

MEASURING NATIVE HAWAIIAN LEADERSHIP AMONG GRADUATES OF NATIVE HAWAIIAN CHARTER SCHOOLS

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To fill a gap in the literature, a community-based research study using culturally driven resiliency theory surveyed graduates of Native Hawaiian charter schools. Forty-seven individuals from 9 different Native Hawaiian charter schools participated in this first-ever graduate survey. Findings reveal graduates are rich in youth assets, reflecting the mission of Native Hawaiian charter schools to improve the well-being of students. The survey also identifies a number of specific youth assets from a cultural perspective. This article describes the development and use of a preliminary tool for measuring Native Hawaiian leadership among young adults. In addition, insights about Native Hawaiian leadership in general and suggestions for future research are offered.

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This article is based on a research project that examined youth assets from a cultural perspective among graduates of Native Hawaiian charter schools. As a volunteer at Hālau Kū Māna New Century Public Charter School¹ and as a graduate student in clinical psychology, I wanted to write a dissertation that would be useful to a local community. I turned not to the research literature but to the true knowledge bearers—the staff of the school—to ask what would be a valuable research project for them. Their responses indicated a need for more program evaluation tools that highlight cultural assets of their ‘ōpio (youth/students). Staff knew they were doing good work, but they did not always know how to quantify and communicate the impact of their program to a larger audience of stakeholders.

Schools that ground their education in a culture of the ‘āina (land) and contribute to the well-being of the whole child need evaluation methods beyond No Child Left Behind (NCLB) reading and math assessments. The current available educational measures often come from outside of Hawai‘i and focus on deficits rather than strengths. In contrast, so much of the richness of Native Hawaiian charter schools lies in hō‘ike (performance-based learning and assessment) and felt, personal transformations. These are forms of evaluation that NCLB, and most grant-funding institutions, ignore. It is difficult to capture the rich processes occurring within these schools all the while situating their gains within the context of inequitable funding and limited resources. Even with these challenges, it is necessary to demonstrate effectiveness to multiple audiences and stakeholders. The questions that educational researchers continually ask are what are the important program outcomes, and how do we effectively measure them?

This article calls attention to the importance of Native Hawaiian leadership in the evaluation of Native Hawaiian charter schools. In a nonexperimental, descriptive study, extensive survey responses from 47 graduates from nine Native Hawaiian charter schools are analyzed. In this first-ever survey of Native Hawaiian charter school graduates (Borofsky, 2008), Native Hawaiian leadership is highlighted as well as its correlation with other important socioemotional domains. Based on the work of Guy Kaulukukui and Daniel Nāho‘opi‘i (2008), I offer a preliminary measure of Native Hawaiian leadership. The article concludes with further insights about Native Hawaiian leadership and suggestions for future research and program development.

NATIVE HAWAIIAN CHARTER SCHOOLS

As a psychology student, the more I delved into the field of Native Hawaiian health, the more I found Native Hawaiian charter schools at the forefront of the discussion. There are currently 15 Native Hawaiian charter schools like Hālau Kū Māna, 7 of which are part Hawaiian immersion. They range from Grades K to 12 and enroll approximately 1,930 students (Charter School Administrative Office, 2008). Native Hawaiian charter schools are public schools open to students of all ethnicities, although Native Hawaiian families have been the most responsive in terms of enrollment. Each school is unique, but all share a commitment in creating healthy students who know who they are, where they come from, and how to use Native Hawaiian values and beliefs to build their future. These schools use place-based learning; Hawaiian language (and often a second or third language); hula (traditional dance); oli (chanting); and a rigorous, integrated math, science, and reading curriculum. They share the belief that Native Hawaiian students have not failed in the Hawai'i public education system but that the current public education system has failed Native Hawaiian students. Their goal is to honor the past and ensure a bright future by building the spiritual, physical, mental, and material health of their students.

NATIVE HAWAIIAN LEADERSHIP

Native Hawaiian leadership is a particularly important program outcome for Native Hawaiian charter schools. Hālau Kū Māna cofounder and professor of indigenous politics at the University of Hawai'i–Mānoa, Noelani Goodyear-Ka'ōpua (2005), wrote, “There has been a strong emphasis within the contemporary Hawaiian movement on the raising of strong leaders. Within Hawaiian schools we often talk about training ‘ōpio to lead our nation into the future” (p. 73). In the comprehensive report *Ka Huaka'i: 2005 Native Hawaiian Educational Assessment*, Native Hawaiian leadership is considered “essential for building broader strategies to improve the well-being of Native Hawaiians as a whole” (Kana'iaupuni, Malone, & Ishibashi, 2005, p. 38). Native Hawaiian leadership is an important cultural asset for the ‘ōpio of Native Hawaiian charter schools.

Defining Leadership

Leadership is often defined as acting in the role of guiding individuals or communities. Civic engagement, prosocial orientation, equality and social justice orientation, and volunteer work are also important components of leadership (Keeter, Jenkins, Zukin, & Andolina, 2005). Within these broad definitions, culturally specific interpretations exist. In the most comprehensive study of cross-cultural leadership to date, the GLOBE study looked at leadership behaviors in 62 societies (House, Hanges, Javidan, Dorman, & Gupta, 2004). The 10-year research project found some relatively universal aspects of ideal leadership behaviors, such as team orientation, communication of vision, values, and confidence in followers. At the same time, the GLOBE study also confirmed enormous cultural differences in ideal leadership behaviors. A smaller study on Asian American female leaders confirmed racial and gender biases in how leadership occurs (Kawahara, Esnil, & Hsu, 2007). In short, the research finds that leadership is a socially constructed practice. Therefore, to measure leadership effectively, one needs culturally sensitive definitions and tools.

Defining Native Hawaiian Leadership

Native Hawaiian leadership has been defined as an important part of Native Hawaiian health and the health of Hawai'i (Kanahele, 1986; Kana'iaupuni et al., 2005; Kaulukukui & Nāho'opi'i, 2008; McCubbin, 2004). While a full review of this important concept is beyond the scope of this article, the most salient aspects are distilled for readers (see Kanahele, 1986, for a fuller discussion).

Native Hawaiian leadership can be framed in terms of kuleana, or a sense of purpose tied closely to one's responsibilities and privileges. It can also be talked about in terms of alaka'i—guiding along the path, setting a course and an example. In the educational guidelines for creating culturally rich and healthy learning environments, *Nā Honua Mauli Ola* (Native Hawaiian Education Council, 2002) Guideline #16 states that individuals, families, schools, and communities should strive to “cultivate a strong sense of kuleana to one's past, present, and future to enhance meaningful purpose and to bring about joy and fulfillment for one's self and family, and local and global communities” (p. 20). These guidelines, developed and written in Hawaiian and English, build on the philosophy of *Ke Kumu Honua Mauli Ola* (1997, as cited in Native Hawaiian Education Council, 2002).

Using Hawaiian language, metaphors, and teachings passed down from kūpuna (ancestors both living and past), the philosophy of *Ke Kumu Honua Mauli Ola* speaks of Native Hawaiian leadership as a process of connecting to three honua and piko across space and time.

The *honua* are the environments that foster our connections to the people and places that anchor our cultural identity. The *honua* is the place where the *mauli* is maintained and nurtured. There are three *honua* that we experience during our lifetime—family, community, and global/universal.

The body contains three *piko* or umbilical cords: the spiritual connection found at the head; the inherited/family connection found at the navel; and the creative/inventive connection found below the navel at the *ma'i* [genitals]. Maintaining our connections enables us to understand the knowledge of the past as a foundation for the present to continue our legacy and further develop it for future generations. Our sense of spirituality, family, place, and legacy are maintained and perpetuated through these connections. (Native Hawaiian Education Council, 2002, p. 13)

Measuring Native Hawaiian Leadership

In a previous study, McCubbin (2004) developed a measure to examine Native Hawaiian leadership. It consisted of three questions: (a) How prepared were you to become involved in the Hawaiian community? (b) How prepared were you to become an effective leader in your community? (c) How prepared were you to assume leadership roles in the Hawaiian community? Although an acceptable preliminary measure, it can be argued that these questions alone do not adequately assess Native Hawaiian leadership as earlier defined.

To understand and capture the uniqueness of Native Hawaiian leadership more fully, Kaulukukui and Nāho'opi'i (2008) developed an Inventory of Exemplary Hawaiian Leadership Behaviors. Using robust cultural methodology, the researchers had a group of eight Native Hawaiian kūpuna (four men and four

women between the ages of 55 and 85) serve in an advisory capacity to identify an initial set of Native Hawaiian leadership behavioral statements and provide cultural guidance throughout the process. The roles of the researchers and the use of kūpuna as an advisory board make this research particularly relevant and culturally responsive. After extensive pilot testing of the measure, four categories of exemplary Native Hawaiian leadership qualities emerged as separate from other constructs of leadership.

The first category, *ka 'ike* (source of knowledge), emphasizes that exemplary Native Hawaiian leaders readily acknowledge a unique Native Hawaiian culture, past and present, that comes in part from kūpuna. The second category, *ka mana* (source of power), emphasizes authority through responsible behavior. Leadership does not arise out of personal gain but stems from the desire to serve the Native Hawaiian community. The third category, *ke akua* (source of spirit), emphasizes spirituality and guidance by a higher power, which differentiates Native Hawaiian leaders from others; they are humble enough to accept direction from a source beyond their control. The fourth category, *ke kanaka* (source of individual), emphasizes the inner strength necessary to succeed. Leaders are also considered to exemplify *ha'aha'a* (humility). Kaulukukui and Nāho'opi'i's work has moved the conversation about Native Hawaiian leadership forward by defining exemplary qualities in more comprehensive and behaviorally anchored ways.

Native Hawaiian Leadership Scale

Drawing from this research, I created a preliminary assessment measure using items from the Inventory of Exemplary Hawaiian Leadership Behaviors (Kaulukukui & Nāho'opi'i, 2008), the Hālau Kū Māna Entrance/Exit Survey (2006), and community input. The three main components of leadership considered were (a) passing on knowledge to the next generation, (b) giving back to the community, and (c) being guided by a higher power.

Aluli-Meyer (2006) emphasized the importance of research to triangulate and deepen meaning. Thus, in this study, four open-ended questions were used in addition to the Native Hawaiian Leadership Scale (NHLS). Based on the short-answer responses from the graduates, particularly their emphasis on the three honua and piko, I revised the NHLS (NHLS; see Table 1). The scale, along with the opened-ended questions, provides one way to assess Native Hawaiian leadership.

TABLE 1 Native Hawaiian Leadership Scale (NHLS)

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1. I am guided to lead by the presence of a higher power.
 2. I am taught to lead by my ancestors.
 3. I listen to my na'au [gut].
 4. I obtain the input of kūpuna before making a decision
 5. I am ha'aha'a or humble when praised by others for doing excellent work.
 6. I am not afraid to take a stand.
 7. I lead in hula and chant.
 8. I serve as a role-model to the younger generation.
 9. I use my cultural foundation to serve my 'ohana [family].
 10. I use my cultural foundation to serve my community.
 11. I use my cultural foundation to serve the global/universal honua.
 12. I lead by example.
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Note: The items are based on a 5-point Likert scale, with 1 = *strongly disagree*, 2 = *disagree*, 3 = *neither disagree or agree*, 4 = *agree*, and 5 = *strongly agree*. Questions 1–6 are from “The Development of an Inventory of Exemplary Hawaiian Leadership Behaviors,” by G. H. Kaulukukui and D. K. Nāho'opi'i, 2008, *Hūlili: Multidisciplinary Research on Hawaiian Well-Being*, 5, pp. 95–151; and Questions 7–12 are from the Native Hawaiian Charter School Graduate Survey in *Onipa'a (to stand firm): Cultural Resiliency Among Graduates of Native Hawaiian Charter Schools*, by A. Borofsky, 2008, unpublished doctoral dissertation, Argosy University, Honolulu.

Forty-seven Native Hawaiian charter school graduates from nine different schools responded to the survey using an earlier version of this measure. Cronbach's alpha for the original scale was .92. This statistic suggests that the statements related well to one another and that the scale measured what it purported to measure. The sample of graduates had a mean of 3.44 (1–4 scale) with 0.74 standard deviation. This means that the majority of respondents scored on the high end (agree/strongly agree) on the scale with less than a 1-point spread between them. Overall, this indicates the presence of a high degree of Native Hawaiian leadership. New tests of reliability, validity, and factor analysis with a larger sample are needed to strengthen the psychometric properties of the NHLS.

RESULTS FROM THE NATIVE HAWAIIAN CHARTER SCHOOLS GRADUATE SURVEY

Similar to before, 47 graduates from nine different Native Hawaiian charter schools participated in the graduate survey. Participants represented the following schools: Kanu o ka 'Āina (Hawai'i Island), Hālau Kū Māna (O'ahu), Kua o ka Lā (Big Island), Hālau Lōkahi (O'ahu), Hakipu'u Learning Center (O'ahu), Ke Kula 'o Samuel M. Kamakau (O'ahu), Kula Aupuni Ni'ihau A Kahelelani Aloha (Kaua'i), Ke Kula Ni'ihau 'o Kekaha Learning Center (Kaua'i), and Ke Kula 'o Nāwahīokalani'ōpu'u (Hawai'i Island). While I made an effort to sample all Native Hawaiian charter school graduates, reliable addresses were not always available, and overall response was variable. I sent surveys to 210 graduates via mail and e-mail, and 47 responded, representing a sample size of approximately 22% of the population.

The pilot instrument, including open-ended and close-ended questions, is the first attempt to comprehensively survey graduates of Native Hawaiian charter schools. It is limited in some respects because it is a nonexperimental design with no comparison groups. In other words, the survey provides descriptive information about Native Hawaiian charter school graduates and offers potential baseline data for future research.

General Responses About Native Hawaiian Leadership

Thirty-six graduates, or 76.6% of the sample, felt their schools helped prepare them for leadership roles in the community. Thirty-three graduates, or 71.7% of the sample, reported currently serving in an alaka'i or leadership role. When asked to describe these leadership roles, graduates responded with themes of leading through intergenerational relationships, teaching the Hawaiian language and culture, and leading where and when structures offer leadership opportunities. The original NHLS did not emphasize the importance of using ancestral wisdom to set an example for future generations. It also became clear that a crucial part of leadership involves using cultural wisdom to connect to self, community, and global/universal honua.

FUTURE GENERATIONS. Overall, graduates described leading as passing on knowledge they learned from elders to future generations. This is done primarily through the roles of being an older sibling, a parent, and/or a teacher to younger

children. As an older sibling, one graduate described being an alaka'i (leader, guide) as "making sure my little brother does what he needs to do." The role of being an older sibling includes being a role model not only for brothers and sisters but also for nieces and nephews and other junior family members. Graduates described being a "role model for my nieces" and a "kua'ana [older sibling or cousin of the same sex] to family members." Another graduate remarked, "as a kua'ana, you always have to be aware that your pōki'i [younger siblings] look up to you and a good example needs to be set for them."

Some graduates described parenting as a leadership role by guiding the next generation. One graduate acts as an alaka'i by "being a strong mother for my daughter." Despite 28 graduates, or 59.6% of the sample, being parents, the majority of respondents did not list parenting as a leadership role in and of itself. Instead, being an older sibling was more commonly listed. This may be because Native Hawaiian charter schools frequently talk about the important roles of kua'ana and kaikaina (younger siblings) in Grades K-12 and less so about the role of parenting specifically.

Many graduates responded that they serve as alaka'i by teaching younger students. This includes teaching diverse subject matter ranging from the Hawaiian language to swimming classes as well as forming mentoring relationships. In general, graduates described leadership as "mentoring other younger 'ōpio" and "teaching." In more specific terms, one graduate described this role in the following way: "We alaka'i the children from *'Aha Pūnana Leo* on how to swim and get them familiar with the ocean environment." Another graduate described her role as "*Kumu Kōkua, Alaka'i Kōkua at lo'i/loko i'a in Kahana*," translated as "Teacher's aide, offering leadership assistance in working in the irrigated terrace for taro/fish ponds." It is of note that teaching is described not only as imparting knowledge but also as guiding, leading, and setting a proper example.

HULA AND OLI. The original NHLS used in the survey did not capture the importance of leading through chants, language, and hula. These questions have now been added because many graduates responded that they serve in leadership roles by passing on the Native Hawaiian language and/or leading hula and oli. In terms of language, one graduate wrote that she serves in a leadership role by "assisting unfamiliar people to the language." The sample described serving as alaka'i in "starting chants" and "being depended upon." Chanting and language provide oral opportunities for leadership. Hula further provides these graduates an to exhibit leadership.

Because graduates' short-answer responses emphasized leading future generations and leading through hula and oli, additional questions (#7, #8, #12) were added to the NHLS.

Native Hawaiian Leadership Scale Correlations

During the course of the research, a question emerged as to what factors might contribute to high levels of Native Hawaiian leadership. Significant positive correlations were found between the NHLS and ethnic identity, the NHLS and the Internal Assets Scale, and the NHLS and the Hawaiian Culture Scale. Given the nonexperimental design of this study, causation cannot be determined, but strong correlations indicate these constructs may be factors contributing to greater rates of Native Hawaiian leadership. No other positive correlations were found between Native Hawaiian leadership and other measures included in the Native Hawaiian charter school graduate survey.

NATIVE HAWAIIAN LEADERSHIP AND ETHNIC IDENTITY. The strongest positive correlation was found between Native Hawaiian leadership and Native Hawaiian ethnic identity. Ethnic identity was measured using the Multigroup Ethnic Identity Measure (MEIM)–Revised (Phinney & Ong, 2007). This is a commonly used measure with good reliability in assessing salience, exploration, and commitment to an ethnic identity. For this research, the MEIM was revised to include two questions about ethnic identity relating to land and genealogy, which significantly increased its reliability. There was a high correlation between the MEIM and the NHLS ($r = .616, p = .000$), with 38% of shared variance between constructs. While it cannot be determined which variable may be the primary influence, or if they are both influenced by a third variable, nevertheless a strong relationship exists. That is to say, Hawaiian leadership and ethnic identity scores increased and decreased together.

These findings are similar to a study that looked at the correlation between ethnic identity and Native Hawaiian leadership among a larger sample (McCubbin, 2004). The research included 1,823 participants who identified as Native Hawaiian, between the ages of 18 and 91 years, with 90.3% identified as multiracial. The measure of ethnic identity was Phinney's (1993) MEIM. Also using a correlation matrix, McCubbin found that scores on Hawaiian leadership showed the following: 3.6% of variance explained by age with youth higher, 0.3% explained by gender with males higher, 0.4% of variance explained by income with lower incomes higher,

0.5% variance explained by number of racial groups identified, and 12.5% of the variance explained by ethnic identity. From her research, McCubbin concluded that Native Hawaiian–achieved ethnic identity is the only positive predictor of leadership skills. However, McCubbin’s work is a correlation study with no comparison groups, making any statements about predictive relationships difficult. In other words, it cannot be inferred that ethnic identity or Hawaiian leadership caused the other. In comparison to McCubbin’s study, the findings from this NHLS research finds a similar strong relationship between these constructs with an even greater amount of variance (38%). Although these findings are from two limited studies, they do indicate an important relationship between ethnic identity and Native Hawaiian leadership that warrants deeper investigation.

NATIVE HAWAIIAN LEADERSHIP AND INTERNAL ASSETS. Results also demonstrate a strong positive correlation between the NHLS and the Internal Assets Scale. The internal assets scale, also known as individual protective factors, was assessed using 15 items from the California Healthy Kids Survey (California Department of Education & WestEd, 2007). The measure has good internal reliability with a Cronbach’s alpha of .85 in this study. The five assets measured include cooperation and communication, empathy, problem solving, self-efficacy, and self-awareness. The two scales correlated strongly ($r = .613, p = .000$), with 38% of shared variance between constructs. These five assets, along with ethnic identity, had the strongest positive correlation with Native Hawaiian leadership.

NATIVE HAWAIIAN LEADERSHIP AND HAWAIIAN CULTURE. A moderate positive correlation was found between the NHLS and the Hawaiian Culture Scale. The Hawaiian Culture Scale (Hishinuma et al., 2000) was designed for use with adolescents and consists of a 50-item inventory measuring specific cultural traditions. The inventory consists of seven subscales: Lifestyles, Customs, Activities, Folklore, Causes–Locations, Causes–Access, and Language Proficiency. In the Hawaiian Cultural Influences in Education (HCIE) study² conducted by Kamehameha Schools, the Hawai‘i Department of Education, and Nā Lei Na‘auao (an alliance of Native Hawaiian–focused charter schools), these subscales were revised. A modified version of the Hawaiian Culture Scale items drawing from the HCIE team’s factor analysis results is included in the graduate survey. In addition, the response options were broken down into yearly, monthly, weekly, and daily practices to gather specificity (Crabbe, 2002). For this study, the measure was reliable with a Cronbach’s alpha of .86. The two scales correlated strongly ($r = .503, p = .000$), with 25% of shared variance between constructs. That is to say, the relationship between

Native Hawaiian cultural practices and Native Hawaiian leadership explained 25% of the variance in scores. This result supports the idea that Native Hawaiian cultural practices, not only ethnic identity, may help foster leadership.

All three factors (ethnic identity, internal assets, and Hawaiian cultural practices), in particular ethnic identity and the internal assets (cooperation and communication, self-efficacy, empathy, problem solving, and self-awareness), positively correlated with Native Hawaiian leadership. Native Hawaiian leadership as a programmatic goal goes hand-in-hand with these other domains. An experimental study with a comparison group could better ascertain the predictive power of ethnic identity, internal assets, and cultural practices on Native Hawaiian leadership. Nonetheless, these strong relationships support the existence and importance of Native Hawaiian leadership in culture-based educational settings.

ADDITIONAL FINDINGS FROM THE NATIVE HAWAIIAN CHARTER SCHOOL GRADUATE SURVEY

Regarding college attendance, the results show that this sample of Native Hawaiian charter school graduates is attending college at a high rate. Twenty graduates, or 44.4% of the sample, are currently in college. Consider that in the 2000 Census, Native Hawaiians accounted for only 17.5% of college students at that time (Kana'iaupuni et al., 2005). While there is a response bias to the graduate survey and the sample size is small, the current rate of college enrollment for Native Hawaiian charter schools is impressive. More comparative and balanced data are needed to make any definitive statements.

In addition to Native Hawaiian leadership, the most crucial overall finding from the survey was the importance of the three honua and three piko as described in the *Nā Honua Maui Ola* guidelines. Although the survey did not directly ask about all three honua and piko, graduates emphasized spiritual, present, and future connections through self, family, and community contributions. This thread runs through the entire survey data and directly influenced the revision of the NHLS.

Another important finding was how much graduates emphasize and reveal the importance of spirituality. Although no questions directly asked about this piko'i (spiritual connection), spirituality emerged primarily through descriptions of

pule (prayer), oli, and an intimate connection to ancestors and the land. Graduates also emphasized the value of hō'ihi (sacredness and respect) in describing the values learned from their schools that most applied to their lives. Spirituality, based in connections to land and ancestors, emerged as one of the most important youth assets being fostered among this sample of graduates.

Literature on Native Hawaiian well-being emphasizes the importance of spiritual connections (Aluli-Meyer, 2006; Kana'iaupuni, 2005; Lindsey, 2006). Native Hawaiian well-being includes an integration of remembering (Lindsey, 2006; Osorio, 2006); dwelling in a sense of place, caring for the land and water (Kame'eleihiwa, 1992; Kana'iaupuni & Malone, 2006); speaking the Hawaiian language (Kawakami, 2004; Wilson & Kamanā, 2001, 2006); and embracing 'ohana (family) and kūpuna (Lindsey, 2006). Throughout this discussion, an emphasis is placed on land-based knowledge and ancestral, genealogical knowing (Meyer, 2003). Participating graduates in this study underscored all these aspects of Native Hawaiian well-being. In particular, they highlighted a sense of responsibility to the next generation and a commitment toward cultural perpetuation.

The main findings of this first descriptive study on Native Hawaiian charter school graduates showed them to be rich in cultural assets reflective of the *Nā Honua Maui Ola* guidelines. It also shows that these guidelines provide an excellent framework for program evaluation of Native Hawaiian charter schools. Overall, these graduates are attending college at a high rate, are closely connected to their schools, and are very much involved in Native Hawaiian leadership and language perpetuation (Borofsky, 2008). They used their cultural foundation to connect to ancestors, current family members, and future generations. This study identified a number of cultural assets, such as Native Hawaiian leadership, emphasizing the need to situate evaluation and research within a strengths-based, cultural context. The graduate survey was administered again in 2009 and will provide additional data and insights for stakeholders and researchers.

CONCLUSIONS AND IMPLICATIONS

In an effort to better understand Native Hawaiian leadership, this survey speaks to the salience of informal leadership and the benefits of social structures that foster it. In terms of informal leadership, the mentorship between kua'ana and pōki'i emerged as a critical element. Emphasizing the role of being an older sibling or a classmate offers rich possibilities for building leadership. Being a leader in cultural activities such as hula and oli also emerged as an important role of leadership. Consequently, graduates who did not have preexisting social structures (e.g., a sibling or teaching role) to help foster leadership after graduating were less likely to be engaged in leadership behaviors. In short, it is important to study Native Hawaiian leadership in formal and informal ways and to expand the definition of what it means to lead beyond familiar and prescribed ways.

Overall, the sample of graduates described Native Hawaiian leadership in formal and informal ways that are culturally and spiritually significant. At the core of these explanations are processes of understanding and connecting to the three honua and piko, which provide a rich framework for understanding leadership from a Hawaiian perspective. This research demonstrates that Native Hawaiian leadership positively correlates with ethnic identity, internal assets, and Hawaiian cultural practices. These domains may also serve as important factors in fostering leadership. Native Hawaiian leadership has a decidedly cultural grounding and benefits from unique measurement. The NHLS is made available so that it can be used as a program evaluation tool and that others may improve upon it. In 2009, two items were added to the survey.³ Findings from this study suggest that new leaders are being nurtured in Native Hawaiian charter schools every day and that there are multiple ways to foster and measure this growth.

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NOTES

- 1 Hālau Kū Māna is a Hawaiian-focused charter school in Makiki, O‘ahu, with about 90 students in Grades 6–12.
- 2 For more information about the Hawaiian Cultural Influences in Education study, including copies of the survey instruments, visit: <http://www.ksbe.edu/spi/cbe>
- 3 The additional items are “I pass on knowledge from my ancestors to younger generations” and “Part of my kuleana is to be a leader.” The updated 14-item NHLS was administered to 64 Native Hawaiian charter school graduates and had a chronbach’s alpha of .93.