and (b) a deep sense of aloha and pono (See Figure 3). The coding analysis yielded two themes that were significant and unique to leadership in Hawai’i. Many of the participants shared the importance of building relationships which included trust and mentorship. They also mentioned how having a deep aloha (love) and pono (goodness) are successful strategies in their leadership practice. As a researcher, it was surprising to only have two themes for this research question, but it also revealed how significant these strategies were to Hawai’i

leaders and how Hawaiians' values are important in decision making and building trust in relationships.

Figure 3

IQ3 Coding Results Bar Chart



Note. The successful strategies that contribute the most to leadership practices that are unique to Hawai'i leaders resulted in these two emerging themes from IQ3.

Build Trust in Relationships. Ten out of 13 or 77% of participants highlighted the importance of building trust in relationships as a strategy to successful leadership. Building trust is a connection developed overtime through intentional conversations and supporting one another. Participant 6 noted it was imperative to “develop relationships” to a point where “people can trust you.” Participant 8 explained coming into a room “open and neutral” so others want to “share” and establish the relationship and parameters to build strong relationships with success. Participant 10 encouraged having an “open and inviting nature” because leadership is advocacy,

trust, and confidence. Lastly, Participant 12 shared a “family model” where they “take care” of each other.

Deep Sense of Aloha and Pono. Eight out of 13 or 62% of participants shared how leadership is rooted in having a deeper understanding of keeping aloha and pono at the center. *Aloha* (love, mercy, compassion, mercy, kindness and grace) is the genesis of all values epitomizes the nature of Native Hawaiians and *pono* (goodness, uprightness, morality, excellence) is part of making the right decision. Participant 1 noted how within the body there is a “sense of your whole life intent” to help Native Hawaiians and share this feeling with everyone. Participant 2 described a “fuel you feel from previous generations” which is “intrinsically motivated to show you are doing the right thing.” Participant 5 shared a story of a kupuna who once explained how leadership is with “aloha at the center” and “shaped with pono.” For example, this means knowing you are a liar and getting back on the path of “truth and goodness.” Participant 6 noted to have “empathy” and be a “spiritual support” to lift burdens off the shoulders of others.

Summary of RQ1

For this research question, the unique characteristics leaders in Hawai’i employed was explored. Using qualitative research analysis, 12 themes emerged from three interview questions resulting in ha‘aha‘a, led by example, kuleana, ‘ohana, laulima, continuity of culture, safe spaces, servant leadership, shared vision, strengths, build trust in relationships, and deep sense of aloha and pono.

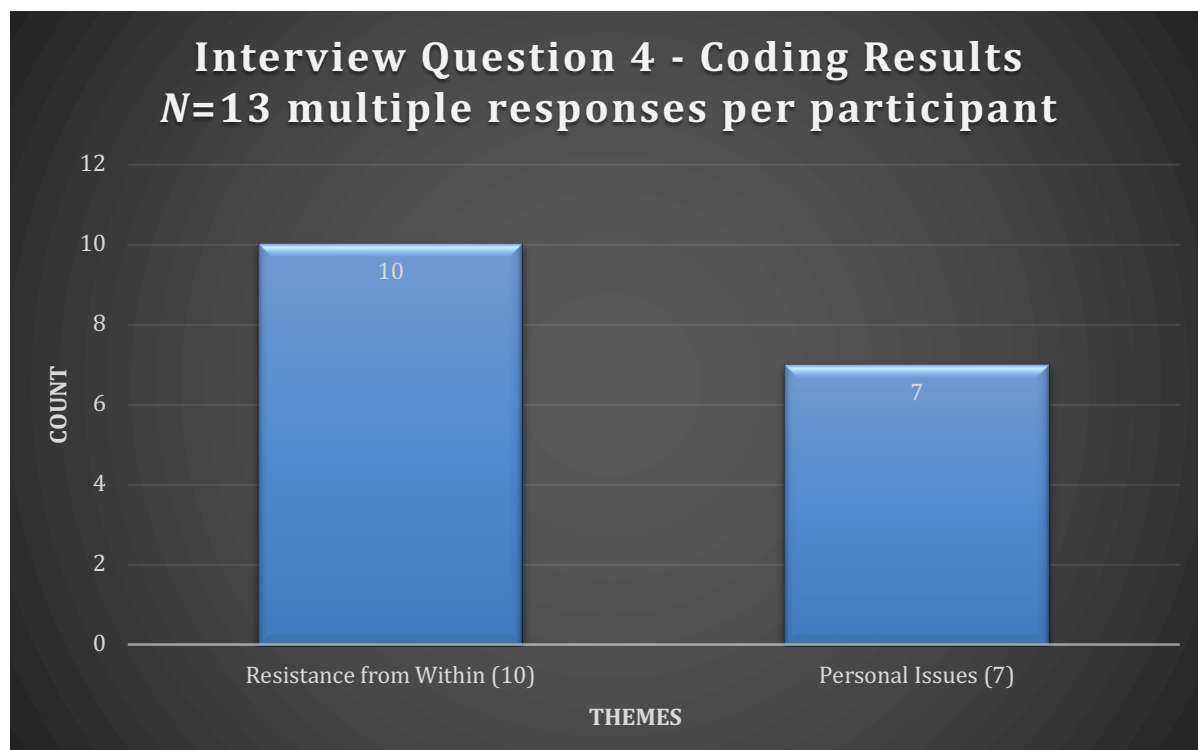
Research Question 2

RQ2 asked, What challenges do leaders in Hawai’i have in their practice? To understand RQ2, participants were asked two interview questions which were:

- IQ4: What is the greatest challenge you have faced as a leader?
- IQ5: What are some common challenges you have observed among leaders in Hawaii?

Interview Question 4. IQ4 asked, What is the greatest challenge you have faced as a leader? IQ4 resulted in two emergent themes that are listed in order of frequency from participant's responses: (a) resistance from within and (b) personal issues (See Figure 4). The coding analysis yielded two themes that are significant to Hawai'i leadership. The first is the greatest challenge leaders faced was resistance from within which included personnel within the organization. Many participants shared how it was hard to work with people, and they were sometimes faced with resistance and adversity in decision-making because of differing views from both Hawaiians and non-Hawaiians.

This was surprising to the researcher because there was an expectation that everyone within the organization had trust, shared vision, and *laulima* (teamwork). However, this was not the case and many of the challenges stemmed from in-house fighting, competition, and differences. The second greatest challenge was personal issues. Many participants talked about having to navigate the demands of family, health, and personal time while trying to lead a successful organization. As a researcher, it was surprising to only have two themes emerge from the data, yet it was also telling that leaders in Hawai'i faced similar challenges within their practice.

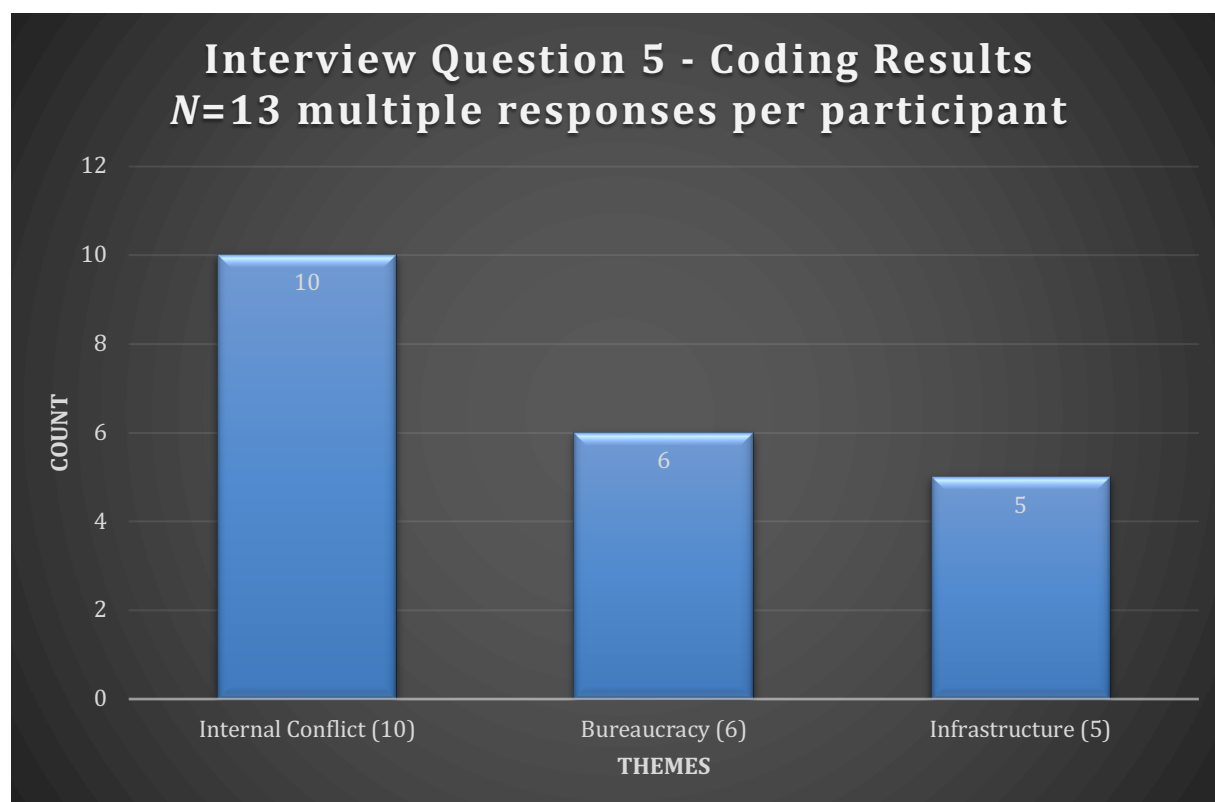
Figure 4*IQ4 Coding Results Bar Chart*

Note. The challenges that leaders in Hawai'i face within their practice resulted in these two emerging themes from IQ4.

Resistance from Within. Ten out of 13 or 77% of participants mentioned the resistance from people who are part of their organization. This term refers to the “struggle with your own people.” All participants work for or have worked for a Native Hawaiian serving organizations and resistance from within involved all personnel of the organization. Participant 1 explained the greatest challenge was “resistance from Native Hawaiians” and how they questioned the work being done from a non-Hawaiian. Participant 3 acknowledged “resistance” from Native Hawaiian’s who were working “within the system” compared to “creating a separate system.” Participant 8 noted Hawaiians are “brutal to their own people.” Lastly, Participant 9 struggled with being “Hawaiian enough when working with Native Hawaiians to help, advocate, and stand for them.”

Personal Issues. Seven out of 13 or 54% of participants explained how personal issues were a challenge faced within their leadership practice. Personal issues referred to the struggles leaders faced in their daily lives. Participant 4 noted the biggest challenge was personal as “na‘au (inside) always pulled me away” from the work. Participant 5 shared that the greatest challenge was “myself” and is an inward battle never outside of one’s self. Participant 11 shared how “life barriers” were hard to balance when having a full time professional career and also the “negative self-images, self-narratives, and identity issues.”

Interview Question 5. IQ5 asked, What are some common challenges you have observed among leaders in Hawaii? This question resulted in three emergent themes that are listed in order of frequency from participant’s responses: (a) internal conflict, (b) bureaucracy, and (c) infrastructure (See Figure 5).

Figure 5*IQ5 Coding Results Bar Chart*

Note. The common challenges that leaders in Hawai'i face have observed amongst other leaders in Hawai'i resulted in these three emerging themes from IQ5.

Internal Conflict. Ten out of 13, or 77% of participants, noted some kind of internal conflict amongst leaders in Hawai'i impacting those within the organization. Internal conflict included barriers, anger, and in-house fighting. Participant 1 stated some leaders in Hawai'i have a way of management that can be "very forceful" where employees won't want to work for, or respect the leader, because of one's temper. Participant 3 noted some leaders get "lost in the moment" and "lash out" instead of being kind along the way. Participant 5 laughingly said, "basically a lot of people hate each other due to being products of a capitalistic, untrusting world." The challenge is not understanding the "cultural and historical trauma" Hawaiians have

survived. Participant 8 expressed how some leaders take charge while others spend time putting up “barriers or blocks.”

Bureaucracy. Six out of 13 or 46% of participants noted how bureaucracy amongst governing officials were challenges among leaders in Hawai’i. Bureaucracy is a government system where decisions are made by state officials instead of elected representatives. Participant 2 shared that, “culture is everywhere and yet it’s nowhere in that conversations are missing and don’t get discussed.” Participant 4 explained how Hawaiians faced the same kinds of challenges for a long time, such as Non-Hawaiians “not engaged” or “don’t value” Hawaiian issues, grievances, and movements. Participant 9 shared how political leaders in Hawai’i have “hidden agendas” where money is always in “someone’s pocket which is never a good thing.” Participant 12 expressed that “legislators” or “adults in the room” have been “behaving so badly” that they still do not realize how much their decisions impact students and employees.

Infrastructure. Five out of 13 or 38% of participants noted infrastructure as a challenge observed amongst leaders in Hawai’i. Infrastructure is the people and processes needed to operate an organization. Participant 4 noted how infrastructures were “old and outdated” and all the stereotypes of the government systems needed to be addressed such as “people infrastructure,” not learning new things, and not having the “political will” to implement new things. Participant 6 shared the importance of “being in touch with others” and “earning community support.” Participant 11 expressed how hard it was to be a part of the system and see “outside of the box” or “outside the system.”

Summary of RQ2

Research question two explored the challenges leaders in Hawai’i have within their practice. Using qualitative research analysis, five themes surfaced from two interview questions

resulting in resistance from within, personal issues, internal conflict, bureaucracy, and infrastructure.

Research Question 3

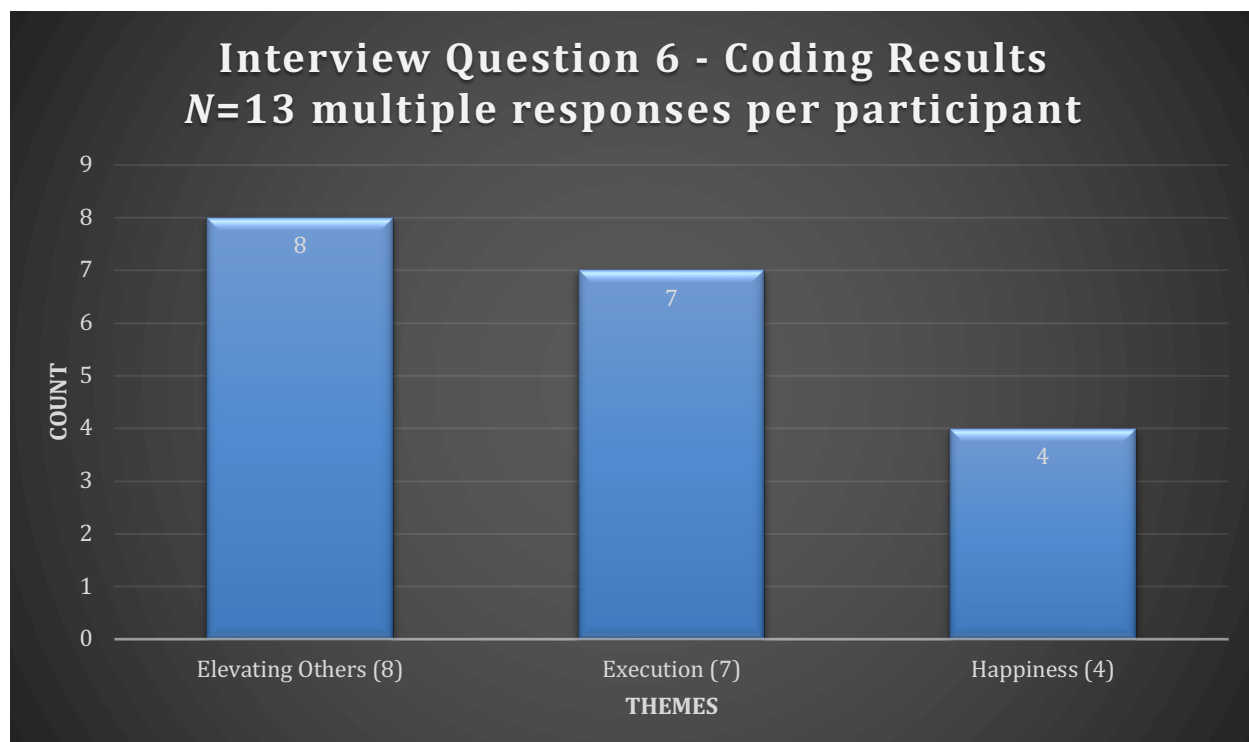
RQ3 asked, “How do leaders in Hawai’i define and track success?” In order to understand RQ3, participants were asked two interview questions which were the following:

- IQ6: How do you define success as a leader?
- IQ7: How do you measure and track this success overtime?

Interview Question 6. IQ6 asked, How do you define success as a leader? This question resulted in three emergent themes that were listed in order of frequency from participant’s responses: (a) elevating others, (b) execution, and (c) happiness (See Figure 6).

Figure 6

IQ6 Coding Results Bar Chart



Note. The definition of success for leaders in Hawai’i resulted in these two emerging themes from IQ6.

Elevating Others. Eight out of 13 or 62% of participants defined success as elevating those they are leading. Elevating others connects to humility and those under the leaders' care will surpass or take over their role in the future. Participant 13 recognizes leadership “grooms and inspires” others to step “outside comfort zones” and “become leaders” themselves. An example of this is when followers' success “surpasses” the success of the leader. Participant 11 explained “advocacy” is important in elevating others when constituencies feel “heard and respected.” This allows them to have a voice even when a decision isn’t what they expected. Participant 4 noted success is when students who work for them or have been “mentored” by them “take your place” or “surpass” what the leader has done.

Execution. Seven out of 13 or 54% of participants highlighted success is accomplishing the goal or task they envisioned for the organization. Execution is ensuring the goal, task, or vision is completed. Participant 12 described “legacy planning” as setting “vision and values” for an organization which continues long after the leader is gone and when employees “see the success” take place. For example, when a goal has been accomplished, the employee shares the success with the former leader of the organization. Participant 10 viewed success as goals “coming into being” and Participant 8 noted success “doing your job” or finishing the task. Participant 7 added success is “when you get all the things done” and “you check off the boxes so people feel good about the goal and you can accomplish the next one.”

Happiness. Four out of 13 or 31% of participants noted happiness as a definition of success. Happiness is when employees feel a sense of joy and peace in the work they do and the life they live. Participant 9 explained when teams are happy this is obviously a product of success. Participant 4 noted, success is when everyone the leader is leading is “happy to be there” and doing their work. Challenges may come, but people who work for the leader are

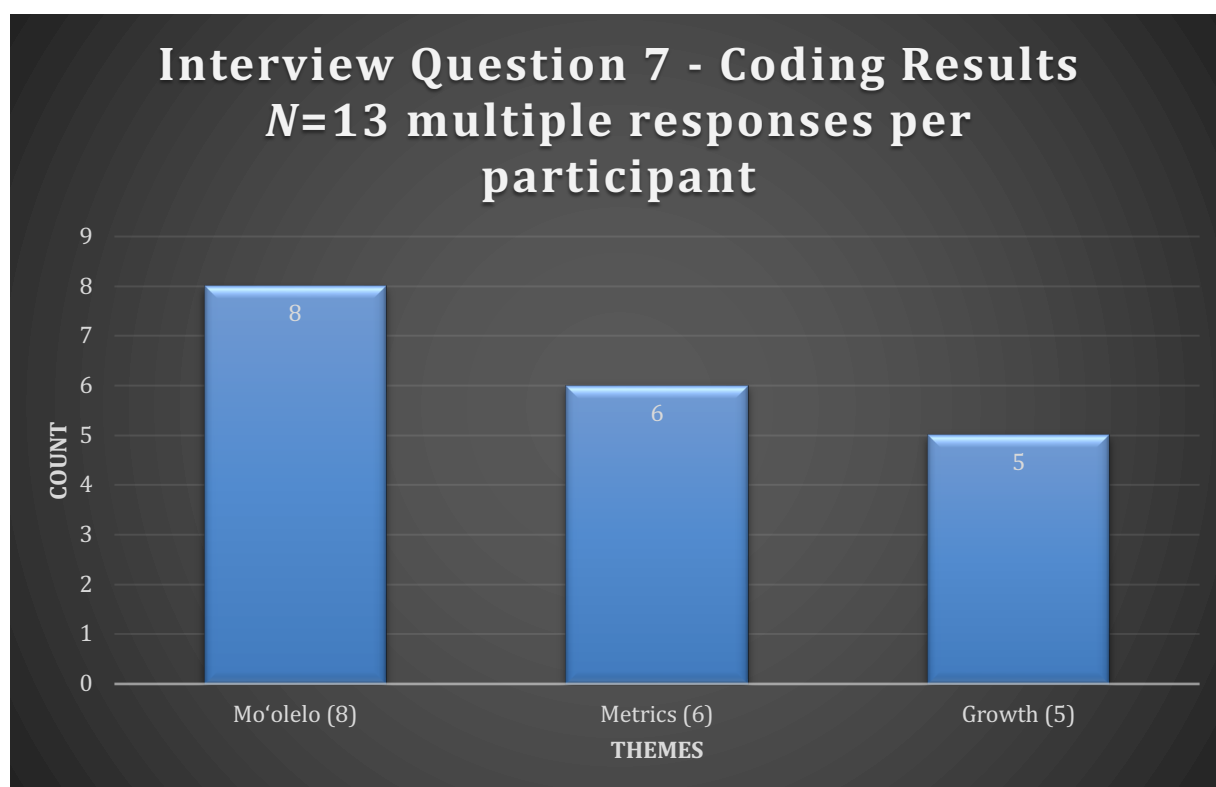
“generally happy” with what they are doing and “enjoy working” in the organization. Participant 3 described how success is when “everyone is happy” including those they lead and those who work for them. Participant 3 also noted, “for success to occur, be sure to pay attention to the process in order to keep people you are leading happy.”

Interview Question 7. IQ7 asked, How do you measure and track this success overtime?

IQ7 resulted in three emergent themes that are listed in order of frequency from participant’s responses: (a) mo‘olelo, (b) metrics, and (c) growth (See Figure 7).

Figure 7

IQ7 Coding Results Bar Chart



Note. The measurement and tracking of success for leaders in Hawai'i resulted in these three emerging themes from IQ7.

Mo‘olelo. Seven out of 13 or 54% of participants mentioned that mo‘olelo (stories) are a way to see if what they are doing has been successful. Mo‘olelo (story, tale, myth, history,

legend, literature, journal, log) is a way Hawaiians share information. Most mo‘olelo were oral, not written and passed down from generations. Participant 2 shared there is a balance between formal and informal measurements that are “value-centered” including culture, community, and family. Personal narratives or “stories” of transformation sometimes get lost in the system, because it is not seen as a valid source of measurement. Participant 3 said it is really simple, all you do is ask them “how you are feeling” or pull them to the side and “talk story” a little bit. Participant 4 noted, it is important to “check in” with employees and know if they are well. Measuring is “demonstrating” in a “hō‘ike (to show or exhibit)” that they know how to do something. Participant 5 explained success is “witnessed” not measured and this is seen when people are laughing, sharing food, and returning or emailing to come back again. Experiences of effective leadership are measured through repetition, continuity, and joy. Participant 7 noted success is when people come back and say how much they appreciate what you did for them.

Metrics. Six out of 13 or 46% of participants mentioned how metrics are used to measure success. Metrics can be quantitative or qualitative data that helps to tell the story. Participant 3 noted, “we have to track our matrix and look at what the data is saying regarding leadership in which the leader is responsible for all of it.” Participant 12 explained setting “metrics and goals” can be used as a comparison tool for the leader and their team. Lastly, Participant 13 noted to set goals with staff together and use them to “track progress.” When the team falls short, you can provide the resources to help employees meet those goals.

Growth. Five out of 13, or 38% of participants, mentioned growth as a way to track success overtime. Growth is seeing progress overtime among individuals and the team. Participant 6 shared that those who are willing to learn are worth helping because they have “growth” and “leadership potential.” Participant 7 noted leaders need to be “transformational”

and not “stagnant” by leaving things better than they were. Participant 8 shared how telling the story of accomplishments and “keeping track of your success” is important so people know “you have met your goals.” Lastly, Participant 11 noted seeing “ideas come to fruition” and “having them last” far past one, two, or three grant cycles. Participant 14 mentioned the importance of having a “growth mindset” and being a “lifelong learner” as a way to develop future leaders and encourage progress overtime.

Summary of RQ3

RQ3 asked explored how leaders in Hawai’i defined, measured and tracked success. Using qualitative research analysis six themes surfaced from two interview questions resulting in elevating others, execution, happiness, mo‘olelo, metrics, and growth.

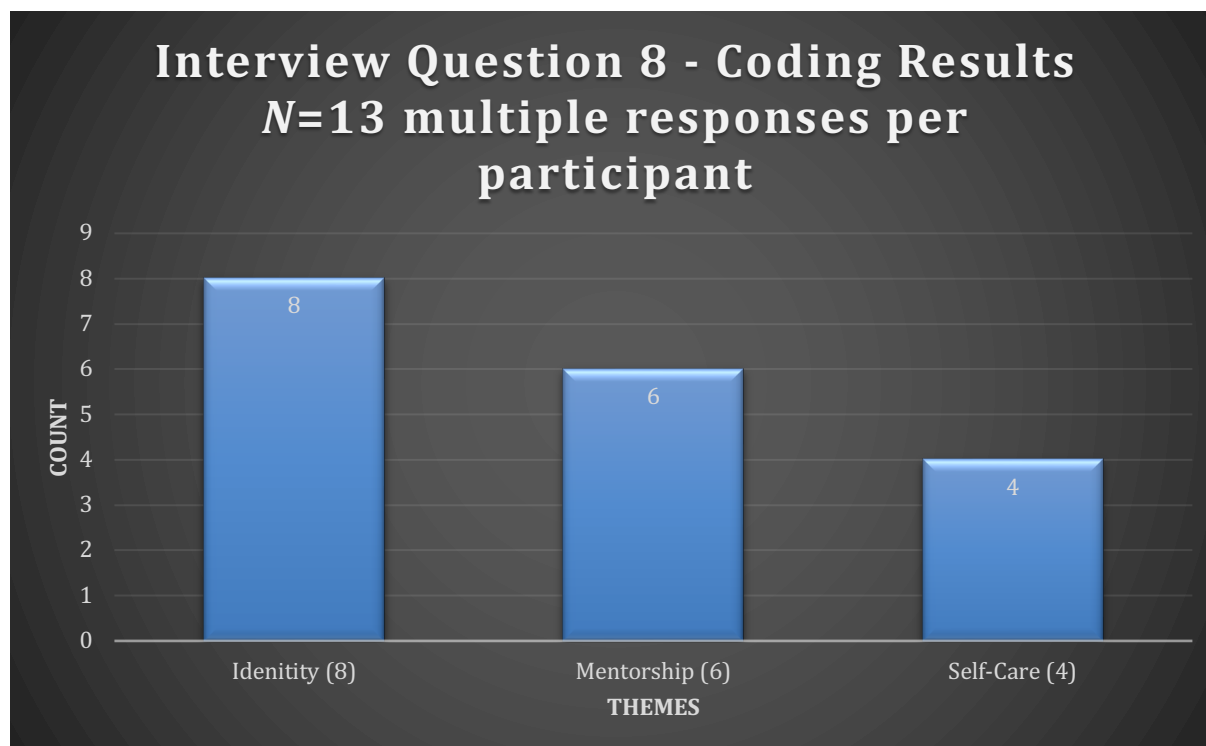
Research Question 4

RQ4 asked, “What advice do leaders in Hawai’i have for future leaders?” In order to understand RQ4, participants were asked two interview questions which were:

- IQ8: What wisdom would you pass down to future leaders?
- IQ9: What is the best piece of leadership advice you’ve received?

Interview Question 8. IQ8 asked, What wisdom would you pass down to future leaders?

IQ8 resulted in three emergent themes that are listed in order of frequency from participant’s responses: (a) identity, (b) opportunity, (c) self-care (See Figure 8).

Figure 8*IQ8 Coding Results Bar Chart*

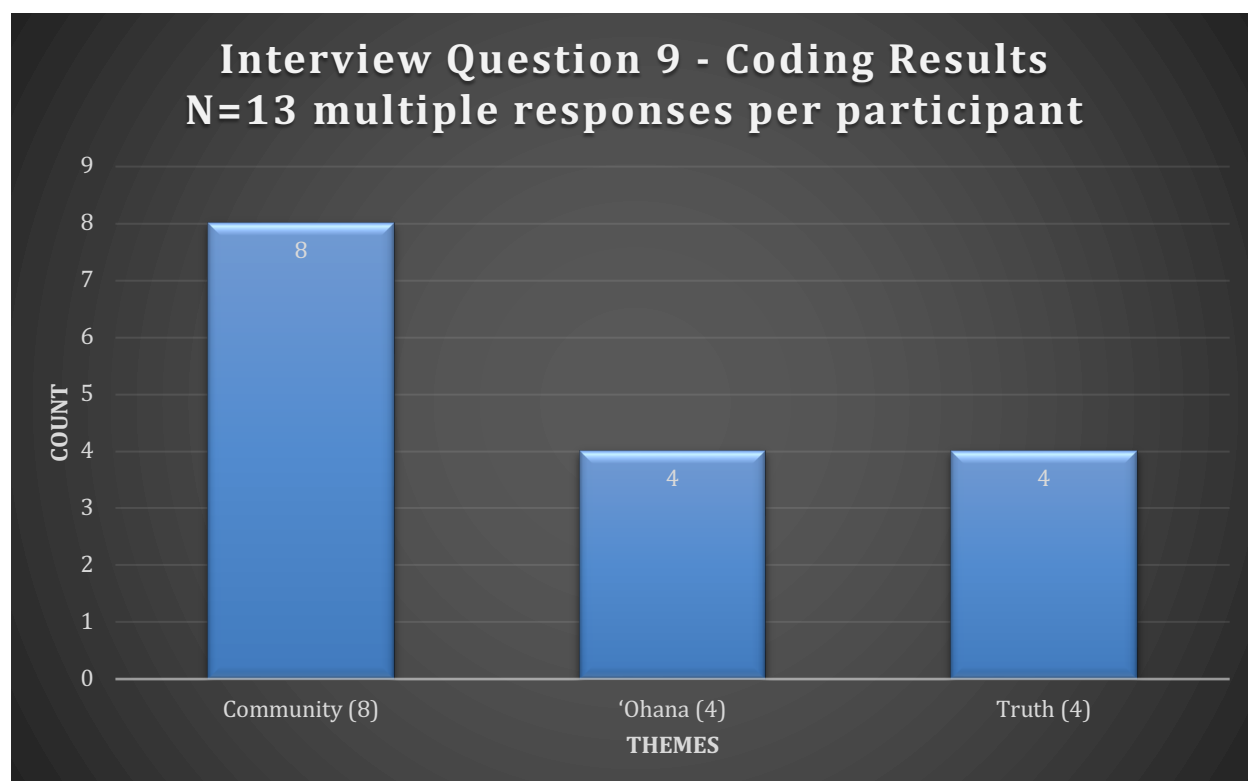
Note. The wisdom leaders in Hawai'i would pass down to future leaders resulted in these three emerging themes from IQ8.

Identity. Eight out of 13 or 62% of participants mentioned identity or knowing who they are as an important part of being a great leader in Hawai'i. Identity is understanding who the individual is where one comes from, and how family origins impact one's purpose. Participant 12 shared that to never stop growing as a leader required a safe place where employees felt a "sense of belonging" and knowing it's okay to fail. Participant 11 expressed how the family taught leadership by "working hard" and "showing strength" every day, influencing the leader's purpose and values. Participant 8 noted to constantly feed the inside of one's self by remembering their "family stories" and "who you are." Participant 4 mentioned it's "important to find your kuleana and spend time thinking about your purpose." Lastly Participant 3, confidently shared to "be true to who you are" and have courage to "lead by who you are."

Mentorship. Six out of 13 or 46% of participants mentioned mentorship as an opportunity and necessity for future leaders in Hawai'i. Mentorship is the guidance and advice provided by a leader to encourage and empower others in the field to understand what the role or job is about and what is expected of them. Participant 9 explained to “look for mentors” because they view and understand things from a “different perspective.” Participant 5 added to forgive one’ self for the things that you do poorly and “expand and include others” in the work you are doing. Participant 2 highlighted the importance of providing opportunities for other people to “mentor and guide.” Lastly, Participant 10 mentioned don’t think you are in this by yourself, whatever good idea or goal you have is likely to be “shared with others” and “forms a network” of like-minded people.

Self-Care. Four out of 13 or 31% of participants shared that self-care is another component of effective leadership in Hawai'i. Self-care is not only taking care of oneself but others in the process. This is spending some time to rest, relax, and recharge for the work that is ahead. Participant 9 noted, if an individual wanted to sustain themselves as a leader, to make sure they always remember to do “self-care” as it is the most important. Participant 8 highlighted for leaders to have a balance where family cannot be sacrificed and leaders must “be kind” to themselves, always “forgiving themselves.” Lastly, Participant 6 stated, “you have to do what brings you joy and make time for it because time is fleeting so you must find time on your calendar for the things you value most.”

Interview Question 9. IQ9 asked, What is the best piece of leadership advice you’ve received? This question resulted in three emergent themes that were listed in order of frequency from participant’s responses: (a) community, (b) ‘ohana, and (c) truth (See Figure 9).

Figure 9*IQ9 Coding Results Bar Chart*

Note. The best piece of leadership advice leaders in Hawai'i received resulted in three emerging themes from IQ9.

Community. Eight out of 13 or 62% of participants highlighted that the best piece of leadership advice they received is to find a community. The community is a group of individuals who are there to support, encourage, and provide honest feedback to the leader. This could be within the field or outside of the profession. Participant 1 noted, if there was a problem where the leader was at fault, the goal was to get it fixed so there were no issues. This is best done “within a community.” Participant 2 mentioned the joy that comes from “working with people” who are also friends and those who “bring value” to the leader’s life because every day the leader will enjoy going to work. A valuable key to this type of leadership is to “find a community. keep your priorities in order, and know why you are doing the work.” Participant 4 described how authentic

leadership requires “prioritizing relationships with students and staff and with other people and investing a little bit of extra time with them.” Lastly, Participant 10 shared “encouragement from others” over the years has served as an important catalyst to building confidence and moving forward.

‘Ohana. Four out of 13, or 31% of the participants, discussed building an ‘ohana (family) within the organization as an important component of leadership. ‘Ohana is a group of people who trust each other and share with one another to support and encourage those within to help everyone in the family to grow. Participant 3 shared how there needed to be this “blind trust” that is shared within an ‘ohana in how you develop and put together teams using chemistry and trust. This blind trust is having an understanding and knowing that your team shares the same values, so you can expect a certain outcome.” For example, this kind of trust in an ‘ohana is positive, where many tasks get done because there is a trust that goes hand in hand with the shared value of helping one another. Participant 11 mentioned, “to do the best for the people that you serve and the people that work for you. This requires doing whatever you can to make others happy, so that those around you can live their best lives too.”

Truth. Four out of 13 or 31% of participants mentioned how speaking truth is important in leadership and living in that truth as well. Truth requires having integrity to do what one says they will do it when they say they will. Truth is to know the source of information and seek to understand the truth in each situation. Participant 5 shared the desire not to be understood as to “understand means not to push others around so they understand you, but rather try to understand their point of view first.” Participant 8 expressed how “na‘au (deep sense of knowledge, truth, and understanding) is important and makes you unique from the rest of the world because there is an extra tool you can use to understand what is true for you.” Participant 12 highlighted that

“listening to others requires you to say eight words or less and this teaches humility when you feel the need to be bigger than yourself.” Lastly, Participant 7 explained how the best advice received was, “your word is golden, meaning to do what you say you are going to do.” Leaders who show this type of integrity are worthy of emulation.

Summary of RQ4

For RQ4, advice from current Hawai‘i leaders for future leaders of Hawai‘i was explored. Using qualitative research analysis six themes emerged from two interview questions resulting in identity, mentorship, self-care, community, ohana, and truth.

Chapter 4 Summary

The purpose of this study is to understand the successful strategies of leaders in Hawai‘i who work for or have worked for a Native Hawaiian serving organization or institution. In order to conduct this research study, 13 leaders in Hawai‘i from Native Hawaiian serving organizations were recruited and agreed to participate in the study. The participants were asked nine interview questions to understand the four research questions:

- RQ1: What unique characteristics do leaders in Hawai‘i employ?
- RQ2: What challenges do leaders in Hawai‘i have in their practice?
- RQ3: How do leaders in Hawai‘i define and track success?
- RQ4: What advice do leaders in Hawai‘i have for future leaders?

The nine semi-structured interviews provided the qualitative data for this data. The transcript from the interviews were used to code the data. An inter-rater review process was done by two doctoral students from Pepperdine University. Both were familiar with the phenomenological methodology and analysis used in this study. Overall, a total of 29 themes surfaced from the data and were identified. Table 6 showed the theme for each research question resulting from the

analysis process. Finally, in Chapter 5, the researcher concluded with a discussion of themes, findings, implications, application, recommendations for future research, and final thoughts from the study.

Table 6

Summary of Themes for Four Research Questions

RQ1. What unique characteristics do leaders in Hawai'i employ?	RQ2. What challenges do leaders in Hawai'i have in their practice?	RQ3. How do leaders in Hawai'i define and track success?	RQ4. What advice do leaders in Hawai'i have for future leaders?
Ha'aha'a	Resistance from Within	Elevating Others	Identity
Led by Example	Personal Issues	Execution	Mentorship
Kuleana	Internal Conflict	Happiness	Self-care
'Ohana	Bureaucracy	Mo'olelo	Community
Laulima	Infrastructure	Metrics	'Ohana
Continuity of Culture		Growth	Truth
Safe Spaces			
Servant Leadership			
Shared Vision			
Strengths			
Build Trust in Relationships			
Deep Sense of Aloha and Pono			

Note. This table provides a summary of all themes collected in the data analysis process.

Chapter 5: Conclusions and Recommendations

Understanding leadership in Hawai'i especially within Native Hawaiian organizations is valuable to the success of the Kanaka Maoli community. Yet, there is minimal scholarship done on leadership from experiences within Hawai'i and from leaders who work with Native Hawaiians. Many of the leadership models within higher education originate from a Western lens and framework which are vastly different from an indigenous one. Indigenous epistemologies and research provide insight into the strategies of leadership which include components such as mo'olelo, ancestral knowledge, and language which are all part of the phenomenon. Kanaka Maoli scholars adds to and expands the growing body of knowledge around leadership in Hawai'i and this study aimed to further this pedagogy.

Within higher education, sometimes terms such as disadvantaged or disempowered are used to describe Native Hawaiians, when in actuality the opposite is true. In order to no longer be prey to these forces, there needs to be a reflection and action upon the world in order to transform it (Frier, 2018). Kanaka Maoli have unique gifts, abilities, and skills that are a source of strength and can be used as assets to transform research and scholars within the field of leadership. This source of strength can be found in mo'olelo, ancestral genealogies, and cultural reflective practices that are a part of developing leaders using these indigenous ideologies. Kanahele (2012) highlighted how ancestral genealogies live within us and shape us but so do other knowledge systems, mentorships, and experiences that are passed down.

This study sought to illuminate these knowledge systems and strengths of Kanaka Maoli leadership that are valuable within higher education and community organizations. As Lipe and Lipe (2018) mentioned, to develop leaders is to use their assets to create and transform the world by recognizing one's intelligence, strength, and resilience. The challenge with this is not all

knowledge systems are prevalent within higher education or welcomed within the academy. As a Native Hawaiian scholar, this pedagogy was important to include such as stories, experiences, and indigenous knowledge systems in order to reclaim its voice and call them out (Frier, 2018). This determined the future course of action and practice within the field of leadership in Hawai'i.

Summary of the Study

The purpose of this study was to understand the lived experiences of leaders in Hawai'i who worked for or previously worked for Native Hawaiian serving organizations. This study explored the unique leadership characteristics and the successful strategies of Hawai'i leaders. A set of four research questions and nine interview questions were created from an intensive literature review of the history, culture, and legal implications of leadership in Hawai'i. A phenomenological methodology was used to collect and process the data for this study.

Through the use of LinkedIn, a master list of 30 possible participants was formulated. A purposive sampling method was used and maximum variation was applied through qualitative research, yielding the list of 30 possible participants. Thirteen of the 30 participants agreed to be interviewed. A point of saturation was reached after the 13 interviews were completed. Participants had a minimum five years of experience working for a Native Hawaiian serving organization or institution at a leadership level or managerial positions.

Semi-structured interviews were used to collect data for this qualitative study. Participants were asked 10 questions that were created and validated using an inter-rated review process. Validity was determined by completing the steps necessary for review using *prima facie* validity, a panel of qualified reviewers, and a dissertation committee expert review. The data was collected, transcribed, and coded on a Microsoft Word document using the audio recording from the phone and virtual conference interviews.

In order to check for validity during the analysis process, an interrater review was completed. This process resulted in modifications previously discussed Chapter 4. After the interrater review, the findings gathered from the analysis process was summarized into nine bar graphs, showing the themes that emerged from the study. Both Chapter 3 and Chapter 4 provided the research methodology, framework, data collection, and analysis process used in this phenomenological qualitative study.

Discussion of Findings

The purpose of this study was to explore the unique leadership characteristics and successful strategies of Hawai'i leaders. Four research questions yielded 29 themes summarized previously in Table 6. The results of these findings of the themes and the connection to existing literature as well as the concepts provided a comprehensive analysis of the findings in relation to the field of leadership in Hawai'i.

Results for RQ1

RQ1 stated, "What unique characteristics do leaders in Hawai'i employ?" By using the analysis process, 12 themes surfaced from participants to answer RQ1. The 12 themes were (a) ha'aha'a; (b) led by example; (c) kuleana; (d) 'ohana; (e) laulima; (f) continuity of culture; (g) safe spaces; (h) servant leadership; (i) shared vision; (j) strengths; (k) build trust in relationships; and (l) deep sense of aloha and pono.

Discussion of RQ1. From these results, the researcher concluded that the unique characteristics leaders in Hawai'i employed involved a values based leadership style rooted in the strengths of Hawaiian culture. Culture and values are infused within leadership practices in Hawai'i and serve as an important component to being an authentic leader. Within organizational leadership there is a need for leaders to be authentic. For Hawai'i leaders, this entails

intertwining culture and values within leadership development and practice. The findings resulted in a Hawaiian leadership style involving characteristics unique to Hawai'i which include Hawaiian values, culture, and a collective purpose. The most successful leadership characteristic is having a deep understanding of Hawai'i values, such as aloha and pono to help build relationships with others. The themes for this research question provided unique characteristics of Hawaiian values and culture that leaders in Hawai'i employed.

Ha'aha'a. The findings from RQ1 showed that a unique characteristic Hawai'i leaders utilized was ha'aha'a. Ha'a is defined as humility or to lower one's stature (Pukui & Elbert, 1986). Ha'aha'a is defined as a lowly, meek, humble, or unassuming in nature. The researcher observed participants exemplifying ha'aha'a through their stature and how they shared examples of noteworthy leadership in Hawai'i. Many of the leaders mentioned they did not choose leadership roles, but were called upon and asked to step in. For example, pule (prayer) and a position of humility was recognized as participants gave credit to kupuna (ancestors), kumu (teachers), and haumana (students) who taught them and showed them how to be a successful leader. Pule was used to sanctify ruling families (Archer, 2016) and as a protocol to prepare Hawaiians for the responsibility that was ahead (Oliveira, 2009). Pule is an expression of humility and a sacred centering used to connect with God, gods, and ancestors. Ha'aha'a was not only portrayed through pule and protocol, but by having the knowledge of the Kumulipo and its spiritual connection to Kanaka Maoli identity.

Kumulipo. The Kumulipo is the creation story recording the beginning of life for Hawaiians through a genesis chant (Kame'eleiwihiwa, 1992). An understanding of the Kumulipo exemplifies how Hawaiians were connected to various elements of life and land (Charlot, 2005) and results in a humble yet powerful stature. This chant illuminates how Hawaiians are part of a

creation story connecting to gods and nature (Kame‘eleiwhiwa, 1992). Therefore, Hawaiians should steward, respect, and care for the land as the land is an ancestor (Oliveria, 2009).

Knowledge of the Kumulipo shows Hawaiians how they have a part or responsibility in this creation story and continuity of care for their ancestors. The Kumulipo was first recorded by king David Kalākaua and translated by his sister queen Lili‘uokalani (Fox & Dermott, 2020).

Ha‘aha‘a was seen both through understanding Kanaka Maoli's role in the Kumulipo and having respect for leaders of the ali‘i (chiefs) lines and monarchy.

Respect for Ali‘i. The ali‘i were the chiefs and leaders of Hawai‘i who governed their people through the ahupua‘a system (Pukui & Haertig, 1972). The chiefs were responsible for the welfare of Hawaiians living on the ahupua‘a and sought to maintain harmony and balance with nature while providing subsistence for their people (Handy et al., 1972). Mo‘okū‘auhau were sacred practices and records of oral history and ali‘i (chiefs) would use this as a guide to care for the land and people (McDougall, 2015). Ali‘i would use the Kumulipo as a genealogical record of their connection to previous monarchy and descent to those kinship lines. Hawaiians had a respect for their chiefs and Hawaiian monarchy who provided life, peace, and balance of land and people. Ali‘i were chiefs provided through genealogical ties who descended from the Kumulipo and kinship lines (Kame‘eleiwhiwa, 1992), resulting in a respectful and humble posture towards these leaders. This same humility is a characteristic of leaders in Hawai‘i today.

Humility and Servant Leadership. Humility is a key characteristic of servant leadership and refers to the ability to put one’s own accomplishments and talents in perspective (Patterson, 2003). Dennis and Bocarnea’s (2005) model included agapao love and encourages humility, trust, vision, and empowerment. Servant leaders know they can benefit from the expertise of others and actively seek this knowledge (Van Dierendonck, 2011). This also involves a sense of

responsibility (Greenleaf, 1996) for those who are in leadership positions. Humility is about modesty, whereas a servant leader retreats in the background when a task has been accomplished (Van Dierendonck, 2011). Wong and Davey (2007) mention how humility and selflessness are also characteristics of servant leadership.

For leaders in Hawai'i, ha'aha'a is a unique characteristic displayed and used in their practice through recognition of the Kumulipo, respect for the ali'i, and humility as seen in servant leadership where others are valued above oneself. There is a sense of humility the researcher observed from leaders in Hawai'i who acknowledged the expertise of others and attributed success to both past and future leaders who impact and guide their lives. The next characteristic to discuss is focused on leading by example and being the change.

Led by Example. The findings from RQ1 described the second characteristic a Hawai'i leader employs, and this is the ability to lead by example. A definition of leading by example is explained simply through an 'ōlelo no'eau (proverb or wise saying) known as ma ka hana ka 'ike translating as in working, one learns (Pukui & Varez, 1983). Leading by example is not only sharing through telling or teaching but showing what needs to be done. Leaders with this characteristic are willing to engage with the work and those working in the organization. The story of Hāloa or the kalo plant who is an ancestor to Hawaiians, is one way to engage in re-establishing relationships to the land and people (Aikau & Camvel, 2016).

Connection to Kalo. Leaders in Hawai'i must continue to connect and carry on the cultural practices to establish identity and relationship. This can be seen when a leader gets in a lo'i (taro patch) with everyone and connects with people. The planting of kalo and making poi instills a deep awareness and appreciation for the land and family (Oliveira & Nakoa, 2014). This creates the capacity to observe and inhale the surroundings resulting in a spiritual

connection to ‘āina and people that enhances one’s knowledge of their worldview (Oliveira & Nakoa, 2014). Hawai’i leaders who lead by example show others what is expected, model the behavior they would like to see, and go in the trenches with others who are part of the organization.

Aloha ‘Āina. The relationship between Kanaka Maoli and the land begins by understanding the Kumulipo, the creation story of Papa and Wākea, and the importance of Hāloa which serves as the cultural and spiritual guide to understanding the lifestyle and identity of Native Hawaiians. ‘Aikau and Camvel (2016) explained how Kanaka Maoli engaged in taking care of the land and viewed this as a responsibility which connected them to the land and each other. Another term used is *aloha ‘āina*, or love for land, which involves protecting Mother Earth and stewarding her well just as one would take care of their own family members (Bacchilega, 2001). Leaders who show this kind of genuine care and engagement for land and people are those who lead by example. Aloha ‘āina was seen as a movement to restore the connection amongst Native Hawaiian and ‘āina (land) but also as a sustainability and conservation effort for political practice (Gupta, 2014). Aloha ‘āina is a part of leading by example when the leader is willing to restore their connection to land, natural resources, and one another.

Kuleana. The findings from RQ1 described the third characteristic a Hawai’i leader employs, and this is kuleana which is defined as a right, privilege, concern, or responsibility (Pukui & Elbert, 1986). This deep sense of responsibility is often inspired by the kupuna (ancestor) towards a specific purpose and task you are meant to do, or sometimes called upon to do. For Kanaka Maoli, kuleana is best understood in the context of genealogies as this refers to Hawaiians existence (Goodyear-Ka‘ōpua, 2011).

McCubbin and Marsella (2009) mentioned how an important component of Hawaiian culture was the ahupua‘a because of its governance system and ability to maintain balance and kuleana within a community. Within the ahupua‘a system everyone had a specific kuleana in order for land and people to thrive. There were also various leadership roles in Hawai‘i with specific kuleana. Some of these leadership roles included alaka‘i (situational leader), kahu (caretaker), haku (spiritual facilitator), ho‘okele (navigator), konohiki (control of land or fishing rights), ali‘i (responsible for the people) and po‘o (eldest in the family).

‘Ohana. The findings from RQ1 describe the fourth characteristic a Hawai‘i leader employs and this is ‘ohana. ‘Ohana is defined as family, relative, kin group or relation (Pukui & Elbert, 1986). An essential component of identity for Kanaka Maoli is the cultural value and commitment to ‘ohana (Kana‘iaupuni, 2004). Many Hawaiians have a greater connection to family than non-Hawaiians do (Debaryshe et al., 2006) and they are more likely to live in multigenerational households which include grandparents or extended family members (Goebert et al., 2000, Stern et al., 2004). In regards to leadership, creating a sense of ‘ohana (family) as a leader is an important strategy to a successful organization.

Significant places in Hawai‘i can also be viewed as ‘ohana, such as Mauna Kea (mountain of Wākea) because this place is seen as a family member at the highest point in Moku o Keawe (island of Keawe) and serves as the place of the gods (Maly & Maly, 2005). Kanaka Maoli are protectors of this mountain because of the belief the mountain is an ancestor and if protected, they will be cared for in return (Case, 2017). Lilikalā Kame‘eleiwhiwa (1992) explained that family genealogy was a clear link to the spiritual realm and the universe. Native Hawaiians are often responsible for their families and have a specific role within the family.

Genealogy. The kuamo‘o (backbone) of Hawaiian culture is mo‘okū‘auhau (genealogy) where the world is perceived through ancestor lines and relationally as an ‘Ōiwi (Native) construct (Brown, 2016). The mo‘o represented the story of tradition and lineage. Kū meant to stand up, stop, anchor oneself, while ‘auhau represented the femur, or humerus bones of a skeleton (Pukui & Elbert, 1986). In Hawaiian language, the succession of the bones connects ancestors to the Kumulipo as their bones are within the land and establish their place to protect and defend Hawai‘i (Wilson, 2012). The Kumulipo secures Kanaka Maoli to their God, ancestors, and family who are all part of an extended genealogy (Fox & McDermott, 2020). ‘Ohana is an important characteristic because leaders are shaped by identity consisting of family lineage and connection to places in Hawai‘i.

Laulima. The findings from RQ1 described the fifth characteristic a Hawai‘i leader employs and this is laulima which is defined as cooperation or joint action (Pukui & Elbert, 1986). This can also be defined as teamwork or group of people working together as in a community. Teamwork is key in leadership and the understanding that leaders can’t do it alone. Hawaiians have joined forces together to create advocacy groups, movements, and coalitions to stop the desecration of their homeland and see their shared vision come to pass; one of them being the protection of land and natural resources in Hawai‘i.

Advocacy, Movements, and Coalitions. Kanaka Maoli have come together with legal support and created environmental advocacy groups to divert flows back to their stream and communities (Sproat, 2011). Noelani Goodyear-Ka‘opua (2017) compares movements of native people to settler colonial strategies as she implies that one is more concerned for protecting land and people whereas the other is focused on expropriation of land and people. Indigenous futurity is a term referring to how communities gather together to envision a better life. This transforms

settler control especially for those who were colonized and experienced negligence and isolation (Goodyear-Ka'opua, 2017). Many Hawaiians have banded together to form a coalition to stop explosives on Kaho'olawe which resulted in the island becoming a reserve (Blackford, 2004). After their plight, founding members from the Protect Kahoolawe 'Ohana were never found (Aluli & McGregor, 1992; August, 1992; Boucher, 2006; Bush, 1993; Cocke, 2013; MacKenzie et al., 2007). However, their legacy of aloha 'āina is instilled in Hawaiians today. From this movement of laulima and aloha 'āina, Kanaka Maoli was able to ignite a Hawaiian Renaissance and cultural revitalization (Osorio, 2014).

Continuity of Culture. The findings from RQ1 described the sixth characteristic a Hawai'i leader employs and this is continuity of culture. Continuity of culture is defined as a lifestyle or set of beliefs, traditions and ways of being and knowing for Hawaiians that is uninterrupted and continues over a long period of time. According to a Native Hawaiian scholar, whose research focuses on the significance of place names as a vehicle for ancestors, nature and culture cannot be separated and culture dictates the way we see, hear, feel, touch, and perceive places (Oliveira, 2009). Oliveira's (2009) definition stems from Edward Casey's (1996) writing which states that to be cultural or to have a culture is to inhabit a place sufficiently and intensely in order to cultivate it, be responsible for it, to respond to and to attend to it caringly.

Hawaiian Epistemology. Culture has shaped Hawaiian systems of knowledge through spirituality (Meyer, 1998). For Native Hawaiians, culture is connected to place, and place is connected to people because of the responsibility to cultivate, care, and respect their homeland and ancestors. Culture is a way to transmit history from one generation to the next (Oliveira, 2009). Hawaiian epistemology is fused with all aspects of Hawaiian culture: with spirituality, ideas, utility, relationships, rich sources of values, historical context and a sense of

environmental rapport (Meyer, 1998). Understanding what native people believe about their knowledge origins, priorities, context and exchange teaches us more about its continuity and strengthens knowledge formation through a cultural experience.

Safe Spaces. The findings from RQ1 described the seventh characteristic a Hawai'i leader employs, and this is safe spaces. Safe spaces are defined as the ability of the leader to create an environment allowing others to feel comfortable to speak and act with fear of punishment or shame. Fostering a safe, open, and comfortable space involves everyone feeling equal and important. This safe space alludes to the compassion and care leaders would have for their own family and children.

Pu'uhonua. A *pu'uhonua* (place of safety) was an area Hawaiians would go to for asylum, or where there was a sanctuary of peace and safety (Pukui & Elbert, 1986). *Pu'uhonua* are set aside as places one would find refuge, shelter, and protection (Jenkins, 2021). Essentially, anyone who was in trouble or trying to escape oppression would be safe in a *pu'uhonua*. Even people could be *pu'uhonua* (Kuwada, 2016). For example, Queen Ka'ahumanu was considered a *pu'uhonua* herself, meaning those who made it in her presence during the reign of King Kamehameha would be protected. Although *pu'uhonua* are no longer in use today, the concept of having a safe place where Hawaiians are protected and can find healing and peace is just as important.

Creating a Safe Environment And Workplace. A workplace culture encompasses the beliefs, values, and behaviors that guide the company (Perez, 2019). There are many components that define and measure the health of a culture at work such as employee engagement, employee satisfaction, happiness at work, compensation, and benefits. Many times the basic needs of employees go back to safety, and whether or not the organizational culture is a healthy place to

work. For example, Perez (2019) described a healthy work culture as one where employees were authentically valued and connected, leadership was fair and respectful, and there was a deep commitment to identify, prevent, and resolve workplace conflict. Collins (2001) discusses how leaders use authenticity as a means to draw people together and achieve. This is done through compelling modesty and growing toward wholeness and healing.

Servant Leadership. The findings from RQ1 described the eighth characteristic a Hawai'i leader employed and this was servant leadership. Servant leadership provides help and support to meet people's needs. A focus on service is key for this leadership style as the change first begins with the leader and the ability to listen and act in order to best assist the individual. Purpose always serves and it is not purpose without adding value to others (Cashman, 2008). This is a manner in which the leader uses their gifts to make a difference in the lives of other. Greenleaf (1996) shared that to be a servant leader, the process of change starts with the servant first.

An example of a servant leader in Hawaii was Queen Lili'uokalani. In January 1893, the queen attempted to implement a new constitution. However, a group of haole businessmen, who wanted to control Hawai'i, colluded to take over the Hawaiian Kingdom with aid from American troops and ministers (Trask, 1999). Queen Lili'uokalani did everything in her power to prevent the foreigners from committing this crime but was held at gunpoint and did not want to see any bloodshed against her people. She appealed to President Grover Cleveland and was imprisoned for standing up for her people (Hopkins, 2018). Queen Lili'uokalani not only understood the needs of her people, but she was a strong leader with a servant heart and did what she felt was best for the people of Hawai'i at that time.

Shared Vision. The findings from RQ1 describe the ninth characteristic a Hawai'i leader employs and this is shared vision. Shared vision is defined as agreeing on a mission of the

organization and working together to achieve this mission. Leadership is being a visionary around the direction of the team and requires reflection and commitment to the mission driven aligned purpose work where the purpose is bigger than any one moment in time. Kanaka Maoli have been influenced by Christianity and capitalistic agendas, but have mobilized a shared visions of traditional Hawaiian life of harmony, connection to the natural world, and groups opposing occupation to reclaim sovereignty in their homeland (Goldberg-Hiller & Silva, 2011; Goodyear-Ka'ōpua et al., 2014; Kame'eleihiwa, 1992).

Dreams of paradise exude both the colonial forces that have controlled Hawai'i and the Native Hawaiian protectors who have opposed occupation and fight to reclaim their land (Jolly, 2018). Unfortunately, tourism tends to cover the violent acts of desecration by the U.S. military by portraying Hawai'i as a peaceful and hospitable travel destination in the archipelago (Ferguson & Turnbull 1998; Gonzalez, 2013). Paradise can also be seen as an image that locals can use to determine what type of Hawai'i they'd like to envision in the future, rather than just the image used by outsiders as a prime place for vacation (Alexeyeff, 2016).

Noelani Goodyear-Ka'ōpua (2017) described the resistance movements of Native Hawaiians as an example of envisioning a new future and challenging the harm and desecration done by colonizers. The call to action is for all people and humanity who are faced with opposition by corporate entities to have a shared vision towards self-determination and protection of sacred places (Goodyear-Ka'ōpua, 2017). For example, in an attempt to restore Kaho'olawe, Native Hawaiians envisioned a postcolonial society and challenged the U.S. by creating an environmental justice movement (McGregor, 2007). The push to stop the desecration and start restoration efforts includes a shared vision where the success of native Hawaiians rested on a blend of culture, politics, and public policy groups (Blackford, 2004).

Strengths. The findings from RQ1 described the tenth characteristic a Hawai'i leader employed and this is strengths. Strengths are the gifts, abilities, and talent of others that can be used to accomplish a goal or task that are unique to an individual and can be used to build an effective team. The most effective leaders are always investing in strengths, surround themselves with the right people to maximize their team, and understand their followers' needs (Rath & Conchie, 2008). According to Burgess (2013) when telling the individual's story of gifts, the emphasis is to tell about their strengths, rather than skills, degrees, or titles. The belief is that if individuals talk about their gifts, they will be bragging about themselves, which in many cultures is inappropriate behavior. However, in building a beloved community, and bringing a voice to these strengths, a gifts-based organization does work that is more spiritual and is able to see the giftedness in every aspect of life, and in every person.

Build Trust in Relationships. The findings from RQ1 described the eleventh characteristic a Hawai'i leader employed, and this is building trust in relationships. This is defined as the ability of a leader to develop trust in order to build relationships with those in their organization. Trust is defined as the bond between the leaders and followers based on telling the truth and spending time with others (Rath & Conchie, 2008). When a leader is honest and takes the time to get to know their workers, a level of trust is established. This results in efficiency at work as relationships are developed.

Some ways to build trust in relationships are by being open and having an inviting nature so others could feel comfortable open up and share with their leaders, showing trust and confidence. Another way is by taking care of each other as a family would, by providing space, meals, and conversations that connect one another and build relationships. In order to educate the next-generation for the challenges ahead, a leader must surround themselves with a community

who can help each other to listen in more and trust in one another again (Meyer, 2001).

Relationships are the foundation of Hawaiian knowledge as it provides the opportunity to practice reciprocity, balance, harmony with land, and generosity with others. For Kanaka Maoli, it's important to note how these relationships with one another provided strength for the collective work of lāhui (nation) building (Goodyear-Ka'ōpua, 2011).

Deep Sense of Aloha and Pono. The findings from RQ1 describes the twelfth characteristic a Hawai'i leader employs and this is a deep sense of aloha and pono. Aloha is defined as showing loving kindness, compassion, and affection (Pukui & Elbert, 1986). Pono is defined as goodness, moral qualities, and doing what is fair, right and for the well-being of others. Native Hawaiian leadership should be done with a deep sense of aloha and pono as a compass and guide in decision making. This can be an experience or feeling from within one's na'au (gut) which is the spiritual sense that helps in making the right decision, at the right time, and for the right reason.

There is an 'ōlelo no'eau (wise saying) that is Ulu a'e ka welina a ke aloha which translates as loving is the practice of an awake mind. This requires people to suspend all beliefs and come into a space with the presence of aloha. Aloha is the genesis of all values and is at the center of leadership shaped with pono and truth. Aloha and pono is seen when Hawaiians have this sense or feeling to help another in need. This is the fuel felt from generations of kupuna who paved the path to help make decisions in the future. George Helm, an activist and aloha 'āina practitioner shared that a Hawaiian inherits the soul of their kupuna (Pukui & Elbert, 1986) which is rooted in a deep sense of aloha and pono.

Results for RQ2

RQ2 stated, “What challenges do leaders in Hawai’i have in their practice?” By using the analysis process, five themes surfaced from participants which answer RQ2. The five themes were (a) resistance from within, (b) personal issues, (c) internal conflict, (d) bureaucracy, and (e) infrastructure.

Discussion for RQ2. From these results, the researcher concluded that the challenges leaders in Hawai’i had within their practice was nestled within the organization. Resistance and conflict come from within and leaders in Hawai’i face this struggle both on a personal and professional level. There are organizational systems involving infrastructure and bureaucracy causing internal conflict and challenges that leaders need to address and learn how to navigate. The researcher was surprised to hear of this internal struggle and thought most of the challenges would come from outside the organization. This was not the case as many of the leaders shared how people or personnel within the organization were the greatest challenge as there were differing views amongst Hawaiians and non-Hawaiians causing competition, in-house fighting, and resistance. There were also challenges amongst Hawaiians in the organization and leaders must not only know they exist but find ways to problem-solve the issues and be solution oriented. The five themes discussed highlighted the findings for this research question.

Resistance from Within. The first challenge leaders in Hawai’i faced was resistance from people within the organization. This could be both Native Hawaiian or non-Native Hawaiian individuals who encountered struggle, resistance, or challenge from those within. Kaomea (2006) discussed how this challenge can often originate from the dominant narratives that often contradict Hawaiian knowledge and cause internal debates amongst those who have been colonized. Kaoma’s solution is to rediscover the genealogical knowledge to dismantle the

dominant narrative and tell a counter-story. In leadership for Native Hawaiians, this internal debate takes place when deciding the relationship between Hawai'i, the United States, and lāhui (nation) building and utilizing funding resources.

On-going debates and resistance came from varying beliefs of sovereignty in Hawai'i. Some wanted to create a separate entity from the state to govern their own people while others felt Hawaiians were not ready for self-governance (Wong-Wilson, 2005). In an interview with Mililani Trask, Wong-Wilson (2005) noted that many different sovereignty groups were emerging, including Ka Lāhui, which was first tasked to form a nation-within-nation U.S. structure while developing an international strategy. There was manipulation towards the right to self-determination as Native Hawaiian organizations received governmental support. A challenge leaders faced was the resistance from within organizations and the right to self-determination all while navigating through governmental services and control of resources.

Personal Issues. A second challenge leaders in Hawai'i face are the personal issues within their lives that impact their work within the organization. Personal issues can be defined as the inward battle with oneself. This can be seen in the work life balance between identity and family. Leaders often find themselves encompassed by the problem while simultaneously being a part of the solution (Loughran, 2021). However, many times within the academy, leaders are so busy with the daily tasks of the organization and the demands of work and family that they are not thinking about a community as a place of discovering and sharing knowledge (Keohane, 2006). Therefore, leadership is more than just a cognitive quest but rather a connection between one's self and the emotions underwriting the work.

George (2000) describes how leadership is both contextualizing emotion and knowledge. Leadership can also range from the philosophical to the practical everyday duties (Pavur, 2012).

The challenge becomes understanding the leadership requirements, duties, and responsibilities while also meeting expectations of the organization and personal matters. Leadership in Hawai'i includes na'au (deep sense of knowledge, truth, and understanding) which can sometimes keep individuals from their work and life's demands. An essential principle of leadership to help with personal issues is self-reflection and knowing one's self (Loughran, 2021). Self-awareness requires a long journey of experience and self-reflection (Dunning, 2012). Leadership involves managing and taking responsibility for oneself and others to build confidence and trust with colleagues (Drucker, 2005).

Internal Conflict. A third challenge leaders in Hawai'i faced was internal conflict within the organization or community. Internal conflict is defined as the barriers, emotion, and actions that cause problems among people working within the organization. This can be seen through anger, in-house fighting, and competition with others causing internal conflicts amongst coworkers or community members. Hawaiians have faced internal conflict though the historical and cultural trauma they have faced with capitalistic and colonial motives. The problems arise when leaders don't understand the trauma they have survived.

Capitalism and Colonization. Capitalism and colonization nearly destroyed the Native Hawaiian language and culture (Trask, 1999) with a goal to deplete the indigenous people, community, and homelands (Corntassel, 2012). Money generation was the underlying motive to settler colonialism through appropriation of land (Comack, 2018). Many Kanaka Maoli leaders are standing against this conflict from hegemonic control brought by colonization and capitalism (Kamahele, 2019). Native Hawaiians have navigated through this internal conflict by practicing kapu aloha. Noelani Goodyear-Ka'ōpua (2017) shares how kapu aloha is non-violence requiring discipline and empathy with those you disagree with. In the Mauna Kea case, kia'i (protectors)

understands the issues which have brought the opponents to confrontation (Goodyear-Ka'ōpua, 2017).

Kapu Aloha. Kapu aloha is the essence of spiritual, cultural, and emotional engagement within peaceful activism. Kapu aloha is rooted in the wisdom of elders where one carries themselves with respect and love for the land including those who are opposed (Maly & Maly, 2005). Kapu aloha was the central theme for how protectors conduct themselves, especially in the movement to take care of sacred places and people (Meyer, 2015). Meyer (2015) explained that kapu aloha helps to center thoughts, speech, and action without harming people. Leaders must understand that the internal conflict and fighting is rooted in the historical and cultural trauma of the past. Through kapu aloha practices, Hawaiians are able to navigate the conflict and engage in peaceful protests.

Bureaucracy. The fourth challenge leaders in Hawai'i faced was the bureaucracy within the governance system. Bureaucracy is defined as an administrative group in government with special functions, fixed rules, and a hierarchical structure (Merriam-Webster, n.d.-a). Bureaucracy involves decisions being made by state officials instead of elected representatives. When analyzing the various cases in Hawai'i for protection of sacred places and resources there are underlying political entities with hidden agendas who control many of the spaces and people of Hawai'i (Goodyear-Ka'opua, 2017). However, many of them are not engaged in Hawaiian issues, grievances, and movements. To stop the desecration, supporters from the environmental, political, and native groups including public policy makers and political leaders have envisioned a new system.

At its heart, the success of native Hawaiians rested on a blend of culture, politics, and public policy (Blackford, 2004). Under the American law, Native nations are eligible for

inclusion in policies of Native sovereignty (Trask, 2000). For example, in the Ka Lāhui Master Plan, justice through federal recognition by the U.S. means Hawaiian control of their territories which are currently controlled by State and Federal governments similar to American Indian nations. The State of Hawai'i continues to manage the water and land for the public and private entities where they see fit and the bureaucracy this entails allows them to control who gets the resources and how much of it is dispensed within the community (Chang, 2012). The challenge is when leaders do not make decisions based on what's best for Native Hawaiians but rather for their own political agendas.

Infrastructure. The fifth challenge leaders in Hawai'i faced are infrastructure. Infrastructure is defined as the processes needed to operate an organization. Government systems are old and outdated which makes it hard to get things done. People infrastructure needs to be addressed where leaders need to learn new skills and have the political will to implement new ideas and systems. This can be done by staying in touch with others and earning community support. Many times, once the individual is in the system, it becomes difficult to see outside of the box or outside of the system. In Hawai'i, there are laws over natural resources and land.

Kanaka Maoli are making legal headway in reclaiming water resources to encourage and enforce the state to abide by these laws despite corporate interests (Vaughn, 2015). Hawaiian laws prior and subsequent to Western contact reflect important principles that water could not be owned, but should be proactively managed as a resource for generations to come (Hawai'i Constitution, 1840). In the Mauna Kea case, governing authorities did not follow their own laws and protectors were not given due process (Fa'agau, 2021). The Board of Land and Natural Resources allowed contractors to seize the site, preventing access to Mauna Kea's summit.

Infrastructures have an impact on decisions for Native Hawaiians. The challenge is to ensure these infrastructures are evolving with the times and based on community needs.

Results for RQ3

RQ3 stated, “How do leaders in Hawai’i define and track success?” By using the analysis process, six themes surfaced from participants to RQ3. The six themes were: (a) elevating others; (b) execution; (c) happiness; (d) mo‘olelo; (e) metrics; and (f) growth.

Discussion for RQ3. From these results, the researcher concluded that leaders in Hawai’i define and track success using multiple measures. Success is not only found in metrics but more importantly through mo‘olelo or stories of growth, transformation, and happiness. In Hawai’i leadership, the emphasis is on elevating others and ensuring their success supersedes the leaders. Success is ensuring those you are leading are happy and are being the best version of themselves. Success is getting things done and completing a task. Many participants had a difficult time explaining how success was measured because in Hawaiian knowledge success was observed, felt, and experienced. Many times success was showing that a task was completed or that knowledge was gained but this wasn’t something one could measure using assessments or survey. A few participants felt that metrics were important and could be used as measuring tools to improve oneself and the team.

Elevating Others. The first way leaders in Hawai’i defined success was by elevating others. Elevating others is when leaders inspire their followers to take over or surpass their role in the future. Humility and servant leadership is connected to this theme. Servant leadership is rooted in helping others succeed (Northouse, 2016). Tate (2003) adds that a servant leader helps to improve the skills of others which results in autonomy. Therefore, successful leadership is understanding the needs of followers and helping them reach their greatest potential (Tate,

2003). Leaders in Hawai'i defined success as seeing students who were mentored by them take their place or surpass what the leader has done.

Spears (2004) provided 10 characteristics of servant leaders which includes listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. A servant leader is not driven by traits or characteristics but through behavior (Stein, 2020). Teachers are leaders because they have the power to influence and elevate others. Maxwell (2007) added that a leader is someone who has influence. This influence is what inspires others to step out of their comfort zones and become leaders themselves. Chen (1994) shared that a teacher who can develop trusting relationships with students and use professional skills to influence and guide, then they tend to have a positive attitude towards learning. Elevating others as it connects to servant leadership is a definition of success for Hawai'i leaders.

Execution. The second definition of success for leaders in Hawai'i was execution or when a task is accomplished and the leader sees the vision come to fruition. This entails getting the job done and checking off the boxes so people feel good about the goal and can accomplish the next task together. Mierlo and Kleingeld (2010) encourages teams to pursue a goal that is specific and difficult in order to yield better results and great performance. This follows along the lines of goal setting theory to motivate and direct efforts towards effective task strategies (Locke & Latham, 1990). Maxwell (2018) shares the difference between good and great leaders is not their power but their ability to empower others. Additionally, success without a successor is ultimately a failure. Legacy planning is setting the vision and values for an organization and seeing them continue long after the leader is gone. Execution is part of legacy planning and being able to see the success occur in those under the leader's care.

Happiness. The third definition of success for leaders in Hawai'i was happiness or wanting those who are being led to be happy and feel a sense of joy and peace in the work they do and in the life they live. Meaningful work is finding purpose in the work that is done for the organization (Caesar, 2008). Meaningful work that leads to achieving purpose and vision includes money, knowledge and growth, relationships that provide energy and power, fun, life choices, legacy, and reputation or brand. For Hawaii leaders, success is defined as making sure employees are happy and enjoy the work they are doing. This can also be found through lōkahi which is defined as unity, harmony, and balance (Pukui & Elbert, 1986).

A Lōkahi Wheel was created by Kamehameha Schools to depict the various domains that bring balance and harmony to one's life. These domains include spiritual/soul, thinking/mind, friends/family, feelings/emotions, work/school, and physical/body (Kamehameha Schools Bishop Estate Extension Education Division, 1995). This Lōkahi Wheel is based on a Hawaiian worldview of interconnected relationships with humanity, heavenly realms, and the environment (Martin & Godinet, 2018). The idea of balance for Native Hawaiians begins with incorporating balance with all aspects of life including physical, environmental, spiritual, and interpersonal (McCubbin & Marsella, 2009). The goal for leaders working with Native Hawaiian families is to support them in sharing strengths and challenges and identifying pathways to restore balance and harmony (Martin & Godinet, 2018). Therefore, success for leaders in Hawai'i was to ensure happiness and harmony are both a result of meaningful work and intentional relationships which bring harmony, peace, and joy to all aspects of one's life.

Mo'olelo. One way Hawai'i leaders track success is through stories or mo'olelo. Mo'olelo is defined as (Pukui & Elbert, 1986). Mo'olelo is a rhetorical structure and the means by which history, story, praxis, and legal precedent is passed on (Arista, 2018). Stories and

language are significant to Native Hawaiians because this was how history was passed on, through oral traditions of expression (Lopes, 2014). Some expressive forms of Kanaka Maoli culture include hula (dance), ‘ōlelo (language), mele (song), oli (chant), and mo‘olelo or stories (McDougall, 2015). Success is measured through hō‘ike or showing you know how to do something.

Keawe Lopes (2014) shared that the stories told through hula ‘olapa (dancers) are metaphors for the experiences in life that have brought Kanaka Maoli to where they are today. The lines in the dance represent stories or gods and their families that are symbolic to life and death. For this reason, the mo‘olelo of kūpuna both past and present have become important resources that provide the opportunity to reconnect, revitalize, and restore the language and culture. Connecting with these stories and allowing others to share their story is measuring and tracking success. Personal narratives and stories sometimes get lost in the system so it's important to keep these mo‘olelo alive and provide space for Hawaiians to tell their story.

Metrics. The second way leaders in Hawai‘i measure success is through metrics either quantitative or qualitative that helps to tell the story of the organization. Leaders use metrics and goals that can be used as an assessment or comparison tool for oneself or the team. Setting goals together as a team can then be used to track progress and the leader can provide resources to help employees meet those goals and be successful. There is a need for more program evaluation tools that highlight cultural assets (Borofsky, 2010). Staff might know they are doing good work, but they don't always know how to quantify and communicate the impact of their program to a larger audience of stakeholders.

A metric of Native Hawaiian leadership was assessed by Kaulukukui and Nāho‘opi‘i (2008) where an inventory of exemplary Hawaiian Leadership Behaviors was developed. In this

study, an advisory committee consisting of kupuna identified leadership behavioral statements and provided cultural guidance. Four leadership qualities emerged from the research, *ka 'ike* (source of knowledge), *ka mana* (source of power), *ke akua* (source of spirit), and *ke kanaka* (source of individuality). Through this study a leadership scale was developed, but available metrics still come from outside of Hawai'i and focus on deficits rather than strengths (Borofsky, 2010). For Native Hawaiians, the strengths lie within *hō 'ike* (performance-based learning and assessment) and felt through personal transformation.

Growth. The third way leaders in Hawai'i measured success and tracked it over time was through growth. Growth was defined as seeing progress overtime among individuals and the team. Some referred to this as transformational leadership. Leaders from successful organizations most often possess transformational leadership skills (Stein, 2020). Northouse (2016) explains four factors of this type of leadership which include idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. Lipe and Lipe (2018) also discuss the importance of developing transformational leaders in order to positively impact many generations to come. The A'ali'i Kū Makani framework consists of leaders holding their own, even in the face of difficulty and a person who exemplifies the qualities of a'ali'i plant is strong, immovable, and not easily broken or fallen over.

Leaders need to be transformational and not stagnant by leaving things better than they were. The importance of having a growth mindset and being a lifelong learner was a way to develop leaders and encourage progress overtime. Researchers have found that people who have a growth mindset are more likely to thrive in the face of adversity and continue to improve, whereas those with a fixed mindset may shy away from challenges and may not reach their full

potential (Yeager & Dweck, 2020). For Hawai'i leaders, growth mindset and transformational leadership was a way to see if individuals were successful and if they accomplished their goals.

Results for RQ4

RQ4 stated, "What advice do leaders in Hawai'i have for future leaders?" By using the analysis process six themes surfaced from participants to RQ4. The six themes were (a) identity, (b) mentorship, (c) self-care, (d) community, (e) 'ohana, and (f) truth.

Discussion of RQ4. From the results, the researcher concluded that the best piece of leadership advice for future leaders of Hawai'i was to know one's self, take care of one's self, and find a mentor, community, and family to join. There are two parts to this discussion, one is self and the second is on others. There is a sense of empowerment and growth when a leader knows themselves, their identity, and culture and uses them within their practice. There is also significance in utilizing strengths, kuleana (responsibility), and values to help develop others and be led by others. It takes a village to raise a child and this refers to everyone doing their part to ensure the child succeeds. The same goes for Hawai'i leadership, future leaders can use this advice as a guide when leading their own organization.

Identity. The advice leaders in Hawai'i have for future leaders is to know one's identity. Knowing who they are and where they come from is an important part of being a great leader. There had been a resurgence of Native Hawaiians reclaiming their culture and restoring their indigenous identity (McCubbin & Marsell, 2009). Identity can include family stories, values, and the kuleana influencing leaders' purpose and work. Additionally, identity involves a discussion of place, genealogy, and an understanding that Hawaiians see, hear, feel, taste and smell the world differently (Meyer, 2001). Not only is knowing your identity essential but also having the confidence to truly be who you are and the courage to lead by who you are. Native Hawaiian

leadership is connected to identity because it is framed in terms of kuleana or a sense of purpose related to one's responsibilities and alaka'i or guiding along a path, setting a course or example (Borofsky, 2010).

Mentorship. The second advice leaders in Hawai'i have for future leaders is to seek out mentorship opportunities. Mentoring can be defined as an interpersonal relationship where an experienced or skilled mentor intentionally guides, supports, and counsels a less experienced or skilled mentee (Johnson, 2016). Even though the primary focus is on the mentee, the mentor may experience some benefits as well (Malin & Hackmann, 2016). As a future leader, it is important to look for mentors as they can provide a different perspective. Mentoring across differences may require the mentor to address specific needs (Li et al., 2018). Moreover, mentoring through relationships uses communal norms to predict growth, learning, and personal or professional development (Ragins & Verbos, 2007). In order to be an effective leader, it is important to be surrounded with like-minded people who you can share your ideas with and form a network.

Self-Care. The third advice leaders in Hawai'i have for future leaders is to practice self-care. Self-care is not only defined as taking care of one's self but others in the process. Contentment and exhilaration arise when a leader makes a contribution to someone or something beyond one's self (Spitzer, 2000). Leadership requires both self-reflection as well as external engagement (Rosenberg, 2010). This includes taking time to rest, relax, and recharge for the work that is ahead. In order to be an effective leader, it is imperative to make time for the things that bring joy and value to life because time is fleeting. Thus, increased happiness results in the leader's ability to transform self, groups, and organizations (Rosenberg, 2010). Quinn (2004) noted that as leaders become more purpose-centered, internally driven, other-focused, and

externally open, they are able to fully integrate who they are in their work and see their best self is fulfilled.

Community. The fourth advice leaders in Hawai'i have for future leaders is to find and be a part of a community. When people tell the story of community, they tell the story of how they live as part of a group (Burgess, 2013). Community is a group of individuals who are there to support, encourage, and provide honest feedback to the leader. A study of Native Hawaiian leadership yielded five exemplary practices which are grounded in core values, acknowledges teaching from ancestors, draws on the strengths of ancestors, participates in cultural activities, and is concerned with the greater good of the community (Kaulukukui & Nāho'opi'i, 2008). Encouragement from others can serve as a catalyst to building confidence moving forward. In order to create and facilitate community leaders can model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart (Kouzes & Posner, 2010).

'Ohana. The fifth advice leaders in Hawai'i have for future leaders is to focus on building an 'ohana (family) within the organization. 'Ohana is defined as family, relative, kin group or relation (Pukui & Elbert, 1986). 'Ohana is a group of people who trust each other and share with one another to support, encourage, and help everyone in the family to grow. The two fundamental units of social organization for Native Hawaiians are the family and land (McCubbin & Marsella, 2009). Hawaiians care for the land just as they would care for their own family (Bacchilega, 2001). Trust, chemistry, and happiness are key components in a family. In order to do the best for those you serve, this requires doing what you can to make others happy and build trust. The search for happiness offers benefits for the individual, family, and society as a whole (Dalai Lama & Cutler, 1998).

Truth. The sixth advice leaders in Hawai'i have for future leaders is to know, speak, and live out your truth. Truth requires having integrity to do what you say you will do. Assume that each person you talk to or meet is sacred and worthy (Burgess, 2013). Truth is to know the source of information and seek to understand the truth in each situation. As a leader in academia, there may be discomfort when colleagues choose to speak their truth to those in power (Loughran, 2021). For Hawaiians, na'au is a way to tell what is true and is used to describe notions of knowledge, wisdom, and intelligence (Meyer, 1998). Truth is found through stories that Hawaiians tell and retell to acknowledge their history, identity, relationships (Ho'omanawanui, 2003). For future leaders, it is important to know and speak your truth through na'au, stories, and mana (power).

Implications of the Study

This study explored the successful strategies of leaders in Hawai'i who work for or have worked for a Native Hawaiian serving organization. The purpose of this study was to understand leaders' lived experiences and contribute to the expanding body of knowledge in the field of education and organizational leadership with a focus on Native Hawaiian leadership. The goal of this research was to highlight the unique strengths and knowledge systems of Kanaka Maoli that provide valuable insight across various sectors such as education, business, community, and environmental organizations. The successful strategies from this study can be applied with different regions, communities, and islands. Findings from this study can be used in classrooms, schools, groups, teams, and departments who focus on leading people within Hawai'i. Strategies from this research can contribute to the creation of Native Hawaiian leadership models. The researcher hopes to empower other Kanaka Maoli scholars to add to the literature of leadership within Hawai'i and to establish Hawaiian epistemology in academia.

Study Conclusion

The results from this study are rooted in the stories and experiences of current leaders in Hawai'i. The researcher began with a desire and interest to understand the successful strategies, best practices, and wisdom from these leaders. In order to accomplish this, the researcher used qualitative research methods and epoche bracketing to eliminate any personal biases.

Furthermore, the researcher was able to gather the interviewee's insights and knowledge through the bracketing. The data collection process included 13 interviews, with coding and analysis of nine open-ended interview questions. The nine interview questions corresponded with the four research questions of this study to identify the successful strategies of leaders in Hawai'i.

Consequently, this next section explains the key findings of this study.

Unique Characteristics and Strategies of Hawai'i Leaders

Ha'aha'a: A Position of Humility. A humble leader is one who acknowledges the expertise of others and attributes success to both past and present leaders. Humility involves servant leaders who are selfless and model love, trust and strength. For Hawai'i leadership, humility is part of a greater plan to respect, steward, and care for people and land.

Led by Example: Ma Ka Hana Ka 'Ike. A leader who leads by examples is one who engages in the work and leads by doing. This leader does not tell people what to do but shows others how to do the work. This type of leader models the behavior they would like followers to emulate such as aloha 'āina or love the land.

Kuleana: Finding your Specific Purpose. A leader who employs kuleana in their practice is one who has a deep sense of responsibility often inspired by kupuna (ancestors) and na'au (deep sense of knowledge) towards a specific purpose. This leader knows their kuleana and encourages followers to find their kuleana.

‘Ohana: Commitment to Family. A leader who values family and is committed to creating a sense of community in their work. Within a family, there are many roles and responsibilities. This leader is able to bring people together and connect them to one another.

Laulima: Teamwork. A leader who encourages teamwork and knows that a leader cannot do tasks on their own. This type of leader joins forces with others to establish advocacy groups, movements, and coalitions that require cooperation and joint action.

Continuity of Culture: Knowledge is Passed On. A leader who passes on the knowledge, beliefs, and traditions they have learned to others. This leader knows that culture and is a way to transmit knowledge and history to future generations.

Safe Spaces: Pu‘uhonua. A leader who creates an environment where others feel safe and comfortable to speak and act without fear of punishment or shame. This leader fosters a safe and open space which results in peace, healing, and overall well-being.

Servant Leadership: Change Starts from Within. A leader who provides the help and support to meet people’s needs and who understands that change starts from within. A servant leader listens to people and acts in the best interest of those they are serving.

Shared Vision: One Purpose and Mission. A leader who allows others to contribute to a shared vision by collaborating and working together. This leader has one purpose and mission for their team and aligns their work toward the direction of this shared vision.

Strengths: Gives Voice, Value, and Visibility to Others Gifts. A leader who gives voice, value, and visibility to the gifts, talents, and abilities of their followers. These strengths are unique to the individual and can be used to build an effective team. This leader invests in the strengths of others and surrounds themselves with the right people to maximize their strengths.

Build Trust in Relationships: Spending Time with Others. A leader who develops trust to build relationships with others. Trust is established when leaders take the time to get to know their followers. For Hawai'i leaders, trust is taking care of one another by sharing a meal, conversation, and connecting with each other.

Deep Sense of Aloha and Pono: Na'au Decision-Making. A leader who shows love and compassion towards others and also does what is right for their well-being. Hawai'i leaders have a deep sense of aloha (love) and pono (goodness) in their na'au (gut) which serve as a guide and moral compass in decision-making.

Challenges Hawai'i Leaders Face in their Practice

Resistance From Within: Competition and Debates. A challenge contemporary Hawai'i leaders face is resistance from within the organization. This resistance involves ongoing internal competition and debates amongst one another around Hawai'i sovereignty and self-governance amid United States occupation and State of Hawai'i control. The researcher was surprised by this finding that organizations don't always agree on certain issues surrounding Hawai'i. The challenge is to rise up through this resistance and understand one's belief to work towards a shared outcome for all.

Personal Issues: Work-life Balance and Family. Leaders have personal issues in balancing work, family, and life demands that arise. Leaders are often busy with daily tasks of the organization that their family and personal lives are impacted. The challenge is to take care of these personal issues while being responsible for oneself and those in the organization.

Internal Conflict: Historical and Cultural Trauma. Hawai'i leaders are faced with the challenge of navigating internal conflict caused by the historical and cultural trauma they have faced with capitalistic and colonial motives. The challenge is to understand the trauma they have survived

and help others to rise up out of that trauma. Hawai'i leaders rise up by living out their culture and continuing their language, stories, and use of kapu aloha practices to engage in respectful and peaceful activism to dismantle internal conflict.

Bureaucracy: Hidden Agendas of Political Leaders. Bureaucracy involves a group of individuals who make decisions and have specific functions within a government system. The challenge for Hawai'i leaders is underlying political entities who have hidden agendas and make decisions controlling the land and people of Hawai'i. Leaders in these bureaucracies are not engaged or don't care to learn what the issues, grievances, and movements are for Native Hawaiians.

Infrastructure: Process and People Within a System. Infrastructure is the process and people within a system that are needed to operate an organization. Government systems are old and outdated which makes it difficult for leaders to get things done. The challenge for Hawai'i leaders is to learn new skills and have the political will to implement new ideas and systems. Infrastructures have an impact on Native Hawaiian organizations and leaders. The challenge is to ensure these infrastructures are evolving with the current times and meeting community needs.

How Hawai'i Leaders Define and Track Success

Elevating Others: Allowing Others to Succeed. Success is defined by Hawai'i leaders elevating others. This is when leaders inspire followers to take over or surpass their achievements and future leadership roles. Success is seeing individuals' leaders have mentored take their place and do more than the leaders have done. Elevating others is rooted in helping others succeed.

Execution: Vision Fruition and Legacy Planning. Success is defined by Hawai'i leaders' execution ability or when a task is accomplished and the leader sees the visions come to

fruition. This involves legacy planning and setting the values and vision for the organization and seeing them continue long after the leader is gone.

Happiness: Sense of Joy, Peace, and Well-Being. Success is defined as seeing followers be happy and feel a sense of joy and peace in the work they do in the life they live. The leader creates meaningful work and ensures followers are happy and enjoy the work they are doing. This can be found by achieving lōkahi or harmony and balance to improve overall well-being.

Mo‘olelo: Use of Stories and Oral Traditions of Expression. For Hawai‘i leaders, success is tracked through stories or mo‘olelo. Connecting stories and allowing followers to share their stories is measuring and tracking success. This is how history, genealogy, and traditions were passed on, through oral traditions of expression and mo‘olelo.

Metrics: Goal Assessment and Comparison Tool. Success is also measured and tracked through metrics and goals that can be used as an assessment or comparison tool for oneself or the team. Setting goals together as a team can then be used to track progress and the leader can provide resources to help everyone meet those goals and be successful.

Growth: Hō‘ike and Transformation. For Hawai‘i leaders’ success is tracked over time through growth. Success is measured through hō‘ike (exhibit) or showing how to do something. This is the ability of the follower to show they have mastered a skill or learned from the leader. Growth is seeing transformation take place overtime amongst individuals and the team.

Recommendations for Future Leaders of Hawai‘i

Identity: Know Who You Are

An essential part of being a great leader is identity and knowing who you are and where you come from. Identity for Hawai‘i leaders includes genealogy, mo‘olelo, culture, kuleana, and

values inspiring leaders towards their purpose. Future leaders of Hawai'i should not only know who they are but have the confidence and courage to lead by who they are.

Mentorship: Seek Out Opportunities

Future leaders of Hawai'i should seek out mentorship opportunities and find a leader who can encourage and equip them. Hawai'i leaders should surround themselves with like-minded people where ideas can be shared and networks formed.

Self-Care: Practice Taking Care of Self and Others

The practice of self-care allows leaders to find ways to take care of themselves resulting in treating others well. Self-care includes taking time to rest, relax, and recharge for the work ahead. An effective leader finds time for activities that bring joy and value to life, increasing happiness.

Community: Find a Group to Join

Future leaders of Hawai'i should find a group or community to be a part of where they are supported, encouraged, and provided with honest feedback. Encouragement from others can serve as a catalyst to building confidence and moving forward.

'Ohana: Build a Family Unit

Focus on building a family unit with the organization where everyone trusts each other and shares responsibility to help others grow. A family unit requires trust, happiness, and care for one another. Hawai'i leaders care for the land and people as part of their own family. Within an organization, it's key to build cohesion amongst the family unit.

Truth: Your Word Is Golden.

Future leaders of Hawai'i should remember that your word is golden and truth requires doing what you say you will do. A great leader knows, speaks, and lives out their truth. As a

leader, it is important to know and speak truth from your na‘au (gut). Live with integrity and seek to understand the truth in each situation.

Application

The results from this research study led to the development of a model identifying characteristics of leaders in Hawai‘i. Findings from this study are used throughout the model to describe how leaders in Native Hawaiian organizations have been successful. The four parts to this model include aloha and pono, laulima and ‘ohana, kuleana, and ha‘aha‘a. Figure 10 is a summary of the Native Hawaiian Leadership Development Model. This model represents the mauna (mountain) which symbolizes the significance of land and its connection to people. Native Hawaiians believe that they and the mauna are one. As protectors of the land, they are to take care of the mauna with the utmost respect and reverence as they would a family member.

Therefore, the researcher chose this model to represent the mauna (mountain), kanaka (people), and the values of a Native Hawaiian leader. The arrow symbolizes the process the leader goes through to get to their highest potential. As a leader, growth occurs not only when the summit is reached but when leaders reflect on the areas they can improve and the process begins again.

The researcher used this model to inform and develop leaders within Native Hawaiian serving organizations. A workshop or training will be provided to individuals or organizations which includes this framework, modules, and supporting activities for each part of the model. The training can be used for organization across various sectors such as education, business, community, and environmental agencies. The goal of the training is to empower leaders to strive for excellence and be successful by using a values-based and culturally rooted framework within their leadership style and practice. This model can be presented at conferences, leadership

summits, and research seminars that highlight the importance of integrating indigenous culture within the workplace. The researcher can also serve as a consultant to those who want to incorporate Hawaiian culture and values within their organization and leadership positions. By doing this training, the researcher hopes to inspire and educate others to reach their highest potential and become excellent leaders within their field to achieve positive outcomes for their organizations.

Even though the model highlights specific strategies, leaders may face challenges within the organization they work for and the researcher wanted to provide examples. While striving for the highest summit, the road to excellence will not be easy for some to integrate these Hawaiian values and culture into their workplace. There will be differing views in organizations and how leaders perceive their role and the biases they have which may not allow them to be receptive due to preconceived notions on what Hawai'i leadership entails. Leaders may encounter challenges along the way which include resistance from personnel to change and incorporate this model. There are also internal conflicts that may arise such as disagreements, differences, and division amongst staff. This indecisiveness can be a challenge when trying to successfully integrate these strategies.

One way to overcome these challenges is by having a strong sense of who you are and how your beliefs impact your actions. Identity is key when encountering challenges because knowing who you are, what you believe, and what your truth is will help the leader stand firm in the face of adversity. Another way to overcome challenges is to seek out a mentor, join a community, and build a family unit so that the leader can share their challenges with others and be open to feedback on issues and situations that may arise. This accountability will help the

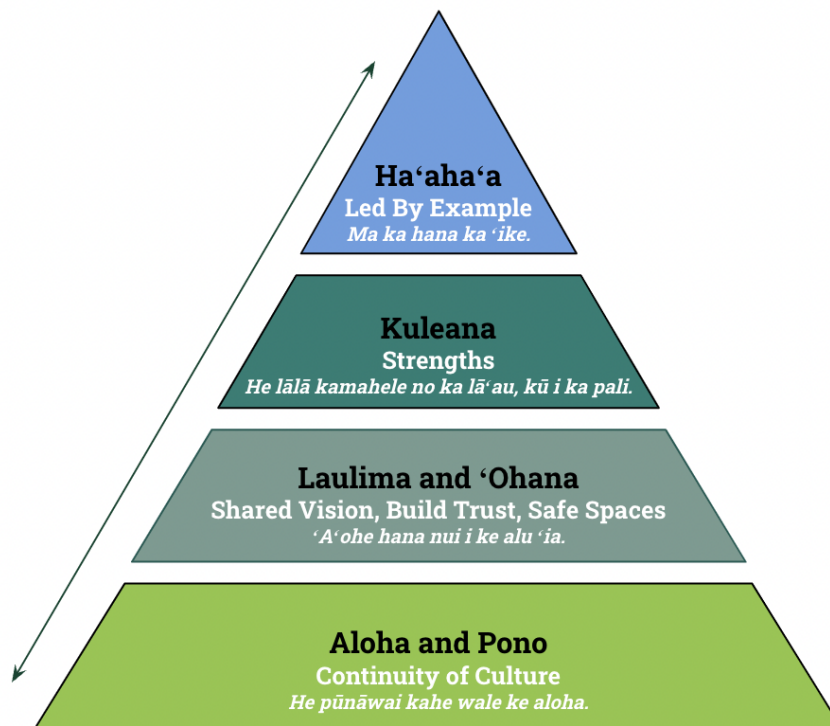
leader to grow and view challenges from different perspectives. Lastly, the leader must also take care of oneself through reflection, rest, and relaxation in preparation for the work ahead.

Figure 10

Native Hawaiian Leadership Development Model

Native Hawaiian Leadership Development Model

E Kūlia I Ka Nu‘u: Striving for Excellence



Part 1: Aloha and Pono

The genesis of the Native Hawaiian Leadership Development Model starts with a deep sense of aloha (love) and pono (goodness) within oneself and others. The foundation of leadership is rooted in aloha and pono springing forth from the na'au or gut of the leader which serves as a guide or compass in decision-making. Leaders must first ground themselves in love and compassion and do what is right for the well-being of self and others.

Continuity of Culture: Knowledge is Passed On. This deep sense of aloha and pono are connected to the knowledge that is passed down from kupuna to future leaders. Through culture, stories, traditions, beliefs, and values leaders can use this knowledge to allow for the continuity of culture to flow from one generation to the next. Leaders use culture to connect aloha and pono within oneself to help them make decisions in life. An ‘olelo no‘eau speaks to aloha, He punawai kahe wale ke aloha, which translates aloha is a spring that flows freely. This means leaders should support and serve one another with love and goodness that starts within and overflows naturally as a spring onto others.

Part 2: Laulima and ‘Ohana

Once a leader is able to find and harness the aloha and pono from within, the next part is to surround oneself with a team and family to encourage and equip the leader to develop into their greatest potential. Laulima involves working together in order to get a job done and includes teamwork. ‘Ohana is a family unit and community with roles and responsibilities to ensure the family thrives. This brings people together and connects them to one another. As a leader, it is important to have a community that can provide mentorship and networking opportunities.

Shared Vision, Building Trust in Relationship, Safe Spaces. When a leader is part of a community, group, or family unit the next part is to build trust in relationships to create a safe space and shared vision. An ‘olelo no‘eau that speaks to working together, ‘A‘ohe hana nui ke alu ‘ia, which translates no task is too big when done together by all. As a leader, it’s essential to develop trust in relationships. This can start by creating a pu‘uhonua (place of refuge) or safe environment where others feel heard and are able to speak freely resulting in peace, healing, and

overall well-being. The next step is to establish a shared vision amongst the group with one purpose to align the work together.

Part 3: Kuleana

Once a leader is able to create a team with a shared vision, trust, and safety, the next part of development is to find one's kuleana (responsibility). This entails a specific task, role, or purpose they are meant to do. Kuleana is often inspired by kupuna (ancestors) or kumu (teacher) within their team and family units. Leaders should know what their kuleana is and encourage those in their group to find their kuleana as well. One way to do this is to find out the strengths and gifts of the leader. An 'olelo no'eau of one's strength is, He lālā kamahele no ka lā'au kū i ka pali, which translates as a strong person who, like the tree on the cliff, can withstand gales and pouring rain. When a leader knows their kuleana and their strengths they are able to fulfill their purpose no matter what challenges they face.

Strengths: Gives Voice, Values, and Visibility to Others Gifts. Leaders can help others to figure out what their strengths and gifts are by investing the time and giving voice, value, and visibility to these strengths. These strengths are unique to the individual and can be used to build an effective team. A leader who values the strengths in others surrounds themselves with the right people to maximize their gifts which can result in finding their kuleana.

Part 4: Ha'aha'a

Once a leader is able to find their kuleana or purpose the next part is to be ha'aha'a (humble) and hold oneself with respect and honor for the privilege and role of being able to live out this kuleana. This is due to the leader reaching the top of the summit which is said to be the closest point towards the heavens. A humble leader involves serving others selflessly and modeling love, trust, and strength. As a leader, it is valuable to go through the development

process shown in the model so they are leading by example and showing the behavior they want others to follow. For Hawaiians, humility is showing respect for land and people and stewarding well and taking care of the responsibility given.

Led by Example: Ma Ka Hana Ka ‘Ike. A leader who leads by example is one who engages in the work and leads by doing. An ‘olelo no‘eau highlight is, Ma ka hana ka ‘ike which translates as through work one learns. This leader has reached their highest potential through humility by not telling people what to do but showing them how to do the work. Leaders should be an example to their followers and emulate the values and essence of this knowledge process and development within their organizations every day to be successful. This is the key to reaching the summit and striving to be an excellent leader in Hawai’i.

Recommendations for Future Research

The study identified the successful strategies of leaders in Hawai’i who work for or have worked for a Native Hawaiian serving organization. This was done by identifying the unique characteristics and strategies leaders in Hawai’i employ. Within this research study, the challenges faced by leaders were also examined. The study identified how success is defined and measured. Lastly, the study explored the advice current leaders have for future leaders of Hawai’i. After the research was completed, there were additional questions that could provide opportunities to explore this phenomenon further. A listing of recommendations for further research in the area Native Hawaiian leadership includes:

- Explore the definition of leadership for current Hawai’i leaders. This research can expand leadership phenomena and support the creation of a Native Hawaiian leadership training model and program.

- Explore how leaders navigated through the challenges. This research can contribute to the challenges successful leaders face and how to put their strategies into practice.
- Explore how leaders navigated through change. This research can include a change model for leadership development.
- Explore how leaders used these strategies within their practice and what was the byproduct of the strategies that they used to be successful in their organization.
- Explore how followers perceive their leaders within their organization and identify the characteristics that made them successful.
- Explore how other traits can influence leadership practice and the models they have employed within their organization such as gender, race, and age.
- Explore models of place-based leadership within Hawai'i. This research can expand leadership phenomena and support the creation of a Native Hawaiian leadership training model and program.
- Explore models of indigenous leadership and the various factors that made them successful in their practice. This research can expand leadership phenomena and support the creation of a Native Hawaiian leadership training model and program.

Final Thoughts

As this study concludes, the researcher feels a sense of gratitude and excitement for the future. The knowledge gained has provided valuable insight into the successful strategies of leaders in Hawai'i. This experience has not only been inspiring but also transformative. The biggest takeaways and aha moments were to see the meaningful work that leaders do every day. This responsibility is more than a job, but a lifestyle. Transformation was learned and seen by understanding what a person believes. The interview process was very fluid and the researcher is

in awe of the participants authenticity in sharing their experience and how their beliefs align to their practice.

The implications of these aha moments is that the researcher was able to create a leadership development model based on the findings from the study and the leader's lived experiences. The use of epoche bracketing was key to eliminate any personal biases and perceptions of the researcher. Some of the takeaways that were surprising is how leaders referred to the collective team rather than their individual role. Leadership was cultivated overtime and they never saw themselves as leaders but someone saw these characteristics within them and encouraged leaders to take on these roles. Some of the findings that showed up that the researcher didn't expect was the competitive nature with Native Hawaiian organizations and how there is resistance from within. There was a perception that everyone agrees in an organization and are moving in the same direction but there are always those who have different ideas of what successful leadership looks like in practice. The researcher did not expect these challenges to come from within and this was revealed in the findings.

Overall, this work was done in honor and appreciation for the vast depth of Kanaka Maoli knowledge that has continued through generations. The purpose of this study was to give voice, value, and visibility to Hawai'i epistemologies, methodologies, and ontologies. Another goal was to contribute to the growing body of research in Hawai'i leadership and to support the validity of this type of research and data generation. It is the researchers desire to see an increase in indigenous methodologies used within Western academy and practiced within all organizations. As a leader, learning never ceases to exist, but is a continual transformative journey in which one strives for excellence, E Kūlia I Ka Nu'u!

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APPENDIX A

CITI Certification



Completion Date 08-May-2021
Expiration Date 07-May-2026
Record ID 42393142

This is to certify that:

Tatiana Santiago

Has completed the following CITI Program course:

Not valid for renewal of certification
through CME.

GSEP Education Division

(Curriculum Group)

GSEP Education Division - Social-Behavioral-Educational (SBE)

(Course Learner Group)

1 - Basic Course

(Stage)

Under requirements set by:

Pepperdine University

CITI
Collaborative Institutional Training Initiative

Verify at www.citiprogram.org/verify/?w6dc2108c-586e-4195-8c5f-6b35e6886a33-42393142

APPENDIX B

IRB Approval Notice

Pepperdine University
24255 Pacific Coast Highway
Malibu, CA 90263
TEL: 310-506-4000

NOTICE OF APPROVAL FOR HUMAN RESEARCH

Date: March 14, 2022

Protocol Investigator Name: Tatiana Santiago

Protocol #: 21-10-1663

Project Title: Successful Strategies of Leaders in Hawaii

School: Graduate School of Education and Psychology

Dear Tatiana Santiago:

Thank you for submitting your application for exempt review to Pepperdine University's Institutional Review Board (IRB). We appreciate the work you have done on your proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. Upon review, the IRB has determined that the above entitled project meets the requirements for exemption under the federal regulations 45 CFR 46.101 that govern the protections of human subjects.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit an amendment to the IRB. Since your study falls under exemption, there is no requirement for continuing IRB review of your project. Please be aware that changes to your protocol may prevent the research from qualifying for exemption from 45 CFR 46.101 and require submission of a new IRB application or other materials to the IRB.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite the best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the IRB as soon as possible. We will ask for a complete written explanation of the event and your written response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the IRB and documenting the adverse event can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* at community.pepperdine.edu/irb.

Please refer to the protocol number denoted above in all communication or correspondence related to your application and this approval. Should you have additional questions or require clarification of the contents of this letter, please contact the IRB Office. On behalf of the IRB, I wish you success in this scholarly pursuit.

Sincerely,

Judy Ho, Ph.D., IRB Chair

cc: Mrs. Katy Carr, Assistant Provost for Research

APPENDIX C

Recruitment Script

Dear [Name],

My name is Tatiana Santiago, and I am a doctoral student in the Graduate School of Education and Psychology at Pepperdine University. I am conducting a qualitative research study examining successful strategies of leaders in Hawaii who work for or have worked for a Native Hawaiian serving institution and you are invited to participate in the study.

If you agree, you are invited to participate in a phone or zoom interview to discuss your successful strategies as leader in Hawaii. The interview is anticipated to take no more than an hour. Participation in this study is voluntary. Your identity as a participant will remain confidential during and after the study. Confidentiality will be maintained using a series of security measures, including password protected email communication using university firewall protections, a password protected zoom meeting, deidentification of data using pseudonyms as well as compartmentalization of the various data elements, keeping all information separate. If you have questions or would like to participate, please contact me by email.

Thank you for your participation,

Tatiana Santiago
Pepperdine University| Graduate School of Education and Psychology
Doctoral Candidate

APPENDIX D

Informed Consent Form

PEPPERDINE UNIVERSITY
(Graduate School of Education and Psychology)

INFORMED CONSENT FOR PARTICIPATION IN RESEARCH ACTIVITIES
--

IRB SOCIAL- BEHAVIORAL ADULT PARTICIPANT INFORMED CONSENT**IRB #: 21-10-1663****Formal Study Title:** Successful Strategies of Leaders in Hawaii**Authorized Study Personnel:** Dr. Gabriella Miramontes**Principal Investigator:** Tatiana Santiago, Doctoral candidate**Key Information**

If you agree to participate in this study, the project will involve:

- (Males and Females) between the ages of (18-80)
- Procedures will include (Contacting participants using the recruitment script, informed consent, data collection via structured interview, transcription of data, analysis of data, documentation of findings)
- One virtual visit is required
- This visit will take 60 minutes total
- There is minimal risk associated with this study
- You will not be paid any amount of money for your participation
- You will be provided a copy of this consent form

Invitation

You are invited to take part in this research study. The information in this form is meant to help you decide whether or not to participate. If you have any questions, please ask.

Why are you being asked to be in this research study?

You are being asked to be in this study because you are a leader in Hawaii. You must be 18 years of age or older to participate.

What is the reason for doing this research study?

This qualitative research will explore strategies from successful leaders in Hawaii who are engaging in protective activist practices for sacred places and resources in Hawai'i. The motivation driving this study is to document the historical narratives and collective memories of Native Hawaiians to inform community advocacy and activism groups facing similar challenges. This research will focus on lived experiences of Hawai'i leaders who worked for or currently work for Native Hawaiian serving organizations and institutions that have had to navigate through systems of power and in some cases resulted in successful movements seeking transformative change.

This research is significant in sharing the stories of Kanaka Maoli who have been silenced or excluded from academia. There are many best practices and strategies to learn from this population that can inform native communities across the world to persevere through opposition for culture and land. Kanaka Maoli engaging in kapu aloha can encourage future activists and community leaders in this sovereignty movement. The next section will discuss the research questions that will be used achieve the objectives and purpose of this study.

What will be done during this research study?

You will be asked to complete a 60-minute semi-structured virtual interview. The PI will ask you a series of questions aimed at figuring out what strategies are used by leaders in your field. While the research will take approximately 26 to 52 weeks, your interview will only take 60 minutes.

How will my data be used?

Your interview responses will be transcribed, analyzed, and aggregated in order to determine the findings to the established research questions.

What are the possible risks of being in this research study?

This research presents minimal risk of loss of confidentiality, emotional and/or psychological distress because the interview involves questions about your leadership practices. You may also experience fatigue, boredom, or anxiety as a result.

What are the possible benefits to you?

You are not expected to get any benefit from being in this study.

What are the possible benefits to other people?

The benefits to society may include better understanding of leadership strategies used within your industry. Other emerging leaders might also benefit from any additional recommendations that are shared through this process.

What are the alternatives to being in this research study?

Participation in this study is voluntary. There are no alternatives to participating, other than deciding to not participate.

What will participating in this research study cost you?

There is no cost to you to be in this research study.

Will you be compensated for being in this research study?

There will be no compensation for participating in this study.

What should you do if you have a problem during this research study?

Your welfare is the major concern of every member of the research team. If you have a problem as a direct result of being in this study, you should immediately contact one of the people listed at the beginning of this consent form.

How will information about you be protected?

Reasonable steps will be taken to protect your privacy and the confidentiality of your study data. The data will be deidentified and stored electronically through a secure server and will only be seen by the research team during the study and until the study is complete.

The only persons who will have access to your research records are the study personnel, the Institutional Review Board (IRB), and any other person, agency, or sponsor as required by law. The information from this study may be published in scientific journals or presented at scientific meetings but the data will be reported as group or summarized data and your identity will be kept strictly confidential.

What are your rights as a research subject?

You may ask any questions concerning this research and have those questions answered before agreeing to participate in or during the study.

For study related questions, please contact the investigator(s) listed at the beginning of this form. For questions concerning your rights or complaints about the research contact the Institutional Review Board (IRB):

Phone: 1(310)568-2305

Email: gpsirb@pepperdine.edu

What will happen if you decide not to be in this research study or decide to stop participating once you start?

You can decide not to be in this research study, or you can stop being in this research study (“withdraw”) at any time before, during, or after the research begins for any reason. Deciding not to be in this research study or deciding to withdraw will not affect your relationship with the investigator or with Pepperdine University.

You will not lose any benefits to which you are entitled.

Documentation of informed consent

You are voluntarily making a decision whether or not to be in this research study. Signing this form means that (1) you have read and understood this consent form, (2) you have had the consent form explained to you, (3) you have had your questions answered and (4) you have decided to be in the research study. You will be given a copy of this consent form to keep.

Participant Signature_____

Date_____

Principal Investigator_____

Date_____

APPENDIX E

Peer Reviewer Form

Dear reviewer:

Thank you for agreeing to participate in my research study. The table below is designed to ensure that may research questions for the study are properly addressed with corresponding interview questions.

In the table below, please review each research question and the corresponding interview questions. For each interview question, consider how well the interview question addresses the research question. If the interview question is directly relevant to the research question, please mark “Keep as stated.” If the interview question is irrelevant to the research question, please mark “Delete it.” Finally, if the interview question can be modified to best fit with the research question, please suggest your modifications in the space provided. You may also recommend additional interview questions you deem necessary.

Once you have completed your analysis, please return the completed form to me via email. Thank you again for your participation.

Sincerely,

Tatiana Santiago
 Doctoral Candidate, EDOL Program
 Pepperdine University Graduate School of Education and Psychology

Research Question	Corresponding Interview Question
RQ1: What unique characteristics do leaders in Hawai'i employ?	<p>IQ1: Tell me what about your leadership was noteworthy or stands out? Please give examples.</p> <p>Keep as stated (The question is directly relevant to Research question) Delete it (The question is irrelevant to research question) Modified as suggested (The question should be):</p> <p>IQ2: What other unique leadership characteristics do you use in your practice?</p> <p>Keep as stated (The question is directly relevant to Research question) Delete it (The question is irrelevant to research question) Modified as suggested (The question should be):</p>

Research Question	Corresponding Interview Question
	<p>IQ3: Are there other successful strategies that contribute the most to your leadership practice that are unique to you as a leader in Hawai'i?</p> <p>Keep as stated (The question is directly relevant to Research question)</p> <p>Delete it (The question is irrelevant to research question)</p> <p>Modified as suggested (The question should be):</p>
<p>RQ2: What challenges do leaders in Hawai'i have in their practice?</p>	<p>IQ4: What is the greatest challenge you have faced as a leader?</p> <p>Keep as stated (The question is directly relevant to Research question)</p> <p>Delete it (The question is irrelevant to research question)</p> <p>Modified as suggested (The question should be):</p> <p>IQ5: What are some of the common challenges you have observed among leaders in Hawai'i?</p> <p>Keep as stated (The question is directly relevant to Research question)</p> <p>Delete it (The question is irrelevant to research question)</p> <p>Modified as suggested (The question should be):</p>
<p>RQ3: How do leaders in Hawai'i define, measure, and track success?</p>	<p>IQ6: How do you define success as a leader?</p> <p>Keep as stated (The question is directly relevant to Research question)</p> <p>Delete it (The question is irrelevant to research question)</p> <p>Modified as suggested (The question should be):</p> <p>IQ7: How do you measure and track this success overtime?</p> <p>Keep as stated (The question is directly relevant to Research question)</p> <p>Delete it (The question is irrelevant to research question)</p> <p>Modified as suggested (The question should be):</p>
<p>RQ4: What advice do leaders in Hawai'i have for future leaders?</p>	<p>IQ8: What wisdom would you pass down to future leaders?</p> <p>Keep as stated (The question is directly relevant to Research question)</p> <p>Delete it (The question is irrelevant to research question)</p> <p>Modified as suggested (The question should be):</p>

Research Question	Corresponding Interview Question
	<p data-bbox="626 310 1341 380">IQ9: What is the best piece of leadership advice you've received?</p> <p data-bbox="626 422 1276 491">Keep as stated (The question is directly relevant to Research question)</p> <p data-bbox="626 495 1357 529">Delete it (The question is irrelevant to research question)</p> <p data-bbox="626 533 1252 567">Modified as suggested (The question should be):</p>