

## THE DEVELOPMENT OF AN INVENTORY OF EXEMPLARY HAWAIIAN LEADERSHIP BEHAVIORS

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This article details the development of an inventory of exemplary Hawaiian leadership behaviors. The behaviors are based on Hawaiian cultural values and are distinct from global leadership behaviors. Previous efforts to identify Hawaiian values were accomplished by inferring the values from Hawaiian oral and written traditions. By contrast, the present study surveyed a sample of the Hawaiian population to identify a set of exemplary leadership behaviors. The behaviors were shown to be statistically different from leadership behavior expected from exemplary non-Hawaiian leaders. Factor analysis was used to demonstrate the uniqueness of these behaviors. The analysis further summarized the inventory into four distinctive leadership traits: acknowledgment of Hawaiian culture as the source of leadership, authority through responsible behavior, Hawaiian worldview, and personal aptitude for leadership. A new method for determining the cultural significance of research in the native community is also proposed in this study.

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The exemplary Hawaiian leader has a strong self-identity rooted in his or her genealogy and the rich background of Hawaiian culture.

— Anonymous participant in study

**H**awaiian leaders of today should draw on traditional and contemporary Hawaiian cultural values to make pono (proper) leadership decisions. An inventory of exemplary Hawaiian values-based leadership behaviors can contribute to the development of pono (balanced) Hawaiian leaders and leaders of Hawaiian organizations. (For a glossary of Hawaiian words and phrases used in the article, see Appendix A.)

There are examples of Hawaiian leaders displaying leadership behaviors anecdotally defined as being “Hawaiian.” However, there is no Hawaiian analog to the multitude of statistically significant inventories of Western values-based leadership behaviors. Given that cultural variations exist among leadership behaviors (Ayman, 1993), it can be reasonably concluded that an inventory of leadership behaviors based on Hawaiian cultural values can be defined. If Hawaiian values-based leadership behaviors can be defined, then an inventory of exemplary behaviors can be developed to (a) create leadership curricula that are keyed to Hawaiian cultural values and (b) identify Hawaiian cultural values-based leadership behaviors in emerging Hawaiian leaders and candidates for leadership positions. The purpose of the study is to develop an inventory of exemplary Hawaiian leadership behaviors that are both culturally and statistically significant.

## PREVIOUS STUDIES

The literature on leadership development was used to show that leadership behaviors can be learned, are values-based and culturally dependent, and are observable. In addition, the emerging academic discipline of indigenous research methodologies makes a strong argument for establishing the cultural significance of research by (among other things) demonstrating that the principal investigator, Guy H. Kaulukukui, had rightful access to the culture in question.

*Leadership Principles Can Be Learned*

Kouzes and Posner (1987) conducted over 200,000 surveys among successful leaders to evaluate the behaviors and practices being used by leaders when they were at their best. The authors concluded that leadership can be learned by everyone and can be simplified into a set of observable practices. These practices were identified in their Leadership Practices Inventory (LPI). Additionally, their research showed that these practices were evident in leaders from every culture and could be learned by all individuals.

*Leadership Behaviors Are Values-Based and Culturally Dependent*

A significant amount of research in the field of leadership development has focused on the role of personal values in understanding leadership behavior (Bennis & Nanus, 1985; Deal & Kennedy, 1988; Haire, Ghiselli, & Porter, 1966; Hughes, Rao, & Alker, 1976; Peters & Austin, 1984; Pezeshkpur, 1975; Senger, 1970; Sikula, 1971). The research has consistently demonstrated a strong relationship between a leader's personal values and his or her decision-making process (Bjerke, 1999).

Personal values are derived from cultural values that are learned and reinforced in families and schools (Derr, Roussillon, & Bournois, 2002). Cultural or "national" values are the set of deep-seated nonconscious assumptions that provide the foundation for the behaviors of a leader (Bjerke, 1999; Derr et al., 2002; Trompenaars, 1994). The research showed a strong correlation between an individual's personal values and the culture in which he or she was raised.

Ayman (1993) provided additional support for this finding by demonstrating that people of different regions hold different work-related values and that people of a region have a common implicit leadership theory that affects their evaluation of a leader. In support of this argument, Ayman reported that responses to a leader behavior questionnaire by leaders from Hong Kong, Japan, Great Britain, and the United States revealed similar factors across cultures, but the behaviors that contributed to each factor varied from one culture to another. Triandis (1993) reported that one of the most important dimensions of cultural variation in leadership behaviors is individualism versus collectivism. These two constructs are cultural paradigms that reflect attitudes, beliefs, norms, roles, self-definitions, and values that contrast two types of cultures.

Recent research has demonstrated the importance of culture-based, societal, or national values in the development of a leader and his or her decision-making process. Schein (2004) indicated that national culture is derived from a set of basic assumptions rooted in early childhood experiences, language, religion, philosophy, geography, and other variables linked expressly to a homogeneous society. Derr et al. (2002) identified national culture as an intervening variable in leadership development that significantly affects leaders by shaping the self-definition of a leader and the cultural filters through which they perceive the world of work and leadership development. The authors further asserted that national culture is the most determinant factor in influencing a leader's cognition by providing a framework for the leader's basic assumptions.

The Global Leadership and Organizational Behavior Effectiveness (GLOBE) program identified cultural variables that strongly influenced the ways in which people think about leaders (House, Hanges, Javidan, Dorfman, & Gupta, 2004). Although the study conducted in 60 countries showed a high degree of universally endorsed leadership behaviors (e.g., charismatic/values-based leadership and team-oriented leadership), House et al. also identified 35 leadership behaviors that were viewed as contributors to effective leadership in some countries and as impediments in other countries.

### *Leadership Behaviors Are Observable*

Kouzes and Posner (1987) developed a Leadership Practices Inventory (LPI) that included a set of 30 behavioral statements cast on a 5-point Likert scale. Preliminary forms of the LPI were administered to more than 3,000 business managers and their subordinates. Analysis of these data resulted in the final version of the LPI that had an internal reliability of .83 and a test-retest reliability of .94. Factor analysis of the data revealed five factor structures with eigenvalues in excess of 1.0. Contrary to the findings of other researchers, Kouzes and Posner reported that cross-cultural (United States, Australia, Germany, England, Netherlands) comparisons of LPI administrations did not reveal statistically significant cultural differences.

### *Research Methodology Must Be Culturally Significant*

In an introspective doctoral dissertation by Gabrielle Welford (2003) titled *Too Many Deaths: Decolonizing Western Academic Research on Indigenous Cultures*, the author criticized “White academic ways of thinking” and encouraged Western scholars to leave the analysis of indigenous cultures to the people within the culture. Welford, who identified herself as a “haole Euroamerican woman,” allowed for the possibility of conducting research on indigenous cultures when asked to do so by legitimate voices representing the culture, in which case the researcher must do his or her best to fulfill the responsibilities that come with accepting the request.

Welford’s view is a refreshing change to the empirical research models used by Western social scientists as the methodology of choice for drawing inferences about human behavior. The model suggests that observable behaviors can be defined in a manner that is empirically obvious and empirically true. That is to say, rational observers would draw the same inferences without regard to their own identity, cultural or otherwise. Recent research by Māori and Hawaiian scholars challenged this paradigm, and the methodologies they subsequently proposed were built on an indigenous worldview.

Linda Tuhiwai Smith (1999) argued that Western research is based on assumptions of knowledge systems, rules, and values that bias the research toward the Western worldview in the areas of race, gender, space, time, and the role of individuals and society. To counter these biases, Māori researchers have proposed models for developing indigenous research that structure assumptions, values, concepts, orientations, and research priorities in a Māori worldview.

The Māori methodology, Kaupapa Māori, is a growing initiative that abandons the Western model in favor of an authentic approach to defining Māori behaviors. Graham Smith (1990) reported that Kaupapa Māori research (a) is related to being Māori, (b) is connected to Māori philosophy and principles, (c) is concerned with the struggle for autonomy over Māori cultural well-being, and (d) takes for granted the validity, legitimacy, and importance of Māori language and culture. Mataira (2004) emphasized the importance of Kaupapa Māori, reporting that emerging Māori research methodologies place equal emphasis on the message and the messenger. Māori researchers are aware that their technical expertise is balanced against the legitimate right of access.

A similar trend toward developing research methodologies based on an indigenous worldview has been proposed by Hawaiian researchers. Meyer (1997) identified a Hawaiian epistemology with the following philosophic structures: (a) spirituality and knowing, (b) culturally defined senses, (c) relationships and knowledge, (d) utility and knowledge, (e) words and knowledge, and (f) the na‘au. The na‘au is the seat of both thinking and feeling for Hawaiians. It is that part of what we “know” that is attributed to instinct, rather than intelligence as defined by the five common senses. In this respect, na‘au is the acknowledgment of the sixth—or uncommon—sense as a distinct and legitimate part of a Hawaiian epistemology. Meyer noted that “identity is linked to culture, and culture defines epistemology” (p. 22). Therefore, research on exemplary leadership behaviors based on Hawaiian cultural values must be viewed through the filter of Hawaiian knowledge systems.

In his doctoral dissertation, Kamana‘opono Crabbe (2003) developed the Hawaiian Ethnic Identity (HEI) scale as a means for assessing acculturation and identity in people of Hawaiian ancestry. The HEI scale extended the work of previous researchers (Hishinuma et al., 2000; Howard, 1974; Rezentes, 1993) whose assessments of ethnic identity among Hawaiians lacked the psychometric properties necessary to determine the statistical validity and reliability of their survey instruments. By contrast, Crabbe provided evidence to show that the HEI scale is a valid and reliable measure of Hawaiian ethnic identity. His study showed significant differences between Hawaiian and non-Hawaiian respondents, supporting the assumption that a survey instrument can be used to identify behaviors that are uniquely Hawaiian.

Kana‘iaupuni (2004) argued for the adoption of a Hawaiian research methodology built on the strengths of the culture, not its deficiencies (Ka‘akālai Mākau). Kana‘iaupuni encouraged the pursuit of science from a Hawaiian worldview, and in a manner that reveals how cultural diversity and Hawaiian ways of knowing can strengthen scientific knowledge. Kana‘iaupuni and her colleagues in Hui Ho‘okahua are attempting to build a foundation for a Hawaiian research paradigm that is both culturally and statistically significant.

Applying the notion of a Hawaiian epistemology and the Kaupapa Māori framework to the study of exemplary Hawaiian leadership behaviors suggests that in order for a behavioral measurement instrument to be culturally significant, it must be (a) developed by someone who has a legitimate access to the information, (b) inclusive of the input of respected cultural experts, (c) worded in a way that reflects the richness of cultural values, (d) interpreted through a cultural filter, and (e) validated by cultural practitioners.

Consequently, a review of the literature in leadership research supported the proposition that leadership behaviors are observable, values-based, and culturally dependent. Māori and Hawaiian researchers are developing new research methodologies based on these conclusions, and their preliminary results provided the foundation for the present study's purpose of developing a culturally and statistically significant inventory of exemplary leadership behaviors based on Hawaiian cultural values.

## BACKGROUND

Identifying a unique set of exemplary Hawaiian leadership behaviors assumes the existence of a set of core Hawaiian values that anchors behavior considered to be uniquely Hawaiian. Although Hawaiians have occupied the pae 'āina (archipelago) of Hawai'i for 2,000 years, a common set of Hawaiian values is difficult to identify given the near annihilation of the culture. As can be imagined, when an entire people are almost obliterated from the face of the earth, their culture and cultural values hang in the balance, and the practice and continuation of their values become the kuleana (responsibility) of a very few people.

The population of Native Hawaiians declined dramatically between Captain Cook's ill-fated visit in 1778 and the dawning of the 20th century. Stannard (1989) estimated the pre-1778 population of Hawai'i to be upward of 800,000 people, and perhaps even as large as 1 million. By contrast, estimates made during the late 1700s placed the population closer to 200,000 or 300,000 people, although it is worth noting that most modern-day demographers believe these numbers to be understated. By the 1900 census, taken by the United States, the Native Hawaiian population was estimated at 40,000. Taking the pre-1778 population of 800,000 as a starting point yields a staggering 95% decline in the native population over 122 years. Taking the conservative pre-1778 estimate of 200,000 people yields a decline of 80% in the native population. The debate over the population in Hawai'i prior to Cook's arrival continues, but the effects of his arrival are unambiguous. As a direct or proximate result of contact with Westerners and their diseases, between 8 and 9 of every 10 Native Hawaiians died during the span of 122 years that Hawaiian physician, historian, and researcher O. A. Bushnell (1993) called "the time of dying." The consequences of this catastrophe had a significant impact on the retention and sharing of cultural knowledge.

The descendants of the 40,000 survivors of the time of dying have grown to 401,162 today (U.S. Census Bureau, 2000). These people are the primary means for the transmission of cultural values and behaviors from the past to the present. These descendants are a minority in their own homeland and as such must survive among the dominant beliefs and value systems of the current society.

However, the cultural values of an entire people have been perpetuated by the few individuals and families that survived while most succumbed to illness, disease, and philosophies introduced by foreigners. The present study sought to extract these values as they pertain to leadership behaviors by surveying the descendants of these survivors, the Native Hawaiian population of today.

## METHOD

The development of an inventory of exemplary Hawaiian leadership behaviors was a three-step process that included (a) identifying a set of leadership behaviors practiced by exemplary Hawaiian leaders, (b) identifying the factors that underlie the behaviors, and (c) reducing the set of behaviors to the smallest number of items representing a uniquely Hawaiian factor or factors. The study solicited leadership behavior items from Hawaiian leaders and emerging leaders and utilized a survey instrument to determine the degree to which a sample of the Hawaiian population agreed that the behaviors reflected exemplary Hawaiian leadership. Inferential statistical techniques and factor analysis were used to identify the exemplary behaviors, reveal their core values, and demonstrate their uniqueness.

### *Identifying Exemplary Hawaiian Leadership Behaviors*

#### **Developing a Culturally Significant Survey Instrument**

A survey instrument was developed to identify an inventory of exemplary Hawaiian leadership behaviors as determined by Hawaiian people whose experiences come from a variety of sources, including written and oral histories, family traditions, and ancestral memory. As an added goal, and to enhance its utility, the inventory was expected to be both statistically and culturally significant. The statistical significance of the inventory depended on strict adherence to a protocol of inferential statistics and factor analysis techniques.

In a similar fashion, the inventory's cultural significance depended on adherence to cultural protocols. We proceeded with the follow protocols: establishing the kuleana of the researchers, seeking the advice and guidance of cultural experts, adopting a Hawaiian worldview by soliciting behavioral statements from Hawaiian leaders and emerging leaders, using key Hawaiian words to describe leadership behaviors, and seeking posttest validity from cultural practitioners.

**ESTABLISHING THE KULEANA OF THE RESEARCHERS.** An overwhelming theme in the research of Hawaiian and Māori scholars is the legitimacy or kuleana of the researcher (Kana'iaupuni, 2004; Mataira, 2004; G. Smith, 1990; L. T. Smith, 1999). In the present study, both of the researchers are Native Hawaiian. More specifically, the principal investigator, Guy H. Kaulukukui, has ancestral ties to Hawai'i and Maui. He has led community-based research projects on Moloka'i (Mo'omomi) and Hawai'i (Mauna Kea, Waipi'o Valley) and presided over numerous issues of cultural sensitivity and importance while serving as vice president for cultural studies at Bishop Museum. Kaulukukui has collaborated on six invited presentations on the subject of Hawaiian leadership models and served as an advisor on two university-level leadership programs for Hawaiian students. Additionally, he collaborated on the development of a Hawaiian leadership curriculum for students in Grades K–12. He holds a PhD in economic education, and his dissertation required the development of a valid and reliable psychometric scale for identifying anxiety-based performance inhibitors in college-level economics students.

**SEEKING THE ADVICE OF CULTURAL EXPERTS.** A group of Hawaiian kūpuna (elders) agreed to serve in an advisory capacity. The responsibilities of the group were to (a) identify the Hawaiian leaders and emerging leaders who provided the initial set of Hawaiian leadership behavioral statements for the pilot test of the inventory and (b) provide cultural guidance and oversight of the project from beginning to end. The advisory group consisted of eight members, divided evenly between men and women, whose ages fell within the range of 55 to 85 years. Each member is accomplished in their field and knowledgeable in Hawaiian cultural practices in varying degrees. Among them are educators and retired educators, Hawaiian activists, a retired judge, and a social worker. Their cultural expertise includes history, hula, oli (chanting), ho'oponopono (to correct or make right), and loko i'a (fishpond). Five of the members are from O'ahu, and one each is from Hawai'i, Moloka'i, and Kaua'i.

We introduced the project to the advisory group during a 3-hour meeting that included an opportunity for them to question us about the project's basic assumptions, parameters, and methodology. We also asked the advisors to identify Hawaiian leaders and emerging leaders who, on the basis of their experience, would be able to provide us with the initial set of behavioral statements. The advisors provided the names and contact information for 37 individuals.

**ADOPTING A HAWAIIAN WORLDVIEW BY SOLICITING BEHAVIORAL STATEMENTS FROM HAWAIIAN LEADERS AND EMERGING LEADERS.** We mailed out a letter of introduction to the 37 Hawaiian leaders and emerging leaders identified by the advisory group. The letter provided a brief description of the project and informed the individuals that they had been identified as someone who would be able to provide us with statements that reflect Hawaiian leadership behaviors. Thirteen of the individuals were female and 24 were male. They resided on Hawai'i Island, Maui, Moloka'i, O'ahu, and Kaua'i. The group represented a wide range of cultural knowledge, and their professions included the fields of education, medicine, law, business, religion, and the travel industry. They ranged in age from their late 20s to their 70s.

A week later, a second letter was mailed to the 37 individuals providing a more detailed description of the project and requesting that they provide us with between 5 and 10 statements reflecting Hawaiian leadership behaviors. The letter included 5 examples of leadership behavioral statements from the LPI (Kouzes & Posner, 1987) as a guide. The individuals were asked to submit their behavioral statements to the research team within 2 weeks and were provided with a postage-paid envelope to facilitate their response. In addition, the individuals were asked whether they wanted to participate in the project anonymously or if they were willing to be identified as a participant.

Fourteen of the 37 individuals responded to the request and submitted statements they believed reflected Hawaiian leadership behaviors. Of the respondents, 7 were male, 5 were female, and 2 preferred to participate anonymously. The respondents represented a range of Hawaiian cultural knowledge, including hula, religion, voyaging, fishing, and history. Their professions, or former professions, included education, law, medicine, social work, business, law enforcement, and religion. The respondents resided on O'ahu, Kaua'i, Maui, and Moloka'i. Combined, the group submitted a total of 90 statements they believed to represent Hawaiian leadership behaviors.

**USING KEY HAWAIIAN WORDS.** The respondents' statements were transcribed word for word (see Appendix B) unless, when necessary, reworded so that they reflected an observable behavior (Appendix C). For example, the statement "A Hawaiian leader recognizes a higher power" was reworded as "A Hawaiian leader reacts to the presence of a higher power." In all other cases, the statements were maintained from the original submission, including the use of Hawaiian words; for example, if the respondent used the word *kuleana* (right/responsibility) or *na'au* (of the heart or mind) in their statement, we used it instead of translating the word into English. Although translating Hawaiian words into English would likely facilitate the non-Hawaiian speakers in the sample, it would undoubtedly lose the richness and *kaona* (hidden meaning) of the word, and therefore the meaning of the entire statement, as it was presented (and perhaps intended) by the individual who submitted the original statement. Further, Hawaiian words do not always have a proper corresponding English word that might convey the nuance and distinction intended by the original submission. In the end, most of the Hawaiian words used on the behavior statements were commonplace and well known by any long-time resident of Hawai'i. In addition, the full statements were descriptive enough that the meaning of any unfamiliar Hawaiian words could be inferred through the context and remainder of the sentence.

**SEEKING POSTTEST VALIDITY.** The final step in determining the cultural significance of the Inventory of Exemplary Hawaiian Leadership Behaviors was to validate it by seeking the *mana'o* (thoughts) and feedback from two groups. The first group comprised the *kūpuna* who served in an advisory capacity; they were provided with a draft copy of the study's results in advance of a meeting held approximately 1 year after the group's first meeting to discuss the project. The second group comprised participants at two conferences—the Kamehameha Schools 2005 Research Conference held in Honolulu and the 2005 World Indigenous People's Conference on Education in Aotearoa (New Zealand)—in which the methodology and results of this study were presented.

### **Pilot-Test Survey of the Inventory of Exemplary Hawaiian Leadership Behaviors**

We conducted a pilot test of the survey of exemplary Hawaiian leadership behaviors. The 90 behavioral statements from the previous phase of the study were reviewed, 5 redundant statements were omitted (Items 26, 31, 32, 67, 78), and the remaining

items were retained on the inventory. The pilot-test survey of the Inventory of Exemplary Hawaiian Leadership Behaviors included 85 leadership behavior items. Additionally, 10 leadership behavior items from the LPI (Kouzes & Posner, 1987) were included in the present survey to provide variation in the responses and to confirm a distinction between the existence of uniquely Hawaiian behaviors and the standard business leadership principles common to most leaders. Each of the items on the survey was cast against a 5-point Likert scale, and respondents were asked to rate the degree to which they agreed that an exemplary Hawaiian leader or an exemplary non-Hawaiian leader display the behavior. This allowed for further research using discriminate analysis. Finally, an additional set of questions was also included in the instrument to capture a variety of demographic and Hawaiian identity data that we used to more closely examine the nature of the responses generated by both the pilot and final administrations of the inventory. The Hawaiian identity items were intended to measure the degree to which the respondents identify with their Hawaiian ethnicity. The 6 items were selected from the Hawaiian Culture Scale (Hishinuma et al., 2000).

The pilot-test survey was mailed to the 37 Hawaiian leaders and emerging leaders previously identified by the project's kūpuna, and an additional 17 individuals with ties to various Hawaiian organizations received an electronic version of the survey. The respondents were asked to record their ratings directly on the survey sheet provided and mail their responses back in a postage-paid envelope, or e-mail their responses, within 2 weeks.

**RESULTS OF THE PILOT-TEST SURVEY.** Nineteen of the 54 individuals who received the pilot-test survey responded during the allotted time period. A frequency distribution of their responses showed enough variation between ratings for exemplary Hawaiian and non-Hawaiian leaders on a given item to infer that data collected by the final administration of the survey could potentially yield the Inventory of Exemplary Hawaiian Leadership Behaviors sought by the present study. The frequency distribution also revealed that the differences between mean ratings for exemplary Hawaiian and non-Hawaiian leaders on a given item were greatest for those items that were highly specific to Hawaiian values and vice versa. This result is illustrated in Table 1.

**TABLE 1** Mean ratings for five items with the largest difference and five items with the smallest difference

Item	Mean rating		
	Hawaiian leader	Non-Hawaiian leader	Difference
Demonstrates grounding in core cultural values of their Hawaiian ancestors, especially aloha, lōkahi, and 'ohana.	4.74	2.59	2.15
Acknowledges teachings from ancestors.	4.79	2.76	2.03
Draws upon the legacy of their ancestor's strengths, successes, failures, and limitations in fulfilling their own fate and destiny.	4.32	2.47	1.85
Treasures and participates in Hawaiian cultural activities, embraces them as his/her own, and demonstrates an understanding of the importance of their proliferation.	4.37	2.53	1.84
Is concerned with the greater good of the Hawaiian community.	4.61	2.81	1.80
Sees possibilities before they become obvious.	4.26	3.94	(0.32)
<b>Takes initiative to overcome obstacles.</b>	4.39	4.19	(0.20)
Sets goals and continues through to successful completion.	4.42	4.24	(0.18)
<b>Experiments and takes risks.</b>	3.95	4.06	(0.11)
Demands excellence and accountability.	4.21	4.18	(0.03)

*Note:* Items in boldface originated from the Kouzes and Posner (1987) Leadership Practices Inventory. Values in parentheses represent the mean difference in average rating for Hawaiian and non-Hawaiian leaders.

The results of the pilot survey indicated that the survey instrument provided sufficient variation between responses to infer differences between exemplary Hawaiian and non-Hawaiian leaders in a given behavior. Further, the results showed that behaviors that appeared to be related more closely to Hawaiian cultural values tended to vary by a larger amount between ratings of exemplary Hawaiian and non-Hawaiian leaders than behaviors that appeared to be more global in nature. The

first 5 behavioral items in Table 1 reflect the former, and the second 5 behavioral items reflect the latter. Two of the 10 behavioral items from Kouzes and Posner's (1987) LPI showed up in the bottom 5 ratings in Table 1. The Western leadership behaviors were included in the survey to test the uniqueness of the present study's results. These initial results tended to support that conclusion and provided an indication that the final administration of the survey would do likewise.

The pilot administration of the survey indicated that the study could proceed with slight modifications to the survey instrument. Besides correcting errors in the age groupings in Part I (Background), we added a free-response section to the survey so respondents could identify the names of two individuals whom they considered to be exemplary Hawaiian and non-Hawaiian leaders. This addition had a twofold purpose: (a) to focus the respondent on a real person as opposed to an idealized leader while they completed the survey, and (b) to provide us with an idea of who respondents considered to be exemplary leaders in order to classify the type of leader by industry, occupation, or age for further research on differences in expected leadership behavior.

### **Administration of the Final Survey**

The final survey of the Inventory of Exemplary Hawaiian Leadership Behaviors (Appendix D) was mailed to over 2,000 households selected from (a) a database of Hawaiian Civic Club members maintained by the Association of Hawaiian Civic Clubs ( $n = 1,200$ ), (b) a list of Hawaiian participants recruited from a statewide study of randomly selected adults conducted by Kamehameha Schools ( $n = 271$ ), and (c) a list of participants recruited from a survey of Kamehameha Schools post-high school financial aid recipients conducted by Omnitrak Group ( $n = 583$ ). Each survey was accompanied by a postage-paid return envelope, and respondents were asked to return the completed surveys within 30 days. The sample for the present study was drawn from these three populations, and although the sample is not random in the strictest sense, it does represent a certain degree of randomness within the populations.

**THE SAMPLE.** Two-hundred seventy-six completed surveys were returned by the deadline. The 13% response rate compared favorably with standard response rates for surveys conducted via the mail. The responses were scanned into a database, and reports were generated for each of the 7 demographic, 6 Hawaiian identity, and 95 survey items.

The sample of 276 respondents included 90 (33%) men and 186 (67%) women. Half of the sample was over the age of 56, with 29% falling within the range of 56 and 70 years of age and 22% of the sample older than 71 years of age. An additional 30% of the sample fell within the range of 36 and 55 years of age. Ten percent of the sample fell within the range of 26 and 35 years of age, and the remaining 9% were between 18 and 25 years of age.

Eighty-eight percent of the sample indicated that they have lived in Hawai'i for more than half their life. The majority of the sample resided on O'ahu (67%), with Hawai'i (16%), Maui (6%), Kaua'i (4%), and Moloka'i (2%) also represented. No responses were received from Lāna'i or Ni'ihau. An overwhelming majority (88%) of the sample indicated that they were of Hawaiian ancestry, and less than half (41%) indicated that their Hawaiian parent was still living.

**HAWAIIAN IDENTITY DATA.** The six Hawaiian identity items were selected or generalized from the Hawaiian Culture Scale (Hishinuma et al., 2000). The items were intended to measure the degree to which the sample identified with Hawaiian ethnic identity. The survey asked respondents to select a score on a 5-point Likert scale that represented their response to the identity items.

The responses to the Hawaiian identity items indicated that the sample identified with Hawaiian ethnicity to a high degree. For example, if we combine the scores of 5 and 4 on the scale and interpret that as indicating a mostly affirmative response, then we can infer that a large majority of respondents placed a high value on Hawaiian beliefs (86%) and a premium on maintaining Hawaiian cultural traditions (90%). Additionally, the respondents were largely familiar with Hawaiian customs and beliefs (63%), activities (76%), and lifestyles (64%). By contrast, the respondents indicated that they were somewhat to not at all familiar with the Hawaiian language (88%). Although this finding is disconcerting, it was not unanticipated given the total prohibition on speaking Hawaiian in Hawai'i schools in the early to middle 20th century. Table 2 summarizes the results from the Hawaiian identity items.

**TABLE 2** Responses to Hawaiian identity items (N = 276)

Item	Response				
	Very 5	4	Somewhat 3	2	Not at all 1
How well do you understand the Hawaiian language?	3%	10%	45%	36%	7%
How much do you value Hawaiian beliefs, behaviors, and attitudes?	58%	28%	12%	2%	—
How important is it to you to maintain Hawaiian cultural traditions?	69%	21%	8%	1%	.4%
How familiar are you with Hawaiian customs and beliefs?	29%	34%	27%	9%	.4%
How familiar are you with Hawaiian activities?	39%	37%	17%	7%	.4%
How familiar are you with Hawaiian lifestyles?	30%	34%	28%	7%	.4%

*Identifying the Factors That Underlie the Behaviors*

The 276 respondents in the sample were asked to rate the degree to which they thought an exemplary Hawaiian and non-Hawaiian leader would display the behaviors included in the survey. Mean ratings for the 95 behavioral items were calculated for each item and across all respondents. In every instance, the mean rating for exemplary Hawaiian leaders exceeded the mean rating for exemplary non-Hawaiian leaders. More important, the difference between the mean ratings was statistically significant at the 95% level for every item except one. Item 40 (“demands excellence and accountability”) had mean ratings of 4.5 and 4.4 for exemplary Hawaiian and non-Hawaiian leaders, respectively, indicating that respondents rated this item as equally important for both leaders.

The results of this analysis indicated that respondents felt that each behavior, except for Item 40, was more representative of exemplary Hawaiian leaders than exemplary non-Hawaiian leaders. Assuming that an “exemplary” leader is exemplary because he or she displays these leadership behaviors with high frequency, all of the items except for Item 40 are reflective of exemplary Hawaiian leaders to a greater degree than exemplary non-Hawaiian leaders. The 16 items with the largest mean difference (greater than .9) all included references to ancestors, spirituality, language, cultural values, cultural practices, and caring for others. The 13 items with the smallest mean difference (less than .2) tended to include general behaviors, although 2 of the items (Items 49 and 50) included Hawaiian words or phrases in the description of the behavior. Three of the 10 behavioral items from the LPI were represented in the set of items with the smallest mean difference.

Table 3 and Table 4 show 16 items with the largest mean differences and 13 items with the smallest mean differences, respectively. Greater mean differences between these leaders indicated that the item was more likely to reflect Hawaiian leadership behaviors, and smaller mean differences indicated behaviors that may be more global in nature. The analysis of the mean ratings of the behavior items indicated all of the items in the survey except one reflected behaviors representative of exemplary Hawaiian leaders and could be included in an inventory of leadership behaviors practiced by exemplary Hawaiian leaders. However, the foregoing analysis did not indicate whether the behaviors reflected unique Hawaiian cultural values. The next two steps of the analysis addressed this issue.

TABLE 3 Mean ratings for 16 items with the largest difference

Item	Mean ratings		
	Hawaiian leader	Non-Hawaiian leader	Difference
Is trained in Hawaiian language, songs, and dances in preparation to represent our people.	4.3	2.7	1.6
Is knowledgeable of Hawaiian culture past and present.	4.7	3.5	1.2
Makes decisions utilizing proven kupuna knowledge.	4.6	3.5	1.1
Treasures and participates in Hawaiian cultural activities, embraces them as his/her own, and demonstrates an understanding of the importance of their proliferation.	4.7	3.6	1.1
Demonstrates a grounding in the core cultural values for their Hawaiian ancestors, especially aloha, lōkahi, and 'ohana.	4.8	3.7	1.1
Obtains the input of kŭpuna before making a decision.	4.4	3.4	1.0
Considers the impact their signature will have on the values of Hawaiian culture.	4.7	3.7	1.0
Applies the kupuna values of aloha 'āina.	4.7	3.7	1.0
Is able to bring people together to ho'oponopono.	4.6	3.7	.9
Considers the spirituality of their deliberations and decisions.	4.7	3.8	.9
Is knowledgeable of the history and genealogy of their birthplace.	4.7	3.8	.9
Looks and listens to the land with the eyes and ears of their feelings.	4.6	3.7	.9
Gives thanks to ancestors, culture, and elders.	4.8	3.9	.9
Acknowledges teachings from ancestors.	4.7	3.8	.9
Is concerned with the greater good of the Hawaiian community.	4.8	3.9	.9
Shows an appreciation of the forces of genealogy and the importance of its recognition in leadership activities.	4.6	3.7	.9

TABLE 4 Mean ratings for 13 items with the smallest difference

Item	Mean ratings		
	Hawaiian leader	Non-Hawaiian leader	Difference
<b>Experiments and takes risks.</b>	4.2	4.0	.2
<b>Takes initiative to overcome obstacles.</b>	4.6	4.4	.2
Exhibits the posture and physical appearance of a leader.	4.6	4.4	.2
Is a great communicator.	4.7	4.5	.2
Is decisive.	4.6	4.4	.2
E kūlia i ka nu'u, tries to be the very best at what they are doing.	4.8	4.6	.2
Fulfills their kuleana to the best of their ability.	4.8	4.6	.2
<b>Is enthusiastic and positive about the future.</b>	4.6	4.4	.2
Is strategic and disregards the paths of confusion and resistance.	4.4	4.2	.2
Displays a grasp of the global perspectives of a problem even if it only affects a tiny portion of the community.	4.3	4.1	.2
Is able to disagree with someone without insulting their status or contributions.	4.4	4.2	.2
Is not afraid to take a stand.	4.7	4.6	.1
Demand excellence and accountability.	4.5	4.4	.1

Note: Items in boldface originated from the Kouzes and Posner (1987) Leadership Practices Inventory.

### Factor Analysis

The purpose of factor analysis is to discover simple patterns embedded in a set of variables. In particular, it attempts to determine whether the observed variables can be explained by a smaller set of variables called factors. In the present case, we used factor analysis to identify the common factors among the 95 behavioral items and to reduce the set to the smallest number of items reflecting unique Hawaiian leadership behaviors. It was anticipated that behavioral items that were based on (a) Hawaiian values, (b) local values, (c) global values, and (d) a combination of all three values would be extracted from the data, thus a minimum of four factors was hypothesized a priori.

We factor analyzed the data from the 276 respondents in the present study using the principal-components method with a varimax rotation and Kaiser normalization. Missing data were removed from the analysis listwise; that is, the reported statistics are based on cases with no missing values for any variable. The proportion of cases ( $n = 276$ ) to the 95 variables far exceeds the minimum requirements for using this statistical technique, given that with factor analysis it is even acceptable to have more variables than cases. The program was set to extract 4 factors and converged in 8 iterations. The 4-factor model was selected based in part on the a priori hypothesis of 3 salient factors and after running an unconstrained analysis of the data that revealed 15 factors, of which 5 were interpretable but convoluted and confusing.

The factor analysis of the data revealed four well-structured factors with interpretable factor loadings (greater than .300). The combined factors explained 61% of the variation in the data. Factor 1 accounted for 49.4% of the total variation by itself and proved to be the most robust factor. Factors 2 through 4 explained 5.4%, 3.6%, and 2.7% of the total variation, respectively, adding little additional interpretation to the analysis. Table 5 summarizes these results and identifies, by item number, the items that loaded on each of the four factors. The items are listed in the order of their factor loadings within factor.

TABLE 5 Factor loading for four-factor model

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Factor 1: Exemplary Hawaiian Leadership Behaviors
Considers the impact their signature will have on the values of Hawaiian culture
Makes decisions utilizing proven kupuna knowledge
Shows an appreciation of the forces of genealogy and the importance of its recognition in leadership activities
Draws upon the legacy of their ancestors strengths, successes, failures, and limitations in fulfilling their own fate and destiny
Looks and listens to the land with the eyes and ears of their feelings
Applies cultural values in dealing with people
Is knowledgeable of Hawaiian culture past and present
Understands and respects the spiritual role of their na'au in leadership activities
Applies the kupuna values of aloha 'āina
Is mindful of the use and management of their mana
Seeks spiritual guidance before taking on important tasks
Displays a respect for the decisions of those who came before us
Is concerned with the greater good of the Hawaiian community
Is knowledgeable of the history and genealogy of their birthplace
Treasures and participates in Hawaiian cultural activities, embraces them as his/her own, and demonstrates an understanding of the importance of their proliferation
Obtains the input of kūpuna before making a decision
Is trained in Hawaiian language, songs, and dances in preparation to represent our people
Gives thanks to ancestors, culture, and elders
Considers the spirituality of their deliberations and decisions
Demonstrates a grounding in the core cultural values for their Hawaiian ancestors, especially aloha, lōkahi, and 'ohana
Knows who they are in terms of their culture, religion, and skills
Listens to their na'au
Acknowledges teachings from ancestors

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TABLE 5 continued

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Reacts to the presence of a higher power

Knows his/her own 'āina

Considers success as belonging to an individual as well as the individual's family

Is 'onipa'a in adversity

Stresses education and knowledge of the environment for the future of mankind

Displays an understanding that the Creator's spirit is in all beings and is good

Accepts their kuleana to lead

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Factor 2: Interacting With Others

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Draws upon the legacy of their ancestors strengths, successes, failures, and limitations in fulfilling their own fate and destiny

Treats people with dignity and respect

Treats people with aloha

Gives team members appreciation and support

Treats everyone with respect and honor

Displays patience, understanding, compassion, and humility

Is cooperative

Is passionate in their desire to serve without personal glory or gain

Demonstrates a sense of aloha

Demonstrates high standards that apply to everyone equally

Is respectful of elders as if they are their own

Is knowledgeable, accessible, and dependable

Behaves in a pono manner

Considers the effect of decision-making on their people before considering themselves

Empowers others to succeed

Allows enough time to ensure that people they work with feel as if they are the most important person in the world

Increases another person's feelings of self-worth

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TABLE 5 continued

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Demonstrates a willingness to share, teach, and guide

Displays integrity and loyalty

Displays a belief in goodness and human potential

Demonstrates ha'aha'a, qualities of humility

Demonstrates that they think of future generations

Is compassionate and caring to people's problems

Honors and values relationships

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Factor 3: General Leadership Behaviors

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Is collaborative

Is strategic and disregards paths of confusion and resistance

Is enthusiastic and positive about the future

Appeals to others to share their dream of the future

Is the best example of what he or she wants to see in others

Displays a balance between idealism and pragmatism

Sees possibilities before they become obvious

Develops cooperative relationships

Focuses on excellence in all aspects of their life

Praises people lavishly and criticizes sparingly and thoughtfully

Is decisive

Displays a grasp of the global perspective of a problem even it only affects a tiny portion of the community

Experiments and takes risks

Doesn't mistake kindness for weakness or passion for anger

Takes initiative to overcome obstacles

Undertakes deep spiritual examination and analysis before making a decision

Is courageous in their leadership and willing to take risks to effectively serve

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TABLE 5 continued

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Exhibits the posture and physical appearance of a leader  
Places the welfare of the people foremost  
Continually builds their cache of wisdom  
Considers the impact their decisions will have on the environment  
Is able to bring people together to ho'oponopono  
Is a great communicator  
Demonstrates humility in words and deeds  
Is able to disagree with someone without insulting their status or contributions  
Is aware of boundaries that should never be violated

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Factor 4: Accountability and Dependability

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Is not afraid to take a stand  
Stands firmly and with resolve in the face of adversity  
Sets the example by doing  
E kūlia i ka nu'u, tries to be the very best at what they are doing  
Sets goals and continues through to the successful completion  
Is responsible for their role as a leader  
Demonstrates the knowledge of their kuleana and knows where it begins and ends  
Fulfills their kuleana to the best of their ability  
Demonstrates competency in their field and shares experience  
Follows through on promises and commitments  
Is wise, knowledgeable, and respectable  
Sets an example of what is expected  
Is not afraid to stand and fight for what they think is pono  
Inspires others to dedicate themselves to small tasks to achieve large goals  
Demands excellence and accountability

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**FACTOR 1.** Factor 1 was composed of 30 behavioral items with factor loadings between .788 and .369. The factor included 9 of the 10 items in the survey that referenced kūpuna or ancestors (e.g., “acknowledges teachings from ancestors” and “obtains input of kūpuna before making a decision”). The lone remaining item, “is respectful of their elders as if they are their own,” loaded on Factor 2. Similarly, the factor also included seven of the eight references to spirituality in the survey (e.g., “reacts to the presence of a higher power” and “listens to their na‘au”), with the remaining item loading on Factor 3. The remaining items loading on this factor made reference to culturally based personal values (7 items), specific cultural practices (5 items), and a relationship to the land (2 items; e.g., “stresses education and knowledge of the environment for the future of mankind” and “knows his/her own ‘āina”).

Cross-referencing Factor 1 items with those previously identified as having the largest mean differences showed that the factor included 15 of the 16 items with mean differences in excess of .9, indicating a great deal of overlap between these two analyses. Additionally, Factor 1 included 19 of the 23 items with the lowest mean ratings (<4.0) for exemplary non-Hawaiian leaders (i.e., items in which non-Hawaiian leaders reflected the described behaviors relatively less than they did other behaviors in the inventory). This finding supported the inference that Factor 1 captured the items in the survey that are most uniquely associated with exemplary Hawaiian leadership behaviors. Further, the factor did not include any of the 10 LPI behaviors included in the survey. Based on this analysis, Factor 1 was tentatively identified as Exemplary Hawaiian Leadership Behaviors.

**FACTOR 2.** Factor 2 comprised 24 behavioral items with factor loadings between .784 and .502. The factor included 20 items that did not reference Hawaiian values and 4 that did. All of the items represented leadership behaviors as they pertained to how leaders treated other people (e.g., “praises people for a job well done” and “empowers others to succeed”). Additionally, 3 of the 10 LPI behaviors loaded on this factor. The items in this factor that reflected Hawaiian values (Items 16, 18, 29, 79) included two references to aloha (e.g., “treats people with aloha” and “demonstrates a sense of aloha”), as well as references to pono and ha‘aha‘a (e.g., “behaves in a pono manner” and “demonstrates ha‘aha‘a, qualities of humility”).

It was interesting that four items referencing well-known Hawaiian values loaded on Factor 2. However, cross-referencing these items with their mean differences showed that respondents did not distinguish much between exemplary Hawaiian and non-Hawaiian leaders on these behaviors. For example, the data show just a .4 difference between leaders on Item 16, “treats people with aloha,” and a .6 difference on Item 79, “demonstrates ha’aha’a, qualities of humility.” These items appeared to load on this factor because of their reference to behaviors as they relate to interacting with other people, and given this underlying theme Factor 2 was tentatively identified as Interacting With Others.

**FACTOR 3.** Factor 3 was composed of 26 behavioral items with factor loadings between .670 and .392. The factor included a single reference to a Hawaiian attribute, “is able to bring people together to ho’oponopono,” and a reference to spirituality, “undertakes deep spiritual examination and analysis before making a decision.” Both of these items had relatively large mean differences for exemplary Hawaiian and non-Hawaiian leaders (.9 and .7, respectively), but they did not have strong enough factor loadings to be interpreted in Factor 1 where they might have been expected to load.

The remaining items represented attributes and behaviors that were generally stated and void of specific (cultural or otherwise) context. The factor also included 5 of the 10 LPI behaviors included in the survey. Factor 3 was tentatively identified as General Leadership Behaviors.

**FACTOR 4.** Factor 4 included 15 behavioral items with factor loadings between .752 and .458. The factor included four references to Hawaiian values (e.g., “is not afraid to stand and fight for what they think is pono,” “fulfills their kuleana to the best of their ability,” “demonstrates the knowledge of their kuleana and knows where it begins and ends,” and “*e kūlia i ka nu’u*, tries to be the very best at what they are doing”). These items also had relatively small mean differences between exemplary Hawaiian and non-Hawaiian leaders, indicating that respondents did not discriminate between leaders on these items. The remaining 11 items loading on this factor included the final 2 LPI behaviors embedded in the survey and represented attributes of accountability and dependability, and the factor was identified as such.

### *Reducing the Set of Behaviors to the Smallest Number of Items Representing a Uniquely Hawaiian Factor or Factors*

Factor 1 accounted for almost half of the variation in the data (49.4%) and included a majority of the items that referenced Hawaiian values, spirituality, and the role of the ancestors in exemplary leadership behavior. It was also strongly correlated with the items displaying the largest mean difference between exemplary Hawaiian and non-Hawaiian leaders. For instance, 15 of the 30 items loading on this factor also appeared in the top 16 items with the largest mean difference, indicating that respondents discriminated to a relatively large degree between Hawaiian and non-Hawaiian leaders on these items. On the basis of these findings, Factor 1 was assigned the rubric Exemplary Hawaiian Leadership Behaviors.

### **Predictive Validity**

We conducted a discriminate analysis to reconfirm the validity of the items selected for Factor 1. As mentioned earlier, Factor 1 contained 15 of the 16 items with the largest mean difference between exemplary Hawaiian and non-Hawaiian leaders. A larger mean difference indicates items that would more likely reflect Hawaiian leadership behaviors. A multivariate analysis of variance extends this precept by creating a function that relates the behavior items (independent variables) to whether the respondent is describing a Hawaiian leader or a non-Hawaiian leader (dependent variable). The resulting function is then applied to additional data to test whether the function can accurately classify a non-Hawaiian leader or a Hawaiian leader. Therefore, if the narrowed list of behaviors (Factor 1) are behaviors unique to Native Hawaiian leaders, then a function composed of those items should be able to discriminate between Native Hawaiian leaders and non-Hawaiian leaders with reasonable accuracy.

The results of the discriminate analysis show that the 30 items in Factor 1 created a function that correctly classifies responses 81.3% of the time. As shown in table 6, the function was able to accurately predict Hawaiian leaders as belonging to the Hawaiian leader group 89.8% of the time and predict non-Hawaiian leaders as belonging to the non-Hawaiian leader group 69.4% of the time. The analysis also shows that non-Hawaiian leaders will be classified as Hawaiian leaders 30.6% of the time. This is understandable given that effective leaders of Native Hawaiians should also possess some qualities of Hawaiian leaders even if they are not ethnically Native Hawaiian. This additional discriminate test adds further validation that the 30 core items are a unique set of behaviors that describe the exemplary Native Hawaiian leader.

**TABLE 6** Classification results

	Original	Count	Hawaiian leader indicator	Predicted group membership		
				Non-Hwn	Hwn	Total
Cases selected <sup>a</sup> (cases used to create the function)	Count	Non-Hwn		47	22	69
		Hwn		11	97	108
	%	Non-Hwn		68.1	31.9	100.0
		Hwn		10.2	89.8	100.0
Cases not selected <sup>b</sup> (cases used to test the function's ability to predict)	Count	Non-Hwn		43	19	62
		Hwn		9	79	88
	%	Non-Hwn		69.4	30.6	100.0
		Hwn		10.2	89.8	100.0

Note: Non-Hwn = non-Hawaiian; Hwn = Hawaiian.

<sup>a</sup> 81.4% of selected original grouped cases correctly classified.

<sup>b</sup> 81.3% of unselected original grouped cases correctly classified.

### **Post Hoc Analysis: Categorizing the Leadership Behaviors**

Factor 1 included 15 of the 16 items with the largest mean difference between exemplary Hawaiian and non-Hawaiian leaders and did not include any of the 10 items from Kouzes and Posner's (1987) LPI. The LPI items were included in the survey to provide the ability to differentiate the Hawaiian leadership behaviors from more universal leadership behaviors. The fact that none of these items loaded on Factor 1 was critical to initially inferring the uniqueness of the Hawaiian leadership behavior items. Taken together, these results strongly suggested that Factor 1 represented a reduced set of behavioral items that reflected exemplary Hawaiian leadership behaviors.

A second factor analysis was conducted on the data but only limited to those items that loaded on Factor 1. This was done to identify any plausible relationships and interpretations among the 30 items in the original Factor 1. The second factor analysis converged in seven iterations and produced four distinctive factors (see Tables 7 and 8).

The 30 items that composed the Inventory of Exemplary Hawaiian Leadership Behaviors reflected four distinct categories of behaviors. The behaviors can be classified as (a) source of knowledge, (b) authority through responsible behavior, (c) Hawaiian worldview, and (d) personal aptitude. The items showed that the exemplary Hawaiian leader acknowledges the Hawaiian culture as the source of leadership. Additionally, the exemplary Hawaiian leader must be able to apply cultural values in leadership activities and understand the balance of relationships that support a thriving community for future generations. These exemplary Hawaiians are also leaders who are guided by a higher power. Finally, exemplary Hawaiian leaders must exhibit a personal strength and aptitude for leadership.

**TABLE 7** Second-pass factor loading

Survey item	1	2	3	4
Category 1: Ka 'ike	X			
Q72a Is knowledgeable of Hawaiian culture past and present	0.841	0.185	0.047	0.201
Q54a Is knowledgeable of the history and genealogy of their birthplace	0.766	0.315	0.096	0.093
Q75a Applies the kupuna values of aloha 'āina	0.765	0.242	0.18	0.121
Q73a Applies cultural values in dealing with people	0.761	0.226	0.17	0.165
Q55a Looks and listens to the land with the eyes and ears of their feelings	0.732	0.305	0.232	0.162
Q70a Considers the impact their signature will have on the values of Hawaiian culture	0.713	0.274	0.339	0.148
Q51a Gives thanks to ancestors, culture, and elders	0.678	0.288	0.054	0.041
Q68a Obtains the input of kūpuna before making a decision	0.656	0.168	0.349	0.135
Q69a Displays a respect for the decisions of those who came before us	0.655	0.278	0.288	0.311
Q56a Knows who they are in terms of their culture, religion, and skills	0.610	0.202	0.162	0.405
Q76a Stresses education and knowledge of the environment for the future of mankind	0.565	0.174	0.349	0.190
Q86a Makes decisions utilizing proven kupuna knowledge	0.558	0.457	0.354	0.169
Q52a Is trained in Hawaiian language, songs, and dances in preparation to represent our people	0.543	0.163	0.257	0.059

TABLE 7 continued

Survey item	1	2	3	4
Category 2: Ka mana		X		
Q98a Shows an appreciation of the forces of genealogy and the importance of its recognition in leadership activities	0.497	0.495	0.371	0.119
Q85a Knows his/her own 'āina	0.276	0.730	0.005	0.337
Q100a Demonstrates a grounding in the core cultural values for their Hawaiian ancestors, especially aloha, lōkahi, and 'ohana	0.207	0.691	0.192	0.259
Q101a Considers success as belonging to an individual as well as the individual's family	0.230	0.684	0.214	0.178
Q87a Is concerned with the greater good of the Hawaiian community	0.332	0.653	0.314	0.142
Q102a Draws upon the legacy of their ancestors strengths, successes, failures, and limitations in fulfilling their own fate and destiny	0.415	0.632	0.37	0.240
Q97a Understands and respects the spiritual role of their na'au in leadership activities	0.459	0.619	0.268	0.329
Q99a Treasures and participates in Hawaiian cultural activities, embraces them as his/her own, and demonstrates an understanding of the importance of their proliferation	0.432	0.562	0.290	0.133
Q15a Acknowledges teachings from ancestors	0.187	0.551	0.229	0.431
Q103a Is mindful of the use and management of their mana	0.481	0.545	0.261	0.327
Category 3: Ke akua		X		
Q92a Seeks spiritual guidance before taking on important tasks	0.324	0.328	0.728	0.120
Q14a Reacts to the presence of a higher power	0.160	0.322	0.545	0.361
Q33a Displays an understanding that the Creator's spirit is in all beings and is good	0.318	0.269	0.531	0.152
Q67a Considers the spirituality of their deliberations and decisions	0.561	0.167	0.519	0.229

TABLE 7 continued

Survey item	1	2	3	4
Category 4: Ke kanaka				X
Q19a Accepts their kuleana to lead	0.202	0.298	0.148	0.754
Q20a Is 'onipa'a in adversity	0.208	0.484	0.161	0.663
Q17a Listens to their na'au	0.184	0.486	0.280	0.578

Note: Extraction method: principal axis factoring; rotation method: varimax with Kaiser normalization; rotated factor matrix. Rotation converged in seven iterations.

TABLE 8 Second-pass factor analysis: Total variance explained

Factor	Initial eigenvalue			Extraction sums of squared loading		
	Total	% Variance	Cumulative %	Total	% Variance	Cumulative %
1	16.166	53.887	53.887	15.830	52.768	52.768
2	2.482	8.273	62.160	2.144	7.148	59.916
3	1.222	4.072	66.232	0.876	2.920	62.836
4	1.064	3.546	69.777	0.726	2.421	65.257

**SOURCE OF KNOWLEDGE.** The first category, *ka 'ike*, is composed of 13 individual items. A few of the words that frequently occurred in this set included *culture*, *kūpuna*, and *history*. The first category indicates that exemplary Native Hawaiian leaders are distinguishable because they readily acknowledge a unique Hawaiian culture, past and present. Their decisions and actions are founded on the knowledge, understanding, and comprehension of Hawaiian cultural values. The respondents felt that leaders must be deeply engrossed in the Hawaiian culture through appropriate training and understanding. Leaders must also respect and heed Hawaiian cultural values, such as listening to the needs and caring for the land and environment, as well as honor and respect of ancestors and their legacy as reflected in genealogy. Furthermore, these leaders recognize that *kūpuna* are the embodiment of the past and present culture. In Hawaiian culture, the *kūpuna* are literally the generation of the grandparents. However, in a figurative sense the

kūpuna also include all ancestors (living or deceased) of any generation without regard to a blood relationship above that of the makua (parent). In traditional times it was the role of the kūpuna to care for the generation of the children and to convey to them cultural knowledge and family traditions. Therefore the finding that the kūpuna, as the source of ancestral knowledge, contribute significantly to the behavior of the exemplary Hawaiian leader is not surprising. An exemplary Native Hawaiian leader develops a deeper understanding of the Hawaiian culture from the wisdom and guidance of nā kūpuna.

**AUTHORITY THROUGH RESPONSIBLE BEHAVIOR.** The second category, *ka mana*, reflects an honorable perspective for the future. Exemplary Native Hawaiian leaders are driven, not for their own personal gain, but for the greater good of the Hawaiian community. The exemplary Hawaiian leader, by definition, is the living example of all the attributes or behaviors considered to reflect Hawaiian leadership. He or she leads by example and is a practitioner of cultural customs and the personification of cultural values. Exemplary leaders strive to grow and strengthen the lāhui or nation: the people, the land, and the culture of the Hawaiian people. These leaders understand their role in society and their place in the Hawaiian world. They also acknowledge that communities are supported through a complex array of relationships, and their actions must be mindful of the delicate harmony. The Hawaiian leader makes leadership decisions within the context of a cultural value, such as being mindful of the use and management of mana. Mana, or supernatural spirit, can be thought of as being inherited or acquired. Inherited mana flows to a leader from his or her genealogy and is attributable to the status and good works of ancestors. Acquired mana is earned by a leader through good works. Mana can be gained, lost, or stolen, and exemplary leaders must be careful in how they use or manage their endowment of mana. Hawaiian leaders must make leadership decisions that allow them to maintain or add to their mana and avoid those that result in the loss of mana. Moreover, the leaders must be wary of situations and individuals that seek to steal their mana.

**HAWAIIAN WORLDVIEW.** The third category, *ke akua*, emphasizes that spirituality separates Native Hawaiian leaders from other types of leaders. Native Hawaiian leaders are unique because their actions are guided by a higher power. Leaders are humble enough to accept direction from a source beyond their control. These leaders do not consider this trait a weakness but as a means of strengthening their abilities beyond the physical realm. In both traditional and contemporary times, it is not unusual for Hawaiian leaders to consult the gods or family gods when

making a leadership decision. The relationship between Hawaiian leaders and the gods is a means of ensuring both pono behavior and pono decisions because the leader's actions reflect on the gods and affects the way in which the gods look upon or favor the leader. As was the case with the kūpuna, spirituality is a significant part of the life of Hawaiians and especially exemplary Hawaiian leaders.

**PERSONAL APTITUDE.** The final category, *ke kanaka*, describes a deep inner strength that drives a person to succeed. Whereas the first three categories describe the foundations for good decision making, this grouping shows that an exemplary Native Hawaiian leader must also have attributes that will result in successful ventures. Leaders do not turn away from challenges; they persevere because it is the pono (righteous) thing to do.

## DISCUSSION AND IMPLICATIONS

The present study solicited 85 Hawaiian leadership behavioral items from a sample of the Hawaiian population. A survey was developed to identify the subset of these items that are associated with exemplary Hawaiian leaders. An analysis of the results showed that all of the items except one were more representative of exemplary Hawaiian leaders as compared with exemplary non-Hawaiian leaders. These results were significant at the 95% level, meaning that there was only a 5% chance of misinterpretation of the findings. The subsequent factor analysis of the data revealed four interpretable factors, with Factor 1 explaining half of the total variation in the responses.

This study was prompted by the notion that exemplary Hawaiian leaders display behaviors that are based on Hawaiian cultural values. However, scholarship in the disciplines of leadership development and Hawaiian cultural practices or values had not previously turned its attention to identifying exemplary Hawaiian leadership behaviors. The present study filled this void in the literature by developing an Inventory of Exemplary Hawaiian Leadership Behaviors that are culturally and statistically significant. Along the way it proposed a new method for determining cultural significance that may provide other researchers with a foundation from which to make the same determination in their research involving native people.

### *Where's the Aloha?*

Aloha is the most well-known word in the Hawaiian vocabulary and is one of a few Hawaiian words included in English dictionaries. In spite of this, aloha is only mentioned twice in the Inventory of Exemplary Hawaiian Leadership Behaviors. Aloha, and the values associated with the word, have long been considered fundamental to the very nature of Hawaiian society and is evident in many aspects of both the traditional and commercial versions of Hawaiian cultures. By contrast, a cursory review of the Inventory of Exemplary Hawaiian Leadership Behaviors suggested that aloha may not play as significant a role in the behavior of exemplary Hawaiian leaders. Specifically, the word is used once to describe the “kupuna values of aloha ‘āina” and again as one of the core cultural values of “aloha, lōkahi, and ‘ohana.”

A closer look at both the original submission of behavioral statements and the items that comprised the final inventory revealed that in each instance just 6% of the items included the word *aloha*. This single finding of the present study proved to be the most provocative. After several follow-up discussions regarding this result, a consensus began to emerge. Although there is no statistical evidence in the present study to support the claim, an overwhelming number of Hawaiians queried seemed to think that aloha is most certainly an attribute of an exemplary Hawaiian leader. In attempting to explain its relative absence from the inventory, their rationale tended toward two possible explanations. It was strongly suspected that aloha may not actually be a behavior but instead is a way of life, an intangible attribute, deeply embedded in the being of a Hawaiian leader. Additionally, it was believed that aloha actually underlies all behaviors of an exemplary Hawaiian leader. In this case, aloha is more a “why” or “how” and not a “what.” That is to say, aloha captures why or how one does something rather than what one does.

### *Feedback by Kūpuna and Conference Participants*

During the posttest validity meeting, the kūpuna provided thoughtful feedback and asked probing questions. The focus of their review centered on the composition of the inventory and the meaning of each of the 30 items. Although they did not question the methodology of the study, they openly wondered what the contributors of each item meant by the phrases they submitted. For example, there was considerable discussion about the definition of the terms *mana* and *‘āina*. And

the sentiment was expressed that perhaps a set of exemplary Hawaiian leadership behaviors could not be expressed within a context and a language (English) biased by Western or “colonized” thought. Overall, however, the study was well received by the kūpuna, and they encouraged a wider distribution of its results in hopes of fostering leadership development in the Hawaiian community. As one kupuna advisor put it, “We must nurture existing leaders or our society will self-destruct.”

As was the case with the kupuna advisors, the participants at both the Kamehameha Schools 2005 Research Conference in Honolulu and the 2005 World Indigenous People’s Conference on Education in Aotearoa tended to focus their comments on the items of the inventory and seemed particularly interested in the relative absence of the concept of aloha from among the 30 items. Once again, the comments regarding the study were favorable, and its application in leadership development for Hawaiians and Māori was encouraged.

Taken together, the inventory appears to have gained a measure of posttest validity in that a section of the greater Hawaiian and Māori populations indicated that its results resonated with them, was consistent with their understanding of Hawaiian and Māori cultural values, and was relevant to their lives.

### *Conclusion*

The Inventory of Exemplary Hawaiian Leadership Behaviors included 30 items that describe exemplary leadership behaviors based on Hawaiian cultural values. These items distinguished between exemplary Hawaiian and non-Hawaiian leaders and were distinct from all of the Western leadership behaviors that were included in the study. The items showed that the exemplary Hawaiian leader acknowledges the Hawaiian culture as the source of leadership. Additionally, the exemplary Hawaiian leader must be able to apply cultural values in leadership activities and understand the balance of relationships that support a thriving community for future generations. These exemplary Hawaiians also are leaders who are guided by a higher power. Finally, exemplary Hawaiian leaders must exhibit a personal strength and aptitude for leadership.

The study generated an inventory of exemplary leadership behaviors on which Hawaiian leaders of today can draw to make pono leadership decisions. The items in the inventory can be used in leadership development programs and curricula, as well as a means for identifying emerging Hawaiian leaders. The present

study showed that the items on the inventory discriminated between exemplary Hawaiian and non-Hawaiian leaders and were distinct from the Western leadership behaviors included in the study's survey. On the basis of these results, the inventory's items were inferred to represent Hawaiian leadership behaviors. However, the study did not directly test the hypothesis of the uniqueness of the items. Specifically, subsequent research on these items should determine whether they are distinct enough behaviors to load on unique factors when combined with global leadership behaviors and subjected to factor analysis. The evidence from the present study led to the conclusion that follow-up analysis would tend to support the inference that the 30 behavioral items in the inventory are unique to exemplary Hawaiian leaders.

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The findings and conclusions expressed in this article do not necessarily represent those of any of the individuals named above, Kamehameha Schools, PASE, or PLI.

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#### ABOUT THE AUTHORS

Guy H. Kaulukukui is the director of the Hawai‘i Island Food Systems Project at The Kohala Center. He has collaborated on the development of leadership education curricula for Grades K–12 with the Kamehameha Schools Pauahi Leadership Institute and has made numerous presentations on the subjects of Hawaiian leadership and kuleana. Daniel K. Nāho‘opi‘i is currently chief of the Tourism Research Branch, State of Hawai‘i Department of Business, Economic Development and Tourism. At the time this research was conducted, he was the community evaluation analyst and a strategic planning and implementation manager at Kamehameha Schools.

## APPENDIX A

### GLOSSARY OF HAWAIIAN WORDS AND PHRASES

<b>‘Āina</b> Land or earth	<b>Loko i‘a</b> Fishpond
<b>Akua</b> God, goddess, spirit, divine, or supernatural	<b>Mahalo</b> Thanks
<b>Aloha ‘āina</b> Love of the land or of one’s country	<b>Makua</b> Parent
<b>Ha‘aha‘a</b> Humble, unpretentious, or modest	<b>Mana</b> Supernatural or divine power
<b>Haole</b> White person, such as an American or English person	<b>Mana‘o</b> Thought, idea, belief, opinion
<b>Ho‘oponopono</b> To correct or make right	<b>Na‘au</b> Intestines, mind, heart, or affections
<b>Hula</b> Traditional dance of Native Hawaiians	<b>‘Ohana</b> Family
<b>‘Ike</b> To see, know, or feel	<b>Oli</b> Chant
<b>Kalo</b> Taro plant	<b>‘Onipa‘a</b> Fixed, immovable, or steadfast
<b>Kanaka</b> Person	<b>Pae ‘āina</b> Group of islands or archipelago
<b>Kaona</b> Hidden meaning	<b>Pono</b> Goodness, uprightness, morality, or proper
<b>Kuleana</b> Privilege and responsibility	
<b>Kūlia i ka nu‘u</b> To strive for the summit, or to reach for excellence	
<b>Kupuna</b> Grandparent, elder, or ancestor	
<b>Lāhui</b> Nation	
<b>Lōkahi</b> Unity, agreement, or accord	

## APPENDIX B HAWAIIAN LEADERSHIP BEHAVIORAL STATEMENTS

The following are Hawaiian leadership behavioral statements received from 14 Hawaiian leaders and emerging leaders:

1. Recognizes a higher power.
2. Acknowledges the teachings from ancestors.
3. Treats people with aloha.
4. Listen to your na'au.
5. Strives to behave in a pono manner.
6. Accepts kuleana to lead.
7. 'Onipa'a in adversity.
8. Demonstrates humility in word and deed.
9. Responsible for his/her role as a leader.
10. Characteristics include wisdom, knowledge, and respectability.
11. Must exhibit the posture and physical appearance of a leader and should be physically fit.
12. Must have integrity and loyalty.
13. Must be a great communicator to his/her people and to others.
14. Should have a sense of aloha.
15. Must be competent in the field in which he/she is a leader and share his/her expertise.
16. Treats everyone with respect and honor.
17. Inspires others to dedicate themselves to small tasks to achieve large transcendent goals.
18. Understands the Creator's spirit is in all beings and is good.

19. Believes in goodness and human potential.
20. Undertakes deep spiritual examination and rigorous intellectual analysis before making decisions that may adversely impact the lives of others.
21. Is the best example of what he or she wants to see in others.
22. Is lavish with praise, spare and thoughtful with criticism.
23. Effectively balances ideals with pragmatism.
24. Sets high standards which apply to everyone equally.
25. Demands excellence and accountability.
26. Respects others.
27. Empowers others to succeed.
28. Works toward collaboration.
29. Works cooperatively.
30. Is able to act out and upon decisions, “walks the talk.”
31. Shows by doing.
32. Walk, talk, share aloha (unconditional love), just remember that aloha is reciprocal. If you are giving and receiving nothing in return, don't feel bad to move on and share your aloha with someone who will aloha you back.
33. Respect elders as if they were your own, with kindness, courtesy, and aloha.
34. Don't be afraid to stand for righteousness, and fight for what you think is pono.
35. Kūlia i ka nu'u, always try to be the very best in whatever you are doing. Don't be afraid to win.
36. Fulfill your kuleana to the best of your ability, and don't do something you know you can't do.

37. We must give thanks to our ancestors, culture, elders, all real reasons why we are standing here as Hawaiians today.
38. Our young leaders must be recognized, and trained sufficiently in our language, songs, dances, all in preparation for any representation of our people and culture on any/all travels.
39. Don't mistake kindness for weakness and don't exaggerate passion for anger.
40. The person who does not know the history and lacks the genealogy of their birthplace and other enlightened lands is a recognizable fool.
41. To understand our islands as our ancestors did, we must look and listen to the land with the eyes and ears of our feelings.
42. Has a high level of self-knowledge, knowing who they are in terms of their culture, religion, and skills and how these elements interact and affect the way they lead.
43. Has vision. They see the possibilities before they become obvious.
44. Is motivated by a passionate desire to serve and not a desire for personal glory or gain.
45. Increases a person's feeling of worth, they grow in your presence.
46. Has the courage to lead, knowing they will not always be popular but willing to take risks to effectively serve.
47. Will focus on excellence in everything they do, in all aspects of their lives.
48. Are strategic, they discard the paths that lead them nowhere like the paths of resistance and confusion.
49. Are consummate leaders who continually build their cache of wisdom.
50. Before making a decision he/she considers the impact it would have on the environment.

51. Gives full consideration to the spirituality of his/her deliberations/decision.
52. In most instances he/she would get the input of the kūpuna before the decision.
53. Whenever possible he/she respects the efforts/decisions of those who came before.
54. Would measure and consider the impact his/her signature would have on the basic values of the Hawaiian culture.
55. Being compassionate and caring to people's problems.
56. Having the knowledge and wisdom of the Hawaiian culture, past and present.
57. Able to apply cultural values in dealing with people.
58. The ability to bring people together to ho'oponopono to make things right.
59. Having the wisdom to apply the kupuna values of aloha 'āina.
60. Being able to stress education and knowledge of the environment for the future of mankind.
61. Will be able to grasp a global perspective of any problems which may at the time affect only a tiny portion of the community.
62. Recognizing a person's status and history of contributions, while at the same time being able to disagree with them without insulting their standing.
63. Demonstrates ha'aha'a, qualities of humility, which will go a long ways in a person's leadership role.
64. Makes sure that he/she allows time so that people, with whom he/she works and is in contact with, will feel that they are the most important person in the world.
65. Keep the welfare of the people foremost.

66. Be aware of boundaries that should never be violated.
67. Must be able to stand his/her ground.
68. Knows his/her own place ('āina).
69. Makes decisions utilizing knowledge from the past (proven kupuna knowledge).
70. Is concerned with the greater good of the Hawaiian community.
71. Is not afraid to take a stand.
72. Sets example by doing.
73. Always thinks of future generations.
74. Sets goals, then continues through to completion (success).
75. Seeks spiritual guidance before taking on important tasks.
76. Honors and values relationships.
77. Stands firmly and with resolve in the face of adversity.
78. Sets the example by actions.
79. Considers the effect of decision-making on people before considering himself/herself.
80. Demonstrates the knowledge and knows where his/her kuleana begins and ends.
81. Understands and respects the spiritual role of his/her na'au in leadership activities.
82. Appreciates the forces of genealogy and importance of its recognition in leadership dealings.
83. Treasures and participates in Hawaiian cultural activities, embracing them as his/her own and demonstrating the importance of their proliferation.
84. Is grounded in the core cultural values of their Hawaiian ancestors, especially aloha, lōkahi, and 'ohana.

85. Sees success as theirs as an individual as well as the success of their family.
86. Draws upon the legacy of their ancestor's strengths, successes, failures, and limitations to fulfill their fate and destiny.
87. Is mindful of the use and management of their mana.
88. Has patience, understanding, compassion, and humility.
89. Is knowledgeable, accessible, and dependable.
90. Willing to share teach and guide.

## APPENDIX C REWORDED BEHAVIORAL STATEMENTS

An exemplary Hawaiian leader:

1. Reacts to the presence of a higher power.
2. Acknowledges the teachings from ancestors.
3. Treats people with aloha.
4. Listens to their na'au.
5. Behaves in a pono manner.
6. Accepts their kuleana to lead.
7. Is 'onipa'a in adversity.
8. Demonstrates humility in words and deeds.
9. Is responsible for their role as a leader.
10. Is wise, knowledgeable, and respectable.
11. Exhibits the posture and physical appearance of a leader.

12. Displays integrity and loyalty.
13. Is a great communicator.
14. Demonstrates a sense of aloha.
15. Demonstrates competency in their field and shares expertise.
16. Treats everyone with respect and honor.
17. Inspires others to dedicate themselves to small tasks to achieve large goals.
18. Displays an understanding that the Creator's spirit is in all beings and is good.
19. Displays a belief in goodness and human potential.
20. Undertakes a deep spiritual examination and analysis before making a decision.
21. Is the best example of what he or she wants to see in others.
22. Praises people lavishly and criticizes sparingly and thoughtfully.
23. Displays a balance between idealism and pragmatism.
24. Demonstrates high standards that apply to everyone equally.
25. Demands excellence and accountability.
- 26. Is respectful of others.**
27. Empowers others to succeed.
28. Is collaborative.
29. Is cooperative.
30. Is decisive.
- 31. Shows by doing.**
- 32. Walks, talks, and shares aloha.**
33. Is respectful of elders as if they are your own.

34. Is not afraid to stand and fight for what they think is pono.
35. Kūlia i ka nu‘u, tries to be the very best at what they are doing.
36. Fulfills their kuleana to the best of their ability.
37. Gives thanks to our ancestors, culture, and elders.
38. Is trained in our language, songs, and dances in preparation to represent our people.
39. Doesn't mistake kindness for weakness or passion for anger.
40. Is knowledgeable of the history and genealogy of their birthplace.
41. Looks and listens to the land with the eyes and ears of their feelings.
42. Knows who they are in terms of their culture, religion, and skills.
43. Sees possibilities before they become obvious.
44. Is passionate in their desire to serve without personal glory or gain.
45. Increases another person's feelings of self-worth.
46. Is courageous in their leadership and willing to take risks to effectively serve.
47. Focuses on excellence in all aspects of their life.
48. Is strategic and disregards paths of confusion and resistance.
49. Continually builds their cache of wisdom.
50. Considers the impact their decisions will have on the environment.
51. Considers the spirituality of their deliberations and decisions.
52. Obtains the input of kūpuna before making a decision.
53. Displays a respect for the decisions of those who came before us.
54. Considers the impact their signature will have on the values of Hawaiian culture.

55. Is compassionate and caring to people's problems.
56. Is knowledgeable of Hawaiian culture past and present.
57. Applies cultural values in dealing with people.
58. Is able to bring people together to ho'oponopono.
59. Applies the kupuna values of aloha 'āina.
60. Stresses education and knowledge of the environment for the future of mankind.
61. Displays a grasp of the global perspective of a problem while it only affects a tiny portion of the community.
62. Is able to disagree with someone without insulting their status or contributions.
63. Demonstrates ha'aha'a, qualities of humility.
64. Allows enough time to ensure that people they work with feel as if they are the most important person in the world.
65. Places the welfare of the people foremost.
66. Is aware of boundaries that should never be violated.
- 67. Stands their ground.**
68. Knows his/her own 'āina.
69. Makes decisions utilizing proven kupuna knowledge.
70. Is concerned with the greater good of the Hawaiian community.
71. Is not afraid to take a stand.
72. Sets the example by doing.
73. Demonstrates that they think of future generations.
74. Sets goals and continues through to successful completion.


- 75. Seeks spiritual guidance before taking on important tasks.
- 76. Honors and values relationships.
- 77. Stands firmly and with resolve in the face of adversity.
- 78. Sets the example by actions.**
- 79. Considers the effect of decision-making on their people before considering themselves.
- 80. Demonstrates the knowledge of their kuleana and knows where it begins and ends.
- 81. Understands and respects the spiritual role of their na‘au in leadership activities.
- 82. Shows an appreciation of the forces of genealogy and the importance of its recognition in leadership activities.
- 83. Treasures and participates in Hawaiian cultural activities, embraces them as their own, and demonstrates an understanding of the importance of their proliferation.
- 84. Demonstrates a grounding in the core cultural values of their Hawaiian ancestors, especially aloha, lōkahi, and ‘ohana.
- 85. Considers success to belong to an individual as well as the individual’s family.
- 86. Draws upon the legacy of their ancestor’s strengths, successes, failures, and limitations in fulfilling their own fate and destiny.
- 87. Is mindful of the use and management of their mana.
- 88. Displays patience, understanding, compassion, and humility.
- 89. Is knowledgeable, accessible, and dependable.
- 90. Demonstrates a willingness to share, teach, and guide.

*Note:* The items in boldface were omitted from the pilot-test survey of the Inventory of Exemplary Hawaiian Leadership Behaviors because they were worded in a similar fashion with other items that were retained on the inventory.

# APPENDIX D

## FINAL SURVEY OF THE INVENTORY OF EXEMPLARY HAWAIIAN LEADERSHIP BEHAVIORS

Kamehameha Schools - PASE/PLI



KAMEHAMEHA SCHOOLS

### EXEMPLARY HAWAIIAN LEADERSHIP BEHAVIORS STUDY

Thank you for your participation in this important project. The intention of the following survey is to identify exemplary leadership behaviors that are **uniquely Hawaiian** and based on traditional and contemporary Hawaiian cultural values. The survey is designed to distinguish between Hawaiian leadership traits that are distinct from global or other cultural influences. **Completed surveys should be returned by June 30, 2005.**

Please complete all sections by marking the appropriate circle [●] with a black or blue pen. Please make sure that only one circle is selected per item, and return the completed survey in the enclosed pre-paid business reply envelope.

**PART I: Background.** Please provide us with some basic demographic information about yourself.

- What is your gender?
  - Male
  - Female
- What is your age?
  - 18 - 25
  - 26 - 35
  - 36 - 55
  - 56 - 70
  - 71+
- On which island do you reside?
  - Hawai'i
  - Maui
  - Moloka'i
  - Lāna'i
  - O'ahu
  - Kaus'i
  - Ni'ihau
- Do you have Hawaiian blood?
  - Yes
  - No [Skip to Q7]
- Are either of your Hawaiian parents alive?
  - Yes
  - No
- If your Hawaiian parent is deceased, at what age did your first Hawaiian parent die?
  - < 35
  - 36 - 55
  - 56 - 70
  - 71+
- Have you lived in Hawai'i for more than 50% of your life?
  - Yes
  - No

**PART II: Hawaiian Culture.** Please tell us a little about your beliefs and practices.

	Very 5	4	Somewhat 3	2	Not At All 1
8. How well do you understand the Hawaiian language?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. How much do you value Hawaiian beliefs, behaviors and attitudes?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. How important is it to you to maintain Hawaiian cultural traditions?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11. How familiar are you with Hawaiian customs and beliefs? For example: 'Aumakua, Hōailona, Ho'oponopono, Lomilomi, etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12. How familiar are you with Hawaiian activities? For example: Hula, Chanting, Lei Making, Canoe Paddling, Surfing, etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13. How familiar are you with Hawaiian lifestyles? e.g., Net Fishing, Taro Farming, Making Poi, Hunting, Preparing Hawaiian Foods, etc.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Page 1 of 6

DO NOT WRITE IN THIS BOX

Kamehameha Schools - PASEPLI

**PART III.** Please think of one person which you believe represents exemplary leadership behaviors for a Native Hawaiian Leader. Then write his/her name in Box A, below. Now, think of one person who represents an exemplary Non-Hawaiian Leader in Hawai'i. Write his/her name in Box B, below.

Please rate each of the following statements on the degree to which you believe them to represent exemplary leadership behaviors for a Native Hawaiian Leader and for a Non-Hawaiian Leader in Hawai'i. Keep in mind that the purpose of the survey is to identify exemplary Hawaiian leadership traits that are **uniquely Hawaiian** and distinct from global or other cultural influences. Use the leadership characteristics and behaviors of the persons you wrote in Box A and Box B as a guide.

Read each statement, then mark the circle (●) that most closely represents your rating of the statement, first in "Section A: Exemplary Native Hawaiian Leader" then again in "Section B: Exemplary Non-Hawaiian Leader." Please use the following scale, where:

5 = An Exemplary Leader Always Displays this Trait      1 = An Exemplary Leader Never Displays this Trait.

Please mark the circle under "Never" if you feel this statement does not reflect a value of an Exemplary Leader. If you don't understand a concept or word then just skip the statement and move on to the next one. As before, please be careful that only one circle is marked per item in each section.

	SECTION A: Exemplary Native Hawaiian Leader					SECTION B: Exemplary Non- Hawaiian Leader				
	BOX A					BOX B				
	5	4	3	2	1	5	4	3	2	1
An exemplary leader.....	Always	Frequently	Sometimes	Seldom	Never	Always	Frequently	Sometimes	Seldom	Never
14. reacts to the presence of a higher power .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. acknowledges teachings from ancestors .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. treats people with aloha .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. listens to their na'au .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18. behaves in a pono manner .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19. accepts their kuleana to lead .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20. is onipa'a in adversity .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
21. experiments and takes risks .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
22. takes initiative to overcome obstacles .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
23. demonstrates humility in words and deeds .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
24. is responsible for their role as a leader .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
25. is wise, knowledgeable, and respectable .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
26. exhibits the posture and physical appearance of a leader .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
27. displays integrity and loyalty .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
28. is a great communicator .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
29. demonstrates a sense of aloha .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
30. demonstrates competency in their field and shares expertise .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
31. treats everyone with respect and honor .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
32. inspires others to dedicate themselves to small tasks to achieve large goals .....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Kamehameha Schools - PASE/PLI

An exemplary leader.....	SECTION A: Exemplary Native Hawaiian Leader					SECTION B: Exemplary Non- Hawaiian Leader				
	5 Always	4 Frequently	3 Sometimes	2 Seldom	1 Never	5 Always	4 Frequently	3 Sometimes	2 Seldom	1 Never
33. displays an understanding that the Creator's spirit is in all beings and is good	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
34. displays a belief in goodness and human potential	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
35. undertakes deep spiritual examination and analysis before making a decision	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
36. is the best example of what he or she wants to see in others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
37. praises people lavishly and criticizes sparingly and thoughtfully	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
38. displays a balance between idealism and pragmatism	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
39. demonstrates high standards that apply to everyone equally	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
40. demands excellence and accountability	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
41. develops cooperative relationships	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
42. treats people with dignity and respect	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
43. empowers others to succeed	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
44. is collaborative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
45. is cooperative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
46. is decisive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
47. is respectful of elders as if they are their own	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
48. is not afraid to stand and fight for what they think is pono	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
49. e kūlia i ka nu'u, tries to be the very best at what they are doing	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
50. fulfills their kuleana to the best of their ability	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
51. gives thanks to ancestors, culture, and elders	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
52. is trained in Hawaiian language, songs, and dances in preparation to represent our people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
53. doesn't mistake kindness for weakness or passion for anger	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
54. is knowledgeable of the history and genealogy of their birthplace	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
55. looks and listens to the land with the eyes and ears of their feelings	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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Kaarehameha Schools - PASE/PLI

An exemplary leader.....	SECTION A: Exemplary Native Hawaiian Leader					SECTION B: Exemplary Non- Hawaiian Leader				
	5	4	3	2	1	5	4	3	2	1
	Always	Frequently	Sometimes	Seldom	Never	Always	Frequently	Sometimes	Seldom	Never
56. knows who they are in terms of their culture, religion, and skills	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
57. sees possibilities before they become obvious	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
58. is passionate in their desire to serve without personal glory or gain	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
59. increases another person's feelings of self-worth	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
60. is courageous in their leadership and willing to take risks to effectively serve	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
61. appeals to others to share their dream of the future	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
62. is enthusiastic and positive about the future	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
63. focuses on excellence in all aspects of their life	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
64. is strategic and disregards paths of confusion and resistance	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
65. continually builds their cache of wisdom	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
66. considers the impact their decisions will have on the environment	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
67. considers the spirituality of their deliberations and decisions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
68. obtains the input of kūpuna before making a decision	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
69. displays a respect for the decisions of those who came before us	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
70. considers the impact their signature will have on the values of Hawaiian culture	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
71. is compassionate and caring to people's problems	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
72. is knowledgeable of Hawaiian culture past and present	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
73. applies cultural values in dealing with people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
74. is able to bring people together to ho'oponopono	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
75. applies the kupuna values of aloha 'aina	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
76. stresses education and knowledge of the environment for the future of mankind	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Kamehameha Schools - PASE/PLI

	SECTION A: Exemplary Native Hawaiian Leader					SECTION B: Exemplary Non- Hawaiian Leader				
	5	4	3	2	1	5	4	3	2	1
An exemplary leader.....	Always	Frequently	Sometimes	Seldom	Never	Always	Frequently	Sometimes	Seldom	Never
77. displays a grasp of the global perspective of a problem even it only affects a tiny portion of the community.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
78. is able to disagree with someone without insulting their status or contributions.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
79. demonstrates ha'aha'a, qualities of humility.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
80. allows enough time to ensure that people they work with feel as if they are the most important person in the world.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
81. sets an example of what is expected.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
82. follows through on promises and commitments.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
83. places the welfare of the people foremost.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
84. is aware of boundaries that should never be violated.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
85. knows his/her own 'āina.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
86. makes decisions utilizing proven kupuna knowledge.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
87. is concerned with the greater good of the Hawaiian community.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
88. is not afraid to take a stand.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
89. sets the example by doing.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
90. demonstrates that they think of future generations.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
91. sets goals and continues through to successful completion.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
92. seeks spiritual guidance before taking on important tasks.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
93. honors and values relationships.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
94. stands firmly and with resolve in the face of adversity.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
95. considers the effect of decision-making on their people before considering themselves.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
96. demonstrates the knowledge of their kuleana and knows where it begins and ends.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
97. understands and respects the spiritual role of their na'au in leadership activities.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Kamehameha Schools - PASEPLI

An exemplary leader.....	SECTION A: Exemplary Native Hawaiian Leader					SECTION B: Exemplary Non- Hawaiian Leader				
	5	4	3	2	1	5	4	3	2	1
	Always	Frequently	Sometimes	Seldom	Never	Always	Frequently	Sometimes	Seldom	Never
98. shows an appreciation of the forces of genealogy and the importance of its recognition in leadership activities.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
99. treasures and participates in Hawaiian cultural activities, embraces them as his/her own and demonstrates an understanding of the importance of their proliferation.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
100. demonstrates a grounding in the core cultural values for their Hawaiian ancestors, especially aloha, ikaika, and 'ohana.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
101. considers success as belonging to an individual as well as the individual's family.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
102. draws upon the legacy of their ancestor's strengths, successes, failures, and limitations in fulfilling their own fate and destiny.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
103. is mindful of the use and management of their mana.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
104. displays patience, understanding, compassion, and humility.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
105. is knowledgeable, accessible, and dependable.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
106. demonstrates a willingness to share, teach and guide.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
107. praises people for a job well done.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
108. gives team members appreciation and support.....	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

***Mahalo for answering our questions. Your opinions are greatly appreciated.  
Please return the completed survey in the enclosed pre-paid business reply envelope.  
Completed surveys should be returned by June 30, 2005.***

***Thank you for your participation in this important project.***