

ALAKA'T HAUMANA: A GROUNDED THEORY STUDY TO CREATE A STUDENT  
LEADERSHIP DEVELOPMENT MODEL FOR A HAWAIIAN SECONDARY PRIVATE  
CHRISTIAN SCHOOL

by

Derrick Graham

Liberty University

A Dissertation Presented in Partial Fulfillment

Of the Requirements for the Degree

Doctor of Education

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## ABSTRACT

The purpose of this qualitative grounded theory study was to create a student leadership development model specific to secondary students in a private Christian Hawaiian school system. The paradigm that guided this study was Kouzes and Posner's (2012) transformational leadership theory as it provides a framework of leaders equipping, encouraging, assisting, and serving others in order to empower them to lead others in the same way. The primary research question was, what are the elements necessary for a student leadership development model in a private Christian Hawaiian school system? Participants for this study were purposefully selected to represent individuals who could inform the development of the model, including Kamehameha administration, Hawaiian cultural and leadership experts, as well as alumni. Data were collected through semi-structured, open-ended interviews and analysis of documents pertaining to the Hawaiian culture as well as the Kamehameha School system. Data analysis followed systematic grounded theory coding procedures and consist of asking questions, reflective and theoretical memoing, coding, constant comparisons, in vivo coding, theoretical comparisons, and theoretical sampling (Corbin & Strauss, 2015, p. 85).

*Keywords:* Leadership development, Kamehameha, Hawaiian culture, trust, pain, Christian, and responsibility.

## **Dedication**

This has been an incredible adventure that would have never been possible without the love and support of my beautiful wife, children, friends, and several disciples of Christ. This dedication page is reserved to highlight my wife who have been a true partner in this adventure and my Savior Jesus Christ. My dear, you have cared for me and our children while allowing me all that I have needed to invest in this study. I am ever grateful to you and for you in my life. I would not be without you.

To my Lord and Savior, Jesus Christ, I am eternally grateful that you choose to save me. You amaze me in the ways that you control the cosmoses and also are ever present with me. To you I owe more than I can ever pay; however, please accept my acknowledgement and my praise even for and through this dissertation study. I dedicate this study in your name and for your glory.

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### **List of Abbreviations**

Gross Domestic Product (GDP)

Institutional Review Board (IRB)

Leaders Behavior Description Questionnaire (LBDQ)

Leadership Practices Index (LPI)

## **CHAPTER ONE: INTRODUCTION**

### **Overview**

The Kamehameha School system in Hawai'i is a unique private Christian school system which gives preference in admittance to those of Hawaiian ancestry. The trustees of Kamehameha have worked diligently towards the continual realization of Princess Bernice Pauahi Bishop's vision, who dedicated her estate to what is now known as the Kamehameha school system. The Kamehameha school system has schools on Hawai'i, Kapalama, and Maui, educating 6,900 K-12 students. Kamehameha serves an additional 40,000 students through community programs including but not limited to: charter school support, literacy enhancement programs, and Hawaiian culture education. Among the most amazing aspect of the Kamehameha School system is that the endowment covers approximately 98% of the tuition and fees for the students. The approximate school bill is \$40,000 per student per year. The Kamehameha School system is completing the 2000-2015 strategic plan, and is currently developing the next 25-year strategy on how to continue making Princess Bernice Pauahi Bishop's dream a reality by developing student leaders. The Kamehameha School system in Hawai'i has chosen to pursue a leadership model to develop students as productive members of society. There is presently no existing model specifically for developing student leaders within the context of Hawaiian cultural setting. This study was designed to provide a student leadership model that can be implemented at Kamehameha schools and serve as a template for schools in Hawai'i to use as they aim to influence the next generation of leaders.

### **Background**

Kamehameha schools started in 1887 with an all-boys school in the current location of the Bishop Museum. In less than 125 years after the trust that Princess Bernice Pauahi Bishop left in her will, the Kamehameha School system is now a major educational force with K-12 campuses on O'ahu, Maui, and Hawai'i. Furthermore, the Kamehameha School system now has 31 preschools

statewide.

This is only the beginning of the impact that this school system has exerted on the state of Hawai'i. Through extended educational support and community involvement, the Kamehameha School system serves the community in a variety of ways including that which is mentioned above.

The trust of Princess Bernice Pauahi Bishop initially included 375,000 acres of ancestral land, along with the management of the trustees over the last 125 years has become more than a \$9 billion organization. As a result of these profits, there are now over 100,000 students impacted by the Kamehameha School system which shows the amazing outreach that this organization has had and continues to have in the state of Hawai'i (Kamehameha Schools, 2015).

The desire to develop students who exhibit innate leadership into becoming more effective leaders came from Pauahi herself who demonstrated a lifelong leadership trait. The extreme shift from a dictator style of leadership to a leadership style that aimed to care for others resulted from the effects of a small group of Protestant missionaries who dedicated their lives to offering the Gospel of Jesus Christ to those who never had the opportunity to (Loomis, 1998). Princess Bernice Pauahi Bishop's Aunt Kinau, who raised her for the first eight years of her life, converted to Christianity and was a fervent follower of Christ (Kanahele, 2002). Pauahi subsequently spent the next ten years of her life in a school designed for the "elite" of the society which was composed of both the king's children as well as those of the various chiefs. Later, children of other high-ranking individuals were added to their numbers. Amos and Juliette Cooke were the teachers of the school, and the name of the school was the Chief's Children's School (Kanahele, 2002, p. 21). It is important to note that none of the students were treated any differently or disciplined less than the children of common people. For example, if a student disobeyed the rules, he would receive punishment including, but not limited to, being denied a meal or receiving corporal punishment.

A story is told of a student misbehaving in church for which he was punished using

corporal punishment. Another student spoke up in protest, indicating that this action should not be taken since the boy was a son of a chief to which Amos Cooke replied, “I am the king of this school” (Kanahele, 2002, p. 31).

This school focused on seeking first the Kingdom of God and His righteousness; consequently, religious and moral training took precedent over any other subject. This was the type of training Princess Bernice Pauahi Bishop received. By the time she left the school, Pauahi proved herself to be an outlier among the students, and excelled in both her character and her educational achievement.

The Hawaiian culture is rich in ethos and the desire to preserve its identity. This is evident in the popular attractions such as luau’s; however, it is much more prevalent in the school system of Kamehameha. Never has the world seen a \$9 billion organization focused on the preservation and education of the Hawaiian culture.

The Kamehameha School system is currently developing a 25-year plan that will help guide the processes, policies, and procedures in the future. One of the primary focuses of this plan is on the development of leaders from within the student body. The belief is that if students are guided and encouraged to model student leadership then they will be more productive members of society.

The primary problem that this study addresses is the lack of a curriculum or a plan at the Kamehameha schools that will systematically develop student leadership. The Kamehameha schools have chosen to pursue student leadership because they believe that students who honestly inspire others to catch a greater vision can impact their society in great ways. This research intended to extend existing knowledge in the area under study by providing a deeper understanding of leadership specifically through the lens of the Hawaiian culture. The current decolonization practices of the Kamehameha School system require that a leadership model be contextualized within the framework of the Hawaiian culture in order to be given validity and viability (Sumida,

2011). Merriam (2016) pointed out that, “Internal validity in all research thus hinges on the meaning of reality” (p. 242). The Kamehameha School system has the greatest initial benefit by being able to have a model that can be implemented. Yet this benefit represents the smallest gain in terms of the overall value of the proposed research. Areas of this study have been already conducted, including but not limited to secondary student leadership; however, no scholarly, peer-reviewed research has been performed regarding secondary leadership in Hawai’i not to mention secondary student leadership in a Hawaiian Christian private school.

The purpose of this qualitative grounded theory study was to create a leadership model specific to secondary students of the Kamehameha School system. In order to accomplish this task, background information is required in three distinct areas which include, Kamehameha Schools, the Hawaiian culture, and finally leadership. The Kamehameha School system provides a unique opportunity to research student leadership in a private school setting which focuses on educating those of Hawaiian ancestry and that was founded on Christian values.

### **Situation to Self**

The primary motivation for this study came from my passion to develop leaders who will invest in strengthening others. It is my belief that an individual’s greatest impact comes when one person guides others towards what could be. I was employed at the Kamehameha School system as a K-12 substitute teacher and have read their current strategic plan, which includes a section on the development of student leaders. I inquired into how this was being implemented and found that currently the goal is in place, but a plan of action has not yet been developed. The fact that a way to develop student leaders is absent from the strategic plan provides an opportunity for my dissertation study to offer a possible solution to this problem. I have presented my thoughts to the headmaster who confirmed that a plausible way forward was missing and that this would be an acceptable and beneficial study from the point of view of the school system.



It is my hope that through this study Kamehameha Schools will be able to have a model that can encourage and influence high school students to become the leaders that this and future generations need. My axiological assumptions going into the study were that values, specifically by way of value judgments, are essential to being an effective leader. My assumptions included the belief that a leader must act ethically in all situations and must be bound in action to a system of belief that transcends the individual leader.

The paradigm that guided my study was post-positivism, which asserts that a person's ideas and theories are shaped by his/her background, knowledge, and values. Post-positivism amends and differs from positivism, which argues that experimental truth can be known and is based on natural phenomena that can be verified by empirical science. Positivism suggests that only that which can be experimentally verifiable and quantified represents truth where post-positivism aims to understand reality in a greater way however never being able to fully attain this goal. The inability to perfectly attain the goal of realizing the truth is due to a lack of perfection as a human being. This is not the case for the perfect God who created everything. Transformational leadership is much the same way in that one person strives to encourage others towards the greatest path for their lives as well as the system they are a part. Both the leader and those being led are flawed people, yet in the midst of imperfection truth can still be realized. Furthermore, developing student leaders takes this understanding to a deeper level where young students wrestle with their imperfections and endeavor to be more than what they are currently in hopes of influencing others for the betterment of society. My primary assumption comes from my belief that people are created in the image of God. The greatest ability of a human being is to imitate the attributes of God while never perfectly encompassing them completely and simultaneously. Post-positivism most closely aligns with my Christian worldview in that truth can be known; however, human truth is superseded by the reality of the one true God who has revealed Himself to humanity practically,

miraculously, in the person of Jesus the Christ as well as through the Bible and still in the person of the Holy Spirit.

### **Problem Statement**

The majority of educational leadership research is aimed at enhancing leadership at the administrative and staff level, not at the development of leadership within a student population. The current research is deficient regarding knowledge on secondary student leadership, specifically in a private Christian Hawaiian school. The goal of this research study was to address this gap in the literature by focusing on the fourth of seven major goals of the Kamehameha School system's new strategic plan, to develop leaders who focus their efforts on service to others (Kamehameha Schools, 2015). The strategic plan includes a goal of creating student leaders; however, the model for leadership development does not exist. The research for the development of a student leadership model does not yet exist and is what I hope to discover through flexible methodological strategies and the products of the interviews from key individuals.

### **Purpose Statement**

The purpose of this grounded theory study was to create a model for developing leaders among the secondary student population at the Kamehameha schools in Hawai'i. For this study, transformational leadership model was defined as the teaching of best practices in the field of leadership in Hawai'i while designing mechanisms for student leadership implementation. The theory guiding this study was transformational leadership as articulated by Kouzes and Posner (2012). Their framework includes: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart.

### **Significance of the Study**

The practical significance of this study includes the possibility of improving the work atmosphere for teachers, students, administrators, and the society at large through the development

of a model for developing Hawaiian student leaders. This model provides the opportunity to shape the character and ethics of secondary students who may become the leaders of tomorrow.

Therefore, this study addresses the need to cultivate a model for secondary student leadership that can be included in the strategic plan and provide other schools in the state with a contextualized model they can implement in their specific locations. If all of the secondary students were strategically instructed on leadership, they will acquire the potential for transforming each society in which they invested their time and effort. Therefore, the true benefit comes to those with which the student leaders choose to spend their lives.

The empirical significance of this study is its ability to address a gap in the literature by creating a model for a secondary student leadership development model in a Hawaiian, Christian, private school system setting. This study adds new data to the existing literature regarding this unexplored area of Hawaiian student leadership.

The theoretical significance of this study includes extending leadership theory by developing a model for secondary student leadership development for those within the Hawaiian culture. Transformational leadership has five key practices which include: model the way, inspire a shared vision, challenge the process, enable others to act, and encourage the heart. These leadership principles are well validated by the primary authors Kouzes and Posner (2012). Transformational leadership was applied to a new setting and set of individuals which were secondary students at a private Hawaiian Christian school.

### **Research Questions**

The primary research question this study addressed was: What are the elements necessary for a student leadership development model in a private, Christian, Hawaiian school system? This research question was composed in response to a synthesis between Mickens (2012) work on secondary school leadership, Sumida's (2011) work on Kamehameha decolonization practices,

Kaulukukui and Nāhojopi'i's (2008) work on Hawaiian leadership behaviors, and the Kamehameha School system's strategic plan where the fourth of the seven strategic goals states, "Kamehameha Schools will foster the development of leaders who focus on service to others" (Kamehameha Schools Strategic Plan, 2015, p. 24). Each of the four guiding research questions come from Kaulukukui's research on Hawaiian leadership. Each question directly ties to his findings as to what are the most critical aspects of leadership in the Hawaiian culture. The participants included Hawaiian cultural experts, leadership experts, alumni, and administrators of the Kamehameha School System. The primary location for the interviews was the conference room next to the headmaster's office. The participants and I also met in the homes of some of the participants upon their request.

The guiding research questions were:

- (1) How is leadership informed by kupuna, ancestors, or mentors?
- (2) How does kuleana inform leadership?
- (3) What role does accountability, trust, and dependability influence leadership within the Hawaiian culture?
- (4) How does a leader experiencing, taking initiative to overcome obstacles, and taking risks influence leadership within the Hawaiian culture?
- (5) How does enthusiasm and a positive attitude about the future influence leadership within the Hawaiian culture?
- (6) How could leadership from administrators, teachers, and alumni be developed in secondary student's in a private Christian school?

### **Definitions**

1. *Leader* - A leader is a person who is honest, forward-looking, competent, and inspiring (Kouzes & Posner, 2012, p. 35).

2. *Hawaiian ancestry* - Individuals with Hawaiian ancestry are people who can trace their ancestry back to the original Polynesian settlers of Hawai'i (Loomis, 1998, p. 1).
3. *Christian schools* - Christian schools are institutions strategically set up for the propagation of the Gospel of Jesus Christ including the education of students who will be equipped with the tools necessary to be disciples of Jesus Christ. This includes adequate training in formal education such as mathematics, writing, reading, and other skills which will enable such students to excel in society.
4. *Leadership model* - A leadership model is a set of practices that a person engages in which include: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart (Kouzes and Posner 2012).

### **Summary**

Chapter One outlines the background of the Kamehameha School, leadership, and the Hawaiian culture. The topic of leadership has been researched in a variety of settings; however, this has not extended to secondary Hawaiian students. The purpose of this grounded theory study was to create a leadership development model for secondary students at Kamehameha schools. Student leadership model is defined generally as a program that develops student leaders who inspire, develop, and draw out the best and the highest possible from another person by acting out of their own moral authority which is achieved by sacrifice (Greenleaf, 2002, p. 3). The Kamehameha School system has completed a 25-year strategic plan term in which the development of leaders is among its primary goals. The current 25-year strategic plan emphasizes, but does not include, a model for the development of student leaders. It is the expectation of this study to assist the Kamehameha School system in creating a model for the development of student leaders before the research project is completed.

The significance of this study includes the possible benefit of improving the Kamehameha School system and the society the secondary students serve by the development and future implementation of a model for secondary student leadership. The findings from this study may be useful for other students older or younger than the proposed target population and in a variety of locations distinct from that of the Hawaiian school district. Furthermore, this study addresses an empirical gap in the literature by studying a secondary student leadership development model in a Hawaiian, Christian, private school system setting and has the possibility of extending leadership theory within the Hawaiian culture.

The overarching research question was, “What are the elements necessary for a student leadership development model in a private, Christian, Hawaiian school system?” The research plan included conducting a qualitative grounded theory study that employs systematic, open-ended interviews with theoretically- sensitive coding, and purposeful sampling that compares phenomena between participants. This study was specific to secondary students of Hawaiian ancestry who attend a Christian private school and the delimitations were such as to confine the participants of the study to those who will guide the research towards this end. The limitations of this study, as just stated, should be clearly understood to be specific to secondary students within the Kamehameha School system.

## **CHAPTER TWO: LITERATURE REVIEW**

### **Overview**

Leadership is a key concept that has been researched over the years in significant depth. The ability to effectively guide others to their maximum potential can have a significant and long lasting effect on both the individual and, even more importantly, on the masses. The problem is that there is a gap in the literature with regards to leadership development in the secondary private, Hawaiian, Christian school system. For the purposes of this study the foundations of leadership and education were explored, focusing on four key pillars, namely, leadership theory, leadership in education, student leadership development, and leadership in the Hawaiian culture. Each of these four pillars provide essential support while the gap in the literature is addressed, thereby showing the clear necessity for this kind of study.

### **Theoretical Framework**

The foundations of leadership and education are among the essential elements of this study as they combine the theoretical, empirical, and practical aspects necessary for effective research in this field. Matthews (2004) indicated that leadership has been included in the federal definition of giftedness since the release of the Maryland Report of 1972. The reason that giftedness is mentioned is that leadership is viewed as a skill that is extraordinary and not common. Transformational leadership (Kouzes & Posner, 2012) embraces traits that requires a person to exhibit specific actions that positively influence others towards a mutually beneficial direction. Although leadership does express giftedness it is also a trait that can be developed and enhanced by those willing to direct their actions towards methods of leadership that have been proven empirically to be effective.

The primary theory that was employed in the present study is transformational leadership (Kouzes & Posner, 2012). Transformational leadership takes precedence since it has been

sufficiently researched with supporting empirical data having been gathered. Transformational leadership is predicated on the broader concept of transactional leadership (Odumeru, 2013, p. 358) which emphasizes the transactions between the leader and those being led. Transactional leadership focuses on contingent positive reinforcement and contingent negative reinforcement. An example of contingent positive reinforcement would be rewards such as praise are provided when goals are met or when a subordinate excels on a task. This is in contrast to contingent negative reinforcement or punishment which include suspensions when goals are not met or when quality is substandard.

However, transformational leadership amends the common concept of transactional leadership by centering on the trust-building aspect of the relationship between the leader and the person being led. Kouzes and Posner's (2012) theoretical framework addresses five key areas of leadership development: (a) model the way, (b) set the example, (c) challenge the process, (d) enable others to act, and (e) encourage the heart.

The trust-building aspect of transformational leadership can be further expanded: (a) listening, (b) empathy, (c) healing, (d) awareness, (e) persuasion, (f) conceptualization, (g) foresight, (h) stewardship, (i) commitment to the growth of people, and (j) building community (Spears, 2010).

## **Leadership Theory**

In general terms, leadership theory has been propagated since the 1800s, beginning with the great man theory of Carlyle (2013). Each of Carlyle's six lectures were developed into a book entitled, *On Heroes, Hero-Worship, and the Heroic in History*. In brief, Carlyle's lectures consisted of: (a) The hero as divinity, Odin Paganism Scandinavian mythology, (b) the hero as a prophet, Mahomet Islam, (c) the hero as a poet, Dante and Shakespeare, (d) the hero as a priest, Luther's Reformation and Knox's Puritanism, (e) the hero as man of letters, Johnson, Rousseau,



and Burns, and (f) The hero as kind, Conwell, Napoleon: Modern Revolutionist. Carlyle suggested that leaders were born, not normal people who were cultivated into leaders. Rughani (2015) stated, “We can define leadership as the use of our personal influence in socially acceptable ways to make a difference to the communities that we are part of. Leaders and managers work together to improve the world in which we work” (p. 286). Rughani differentiated between managers and leaders by stating that managers are those who make sure that what we do is done well while leaders identify what can be improved.

The next adaptation to leadership theory included behavioral theories of the 1940s and 1950s. Whereas the prior two theories focused on the physical or character traits of a leader, this new viewpoint takes into account the behavioral aspects of an individual. Specifically, leadership, from a behavioral theory standpoint, can be trained rather than born in a natural leader. Two seminal works were conducted in this area, one from Ohio State University beginning in 1945, and one from the University of Michigan in 1950. The Ohio State University study resulted in the development of the Leaders Behavior Description Questionnaire (LBDQ) that focused on differences between “task-oriented” leaders and “people-oriented” leaders (Rughani, 2015, p. 476). The University of Michigan study was led by Rensis Likert and was similar to the Ohio State study in that task-oriented leaders and people-oriented leaders were among the primary factors considered. However, Likert emphasized a leadership style that encouraged participation aimed at achieving the greatest benefit (p. 462-3).

The trait theory expands on the great man theory, and was coined by Ralph M. Stogdill in 1974. He proposed that leaders were either born or built with specific traits, including: capacity, achievement, responsibility, participation, and status (Bass & Stogdill, 1990, p. 76).

Later developments in the field included contingency leadership theories, which suggested that various forms of leadership are desirable based on specific situations. Contingency leadership

can be viewed as a revision of trait theory in that leaders express specific leadership traits that are manifested situationally and appear most often when a leader believes that those who are being led will react positively (Schriesheim, Tepper, & Tetrault, 1994, p. 561).

Transactional leadership theory differs from all the prior models cited above in that the focus is on the transactions between the leader and those who are led. The strength of this leadership style is evident in the degree of effectiveness that results from a mutual beneficial environment between the individual and the organization. Cronin, Arthur, Hardy, and Callow (2015) studied transformational leadership and highlighted behaviors that global leaders could use to better guide their followers. The five key behaviors are: individualized consideration, high performance expectations, appropriate role modeling, and inspirational motivation. Cronin et al. (2015) stated, “Individual consideration involves the leader recognizing individual differences and showing concern for the follower’s development. Fostering acceptance of group goals and promoting teamwork addresses behaviors by the leader, which promote both teamwork/team spirit and working together to achieve team goals” (p. 23-4). The key element of this leadership theory is that mankind seeks after pleasurable experiences and assertively tries to avoid painful ones. Among the primary theorists is Bass (1990) who has written extensively on both transactional as well as transformational leadership. Transformational leadership creates the opportunity for change by developing relationships between the leader and the follower that result in a high degree of trust that foster an increase in intrinsic and extrinsic motivation in both the leaders and those being led (Kouzes & Posner, 2012, p. 114). The fact that the theory of transformational leadership makes it an ideal candidate for expanded research into the area of student leadership development. Caillier (2014) stated, “James Burns (1978), a political scientist, was the first to conceptualize transformational and transactional leadership, while chronicling the traits of world leaders. In 1985, Bass extended Burn’s conceptualization by operationalizing transformational leadership” (p.

219-20). Caillier stated that transactional leaders are those who trade rewards for organizational outcomes while transformational leaders inspire employee's commitment through mentoring, challenging, assigning, and problem solving (p. 220). One of the more important aspects of this article is that the author pointed out that transformational leadership at its core is about getting the individual to get their focus off their own self-interests and to instead place the emphasis on the organization. By accomplishing this goal, employees meet a higher goal of self-actualization which influences long-term behaviors of employees and internal motivation rather than simply periodic extrinsic motivation achieved by awards (p. 220). Dvir et al. (2002) defined transformational leadership as, "Influencing followers by broadening and elevating followers' goals and providing them with confidence to perform beyond the expectations specified in the implicit or explicit change agreement" (p. 735). Li, Chiaburu, Kirkman, and Xie (2013) highlighted that transformational leaders are able to motivate others to perform beyond expectations specifically in task performance where the collective interests are put above self-interests which enhances collective identities (p. 228-9). One of the caveats that Li et al. mentioned is that the leaders must be perceived as, "one of us" (p. 230). This is a challenging and often illusive trait as there is no one way of this being accomplished. The primary reason that belongingness is required is that trust is critical when leading a team past their comfort zone. Another challenge to transformational leadership is organizational citizenship. Li et al. stated, "One implication is that transformational leadership and leader prototypically are substitutes. If leaders create, or if followers already have, a prototypical perception, transformational efforts are less useful for followers' citizenship" (p. 250). Li et al. further explained that transformational leadership efforts can also be reduced by the team member perception of team identification.

Yi-Feng (2014) provided a study on trust within transformational leadership, leadership-satisfaction, and the applications that enhance job satisfaction. Leadership trust was found to be the

mediating factor between transformational leadership, leadership satisfaction, and job satisfaction (p. 749). Yi-Feng stated, “Leadership trust assumes a willingness to depend on the leader” (p. 749). The results also suggested that minimizing vulnerability of the followers increased the effectiveness of a transformational leader. Yi-Feng stated, “The findings are linked to Lapidot, et al.'s (2007) argument that leadership trust helps reduce the sense of vulnerability, which promotes the relationship between leadership and satisfaction because employees recognize their leader's honesty, competence, and benevolence” (p. 749).

The primary concerns of Ghasabeh, Reaiche, and Soosay (2015) included that organizations are over managed and under led. The hope of Ghasabeh et al.'s study was to provide a solution that encouraged those who run organizations to lead better, especially those in global markets. Ghasabeh et al. stated, “Transformational leadership, comprising characteristics of idealized influence, individualized consideration, intellectual stimulation, and inspirational motivation has been found to have implications for higher leadership effectiveness in new market environments and production locations” (p. 459). The findings from this study yielded verification that transformational leadership is a highly effective leadership strategy as well as offering a possible answer to why some global organizations are dynamically competitive and others are not. Ghasabeh et al. suggested that the product of transformational leadership may be followers that are better equipped to produce higher quality and more innovative solutions to company production issues. Ghasabeh et al. stated,

To demonstrate the role of transformational leadership in organizational innovation, it can be argued that these leaders facilitate the generation of new knowledge and ideas through applying intellectual stimulation aspect that motivates employees to approach organizational problems in a more novel approach. (p. 464)

The aspect of competitive business practices comes from the visionary facet of transformational leadership where the leaders shift the organization from a reaction based actions towards inspiring the future where a greater level of research and development can allow for new products and services thereby positioning the origination for continual growth. The keystone of this level of success is empowerment and paving the way for change. Both of these areas can be game enders for many companies who are unwilling to embrace these critical factors whoever those who are willing to embrace these two parts can be a game changer and game enhancer.

Xueli, Lin, and Mian (2014) conducted a study focused on transformational leadership and organizational commitment. The results from this study showed that transformational leadership was directly and indirectly correlated with organizational commitment through perceived organizational justice and job characteristics. Xueli et al. stated,

We reasoned that transformational leaders would manage reciprocity by transforming the aspirations, identities, needs, preferences, and values of their employees; would enhance the self-efficacy, confidence, and self-determination of their employees; and would manage meaning by using language and imagery to frame the job experiences of their employees.  
(p. 33)

Furthermore, intrinsic motivation is the primary bridge between transformational leadership, organizational justice, and job characteristics. Furthermore, a sense of belongingness cannot be underrated when leading a team. Each of the areas of intrinsic motivation and organizational justice increase as employees perceive that they matter and are a part of the larger organization.

Hamstra, Van Yperen, Wisse, & Sassenberg (2014a) commented,

Reflecting the general notion that leadership is a goal oriented process, we propose that perceived leadership effectiveness should be contingent on the extent to which the leader is able to instill in followers a sense of support for their preferred approach to goal pursuit.

One aspect of Hamstra et al.'s study that sticks out is the idea of follower's perception. Hamstra et al. (2014) stated, "Crucially, the strategic means followers perceive these leaders to encourage play a key role in leader-follower fit" (p. 655). Perception has been shown to play an important role in the effectiveness of a leader. This should not be underestimated. A wise transformational leader will carefully consider all the areas that their followers can perceive positive growth and invest in each of them.

Transformational leadership is more concerned about the daily interactions and interpersonal relationships that produce greater outcomes. Breevaart et al. (2014) stated, "Transformational leadership is characterized by the four I's: Idealized influence, inspirational motivation, individual consideration, and intellectual stimulation" (p. 140). Breevaart et al. went on further to highlight Judge and Piccolo (2004) and their meta-analysis on transformational leadership which showed a positive correlation between transformational leadership and motivation, satisfaction with the leader, increased job performance, and overall leader effectiveness (p. 140). The findings from Breevaart et al.'s study included, "Transformational leadership and contingent reward positively daily leadership and follower engagement influenced followers' daily autonomy, which consequently influenced followers' work engagement" (p. 150-151). These findings are in alignment with Bass' (1990) thoughts that transformational leadership is built transactional leadership. Furthermore, transformational leadership increases the influence that a leader has on their followers. Among the more interesting finding from this study were, "In the light of our findings and Bass' theory, it seems important to not only focus on transformational

leadership but also train leaders how to use transactional leadership behaviors effectively (Breevaart et al., 2014, p. 151).

Park, Song, Yoon, and Kim (2013) stated, “Transformational leaders are defined as those who (1) exhibit respectful, trustworthy and ethical behaviors; (2) arose inspirational motivation; (3) provide intellectual stimulation; and (4) treat followers with individualized consideration” (p. 561). Park further explained that transformational leaders focus on the development of the teams needs for growth by investing in coaching and mentoring their team through the use of encouragement and support for those who assume higher levels of responsibility. This eventually creates the type of leaders that are loyal, committed, and have higher job satisfaction. Park et al. (2013) stated, “Followers or employees who work with leaders showing high moral standards, performance expectations, personal integrity and optimism should feel more comfortable and empowered to perform a variety of organizational activities” (p. 562). The findings from Park et al.’s research indicated that transformational leadership is an effective behavioral model to be implemented by organizational leaders who desire to develop a team and to drive organizational change (p. 570). Dwyer , Bono, Snyder, Nov, and Berson (2013) provided a detailed look at how transformational leadership and personal motives influences volunteer outcomes. Dwyer et al. stated, “As predicted, both personal motives for volunteering and transformational leadership influenced volunteer satisfaction through enhanced work meaningfulness and higher quality team relationships” (p. 181). Interestingly enough Dwyer et al. found that transformational leadership was positively associated with volunteer satisfaction; however, this was not the case for volunteer contribution. One possible reason for this includes, despite the best efforts of leaders to effectively portray transformational attributes, those who volunteer contribute out of a deep sense of duty to a particular cause. Much of this sense of duty may stem from the presuppositions from the volunteers. Bayram and Dinc (2015) stated, “The findings showed that transformational leadership

has a positive relationship on employees' job satisfaction. In particular, the dimensions of transformational leadership and job satisfaction were positively correlated with each other and the relationship between them was significant" (p. 278). It is as if those who are effectively led by transformational leadership gain a deeper moral compass from which they think and make choices which benefit the team even over personal benefit.

Yi-Feng (2014) provided a deeper look into transformational leadership and the effect that various forms of conflict resolution had on employees. The empirical study provided suggestions that included leaders integrating change commitment, then inspirational motivation which directly impacts job satisfaction for greater conflict resolution success. Both change commitment and inspirational motivation are key aspects of transformational leadership. Yi-Feng (2014) stated, "Job satisfaction has a simple mediation role in the leadership process because job satisfaction facilitates reciprocal communication and accomplishment of mutual goals, as well as the strengthening of group cohesiveness" (p. 44). Yi-Feng (2014) further discussed change commitment by stating, "change commitment has a simple mediation role in the leadership process since change commitment is related to mutual goal perceptions, sharing members' skills and thereby updating job competence, as well as discussing their common interests and goals" (p. 44).

McElligott (2014) conducted a study that concentrated on transformational leadership and self-esteem of the followers. The results showed that transformational leadership was a significant predictor of increased self-esteem. McElligott stated, "Expeditions have a positive impact on the self-esteem of participants, and leadership behaviours predict self-esteem, demonstrating the importance of transformational leadership. Further, an amended measure of transformational leadership specific to the expedition context demonstrated good psychometric properties" (p. 28). True care for those being led has a significant impact on the entire system. Self-esteem is only one



of several other aspects improving production. This confirms the old adage that what is good for the individual is good for business.

El Badawy and Bassiouny (2014) performed a study that was aimed at finding the relationship between transformation leadership, employee engagement, and intention to quit. The hope was to find a better way at keeping organizational employees as they represent a great investment that companies consistently having to replace. El Badawy (2014) stated, “Transformational leadership occurs when leaders and followers raise one another to higher levels of values and motivations” (p. 38). El Badawy used Avolio and Bass’s (2002) work with the four aspects of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. El Badawy’s final remarks included that transformational leadership is the greatest way to influence an organizational towards the fullest that it can be. El Badawy (2014) stated, “Transformational leaders act as a catalyst to their followers” (p. 47). This study showed that the more a leader acted with transformational leadership behaviors, the greater the employee engagement. The greater employee engagement, the greater the employee retention.

Bealer and Bhanugopan (2014) worked to show that the American way of leadership may not be commonly accepted. Bealer and Bhanugopan stated, “The contextual results suggest that what is normally endorsed as ‘western best practice’ is not universally applicable (p. 293). The authors went on to show that transactional leadership includes personal influence over others regardless of position of authority (p. 295). Furthermore, transactional leadership is based on exchanges between the leader and those being led where rewards and punishers are used as the means to achieve a specific goal. Bealer and Bhanugopan described transactional leadership by stating, “The major shortcoming of transactional leadership is that it does not allow for exceptional circumstances and foster creativity” (p. 296). Bealer and Bhanugopan moved from transactional

leadership into transformational leadership where the focus shifts from the leader to that which is accomplished (p. 296). The goal of transformational leadership theory is to change the status quo by promoting the idea of a greater good. Bass and Avoilo (2002) took this one step further by characterizing transformational leaders as proactive, moral, and ethical. In direct contrast, Bealer and Bhanugopan (2014) found that laissez-faire leadership is negatively correlated to leadership effectiveness while transformational leadership is positively correlated effective leadership. Their research was performed with 213 managers from several countries within the United Arab Emirates.

Colbert, Barrick, and Bradley (2014) indicated that transformational leaders are strategically able to encourage innovation as well as adaptively within a team which is part of guiding the direction of the organization (p. 363). One possible reason for this is that employees who are led by transformational leaders are able to act within a system where goals are clearly defined and attainable and where the efforts of the team add to the mission of the organization. Colbert et al. (2014) stated,

Furthermore, organizational performance was higher when the CEO exhibited higher levels of transformational leadership. Both CEO and TMT mean transformational leadership were significantly related to collective organizational commitment. Finally, CEO emotional stability and openness to experience were indirectly related to both measures of organizational effectiveness through CEO transformational leadership. (p. 377)

Colbert et al. emphasized several important aspects of transformational leadership that may play a part in the development of student leaders. These areas include the leader exhibiting higher levels of transformational leader attributes, commitment to the organization, emotional stability, and openness to experiences. The meta-analysis by Jackson, Meyer, and Wang (2013) conveyed that transformational leadership is positively correlated to affective and normative commitment.

Asif, Ayyub, and Bashir (2014) stated, “Pearson Correlation revealed that there exists a positive significant relationship between idealized influence and affective organizational commitment, Inspirational motivation and affective organizational commitment, affective organizational commitment and psychological empowerment” (p. 703). Gillet and Vandenberghe (2014) stated, “Transformational leaders are supportive of their followers and take action in helping followers to develop their competencies and transcend their self-interests toward the attainment of collective goals (p. 326). Piccolo and Colquitt (2006) provided one explanation of this by promoting the idea that transformational leaders guide by affecting the perceptions and characteristics of a person’s job. Cronin et al. (2015) stated, “In addition to transformational leadership theory and research on organizational citizenship behaviors, there are theoretical links between specific transformational leadership behaviors and athlete sacrifices” (p. 25). The author pointed out that the primary link between these two points is the willingness and ability for a leader to exhibit personal sacrifice for the benefit of the individual and the team. This leads to the follower increasing intrinsic motivation and goal commitment which leads to higher levels performance as well as organizational citizenship (p. 327). Asif (2014) stated, “The results from the study put forward that there is a significant relationship between style of transformational leadership and organizational commitment” (p. 706).

de Oliveira Rodrigues (2015) defined transactional leadership as containing four dimensions: contingent rewards, active management by exception, passive management by exception, and auctioning in laissez-faire manor. Transformational leadership in contract is defined as: individualized consideration, intellectual stimulus, and inspiration, charisma (de Oliveira Rodrigues, 2015, p. 494-5). de Oliveira Rodrigues (2015) stated, “It was concluded that transformational leaders are more capable to lead their subordinates in order to take actions that go beyond their prescribed roles” (p. 493). The author further explained that, “The multiple linear

regression showed that: the transactional leadership style positively predicted the Organizational Citizenship Behavior dimension associated to the creation of a climate favorable to the organization in the external environment” (p. 493). The findings further suggested that transformational leadership predicted innovative solutions to the systems problems which led to a more agreeable organizational climate and increased teamwork. This study concluded with the understanding that transformational leadership is a much better predictor for organizational success than transactional leadership. de Oliveira Rodrigues (2015) stated, “Leadership can be defined as the ability to motivate and influence the activities of groups of subordinates, in an ethical, respectful and loyal manner, so that they can contribute to the achievement of objectives the team and the organization hold in common” (p. 493). This study suggests that the product of transactional leadership includes subordinates who are loyal and obedient to the organization. One important finding from this study that de Oliveira Rodrigues highlighted was that, “Another characteristic of transformational leaders is the fact that they grant their subordinates autonomy and encourage them to cope with the problems as a way to enhance their performance and efficacy” (p. 500). This increased autonomy and encouragement led to subordinates providing more creative solutions to the organization’s problems, which led to a greater feeling of accomplishments and growth both professionally and personally. Transformational leadership also creates and relies heavily on trust. de Oliveira Rodrigues stated, “Based on this relationship of trust, they are able to promote high levels of identification and commitment of their subordinates to their own objectives as leaders and to the organizational objectives” (p. 500). Further thought is given to the idea of self-efficacy, self-esteem, and organizational behavior which are all improved by increased trust. de Oliveira Rodrigues (2015) stated, “Transformational leaders are more proactive, because they work to enhance the development and innovation of the individual, group and organization, instead of merely achieving the expected performance” (p. 500).

Bullying is an important topic that has more recently been highlighted in many studies, the news, and public policy. Dussault and Frenette (2015) studied the effects of transactional, transformational, and laissez-faire leadership and found that workplace bullying was most prevalent in where laissez-faire leadership was expressed. Dussault and Frenette (2015) stated, “Supervisor's laissez-faire leadership was positively related to Work-related bullying, perceived Person-related bullying, and perceived Physically intimidating bullying” (p. 724). Dussault and Frenette went on to say that transactional and transformational leadership provide an environment where bullying is much less likely. Dussault and Frenette (2015) stated, “A good leader who is both transactional and transformational can help create a work environment or climate that does not permit or accept bullying” (p. 731). Dussault and Frenette further explained that supportive leadership, ethical leadership, social support by the leader, participative leadership, and paternalistic leadership all emerged as beneficial behaviors of a transformational leader (p. 731).

Raes et al. (2012) stated,

The results of this cross-sectional study shows that transformational leadership predicts team learning behavior better than laissez-fair leadership, because transformational leadership is primarily related to team psychology safety and only secondarily to social cohesion while laissez-fair leadership it works the other way around. Transformational leadership matters because it facilitates psychological safety in the team. (p. 287)

Raes et al. (2012) encouraged the reader to think of laissez-fair leadership and transformational leadership as two separate continua. Raes et al. (2012) stated, “From our perspective, leadership is not about manipulating the behavior of followers, but about being responsible for ensuring certain vital functions such as direction, alignment and empowerment in the team” (p. 290).

Transformational leadership builds on this by empowering the team members to move past

individualized self-interests. Transformational leaders encourage their team to come up with innovative ideas and ways to address the needs of the organization.

What Belcher (2015) provided is a compelling and simple way to lead a team. During a live performance of a show, without the ability to pre-record commercial breaks, the main show was ready to come back from intermission and a dog had defecated on the reporter's desk. With 15 seconds before the camera would go live, the production manager ran out on stage and scooped up the excrement in her hand and wiped down the desk then exited the stage. The entire team was in shock as they witnessed the person in charge personally do that which no one else would. Belcher stated, "Joan had detailed the story of a manager doing things right and a leader doing the right thing (p. 58). Belcher further explained when the transactional and transformational leadership actions were found in this true story. Belcher stated,

As the story unfolded, we watched a transactional manager determine the goal, plan the work, organize the resources, and monitor the outcome, yet fail. Conversely, we witnessed a transformational leader exercise the awareness, vision, commitment, and courage required to succeed. (p. 58)

Shin and Eom (2014) spoke about transformational leaders challenging the status quo and stated, "Such positive attitudes towards creativity and innovation of transformational leaders are likely to affect their followers' attitude and behavior through social learning, thereby leading to enhanced creative performance" (p. 91). Shin and Eom further stated that risk-taking norms and climate are crucial factors that influence performance. Beauchamp et al. (2014) stated, "Previous experimental research from organizational as well as educational settings suggest that transformational leadership can be developed through training, and thereafter, result in improved follower outcomes" (p. 545). Another area that stood out was risk-taking norms and creative performance. When a team exercises appropriate risk-taking, the team is required to produce new

ideas and therefore increasing creative performance (p. 94). Shin and Eom stated, “When team members exhibit a high level of creative efficacy and are guided by transformational leaders and risk-taking norms, the team as a whole is likely to demonstrate more proactive behaviors” (p. 96).

Ljungholm (2014) focused his efforts on identifying the internal factors that psychologically effect employee attitudes and their behaviors. This study was conducted in the public sector as well as with leaders within democratic governance. Ljungholm interchanged effective leadership with transformational leadership by indicating that the social and psychological aspect of relationships are strengthened due to the predictability and certainty that this style of leadership brings. Ljungholm’s study provided insight into how transformational leaders can impact an organization that is striving to influence the community they are a part of. Ljungholm stated,

Transformational leadership may be effective in public and nonprofit organizations that have powerful service- and community-oriented missions, and specifies ways in which the organization and its leaders can enhance the perceived attractiveness or salience of the organization’s goal or social contribution. (p. 113)

Hamstra, Van Yperen, Wisse, and Sassenberg (2014b) conducted a study of the effectiveness of transformational and transactional leadership where the focus was on the achievement goals of the followers. The findings of this study are most notable. Hamstra et al. found that transformational leadership predicted the mastery of the follower’s goals and transactional leadership predicted the level of performance of the followers. Hamstra et al. stated, “These findings suggest that leadership style plays an important role in the achievement goals followers adopt” (p. 413). The results help leaders understand that transactional leadership produces a very specific product namely the output of an organization while transformational achieves greater growth in areas such as learning and development. Yang (2014) stated,

“transformational leadership can be defined as when personnel feel trust, admiration, loyalty, and respect for their leader” (p. 741). Yang further explained that charisma, vision, fairness, integrity, and loyalty are among the primary attributes of a transformational leader. Yang concluded with this thought, “A transformational leader is expected to inspire people to adaptation in dynamic situations” (p. 749).

Fluker’s (2015) words offer a sobering reminder of that great leadership offers the hope of a brighter future. Fluker (2015) stated, “Leaders in this century are called to be more than charitable actors who respond to the needs of individuals; they must be willing to stand at the intersection where worlds collide and create communities of justice and compassion” (p. 1231). The currency may be in part monetary; however, much more prevalent and much more costly are the lives impacted every day by leaders. Fluker employed the analogy of a captain and team crossing the ocean and a sea to get the land promised to their forefathers. Along the journey the captain let them know that many may perish including himself in the journey however to continue the journey to, “A land of freedom and harmony among peoples of the earth” (p. 1225). Among the important points that were made in this paper was that transformational leaders transcend even their own best interests for a greater good. In the example of the captain and the crew, the ship did arrive to the shores after crossing the ocean. They were tired, and many did not make the journey. The captain’s closing remarks were that they had now crossed the ocean and now they needed to cross the sea. It certainly seems that the meaning of the sea is not a large body of water, but his point was that the team now has other challenges that they will need to overcome in order to fully experience the land of freedom and harmony. Fluker closed with this remark,

They crossed the ocean, now we must cross a sea. And this, my friends, will take commitment—flesh in the game and bodies on the line; courage that is faith and faith that is



courage; justice that seeks compassion; and a hope that from the crooked timber of humanity we might grow something beautiful and transformative in this world. (p. 1231-2)

### **Related Literature**

#### **Leadership in Education**

Leadership development in education differs from other forms of leadership development. Great leadership in the person of the President of the United States likely results in a country with an enhanced Gross Domestic Product (GDP), strengthened borders, and a mutually beneficial relationship with other nations. In the realm of education, great leadership produces students who are more competent and capable.

Over the years, leadership in education has taken many forms such as authoritarian, behavioral, transactional, transformational, and servant leadership. Authoritarian leadership can be viewed as the primary form of leadership until the late 1900's when other forms of leadership have proven more capable of encouraging the greatest outcome in fellow educators as well as the students they influence (Carlyle, 2013). Transformational leadership has taken the primary role as the most effective means to encourage and strengthen faculty and staff. It is also important to note that an educational establishment is not unlike a business in which a high level of organization, accountability, and outcomes are expected (Peng, 2013). However, education does produce a product that is far greater than any single material good. Leadership in education produces boys and girls who will go on to shape the rest of the world. Transformational leadership in education has recently appeared in research including the effect of principals on staff, best business practices within education, and even physical education. Beauchamp et al. (2014) stated, "The findings suggest that transformational leadership behaviors displayed by physical education teachers may be an important source of adolescent enjoyment of physical education as well as health-enhancing physical activity involvement within school and outside of school" (p. 537). However, when

working with people and not products, transformational leadership provides a strategy to navigate the complexities of human interaction that affect both the investment and product of social collaboration. As such, leadership in education has a strategic role to play in the training and building of current and future leaders of the communities that compose parts of the entire nation (Bass, Jung, & Berson, 2003).

Quin et al. (2015) found that of the five traits that compose Kouzes and Posner's (2012) transformational leadership inventory, the two most influential traits on student achievement are inspiring a shared vision and challenging the process (p. 71). Among the most encouraging news is that Kouzes and Posner found that transformational leaders have the ability to transform the culture within an organization by employing the five primary practices of transformational leadership (inspiring a shared vision, modeling the way, challenging the process, enabling others to act, and encouraging the heart). The transformational leadership strategy allows for reform within the school culture, educational organization, and the stakeholders (Burton & Peachey, 2009). Quin et al. stated, "The most significant difference in leadership practices between high and low performing schools occurred with inspiring a shared vision and challenging the process" (p. 80).

Lowrey (2014) conducted a study that focused on principals' transformational leadership. The results from the study showed that over the time a principal was viewed as a transformational leader increased their efficacy through a relationship with their followers. One key point from this study highlighted the fact transformational leadership cannot take place if the principal is not achieving efficacy. This seems to be counter intuitive in that transformational leadership seems to be the mechanism by which success is achieved; however, Lowrey (2014) showed that a principal's success must be present prior and along with transformational leadership. Lowrey went as far as to say that, "In the absence of principal efficacy, transformational leadership cannot occur" (p. 48). Furthermore, Lowrey stated, "A reciprocal relationship between principal efficacy

and collective principal efficacy must be fostered, not assumed” (p. 49). Again, what seemed to be almost a given is challenged in that transformational leadership may not automatically produce greatness but rather that greatness is possible as a leader engages in transformational leadership practices and nurtures their followers towards what is possible. Furthermore, Lowery stated,

Developing people and setting directions are ranked more highly than redesigning the organization and managing the instructional programme. In addition, developing people appears to drive the other core transformational leadership practices. Core transformational leadership practices are a reflection of principal efficacy. (p. 48)

Another important aspect of Lowrey’s findings was that transformational leadership is an umbrella concept meaning that there are many important facets to this leadership concept (p. 49).

Hauserman and Stick (2013) conducted research that indicated that teachers strongly prefer manners that are exhibited in transformational leadership. The foundational research for this study was Bass and Avolio’s (2000a) research where the relationship between transactional leadership and transformational leadership is more fully explored. The primary finding from Bass and Avolio’s (2000) research was that the primary characteristics of transactional leadership were present before transformational leadership qualities could transpire (p. 186). The primary mode of operation of transactional leadership, according to Hauserman and Stick (2013), is self-interest where respect and encouraging participation are the primary mode of operation for transformational leadership (p. 187). Hauserman and Stick stated, “High-functioning schools were found to have transformational principals who shaped the school vision and learning processes within the organization, thus creating a positive learning culture” (p. 189). The actions of the transformational principal further encouraged teacher empowerment. The paradigm shifts from rule-orientated, transactional leadership to relational, transformational leadership is important; however, what the Hauserman and Stick are truly saying is that relational leadership based on rules

allows for a person to excel within relevant and appropriate boundaries. Effelsberg, Solga, and Gurt (2014) stated, “Transformational leadership has been considered to foster pro-organizational employee behavior not only beyond expectations but also beyond self-interest” (p. 131). Effelsberg et al.’s study focused on the relationship between transformational leadership and organizational citizenship behavior (OCB), where OCB is defined as an unrestricted pro-organizational behavior (p. 132). The bridge between organizational citizenship and transformational leadership is behavior that goes beyond self-interests. The primary findings from Effelsberg et al. included transformational leadership exhibiting honesty and humility which led to selfless pro-organizational behavior (p. 140). Another way to express this is to have the concrete foundation of a house to be represented by transitional leadership while the frame and structure of the house represented by transformational leadership. The results of Hasuserman’s research brought about four primary ways that transformational leadership influenced those in an organization which include: idealized influence, individualized consideration, inspirational motivation, and intellectual stimulation. The category that emphasized teamwork and collegiality was inspirational motivation where the principal concentrated on, “Doing the right things for the right reasons” (p. 194).

Student outcome, a term coined by Greenleaf (2002), helps further develop the encouraging the heart aspect of transformational leadership. The primary elements of this model include listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to growth of people, and building community (Spears, 2010). Each of these 10 elements are critical as they provide a platform for those who are being led to take center stage. A particularly interesting aspect of Greenleaf’s model is that it takes a long-term approach to leading where daily maintenance on the specific issues yields the desired results. Similarly, Paterson (2004) recognized seven elements of servant leadership, which are agape love, humility, altruism, vision, trust, empowerment, and service. Liden, Wayne, Zhao, and Henderson (2008) also

identified seven factors of servant leadership specific to transformational leadership which included conceptual skills, empowerment, helping subordinates grow and succeed, putting subordinates first, behaving ethically, emotional healing, and creating value for community. Noland and Richards (2015) found that applying transformational leadership within a classroom that extensive positive student outcomes occurred including but not limited to improved critical thinking and innovative ways to solve problems (p. 16).

Okçu (2014) provided an in-depth look at transformational and transactional leadership styles in a secondary setting in hopes of better navigating diversity management within the school. Okçu stated, “There is a positive and moderate relationship between school administrators’ transformational leadership style and management of diversity, there is positive but low-level relationship between school administrators’ transactional leadership and management of diversity” (p. 2168). The results also indicated a positive relationship between transformational and transactional leadership while a negative relationship emerged with laissez-faire leadership and individual attitudes and behaviors. Okçu stated, “Transformational leader creates awareness in their workers’ minds by means of values such as high ideals, freedom, fairness, peace and equality” (p. 2167). Another important point Okçu mentioned is that, “Transformational leaders exhibit a management approach which is far away from prejudices and is based on learning from diversity by caring the diversity in the school and being aware of diversity” (p. 2167). Okçu concluded the study with this recommendation, “With the aim of providing school administrators with transformational leadership skills, school administrators should adopt transformational leadership understanding which is a participative, democratic and modern leadership style” (p. 2171).

### **Student Leadership Development**

The concept of leadership in education has traditionally focused on the leading and training of faculty and staff while the more important topic of training students to be leaders of the future has been minimalized. Similarly, the evaluation of leadership development has been limited primarily to those men and women who lead countries and major business enterprises. As valuable as this area of research has been, it pales in comparison with the urgent need to assess effectiveness in training adolescents to become leaders, an idea which has gained more widespread acceptance in recent years.

For the purpose of this study it is important to evaluate the most prevalent student leadership development ideas and strategies. Recently, a number of leading authorities have come forward with promising methodologies and techniques. One set of curricula is Character Development and Leadership, written by Joe Hoedel, Ph.D. This material has been used in all 50 states and has been verified by empirical research. Hoedel created a character development and leadership curriculum. This curriculum focuses on 17 character traits that are foundational, assist in skill acquisition, and have positive features including tolerance, sacrifice, loyalty, responsibility, and leadership. This model is based on a 180-day lesson plans that are segmented into 10 lesson plan by 17 character trait modules. However, this curriculum does not take into consideration the culturally-relevant issues that are prevalent in a private, Hawaiian Christian school. The Hawaiian population was not represented in the studies that have been conducted. Furthermore, several of the identifiers that Kouzes and Posner (2012) identified as leadership traits are not present in Hoedel's model such as trust, modeling the way, and casting a vision. Due to the lack of cultural consideration of Hoedel's model as well as the lack of support from transformational leadership, a specific student leadership model needs to be developed. Hoedel indicated that leadership models help improve GPA as well as increase student attendance and lower disruptive behavior. This

general information can be of value when encouraging the importance and possible outcomes for leadership development programs.

These two examples are just the beginning of an upcoming wave of literature in student leadership development. Secondary students are among those who should benefit most from the discussion on leadership development. Further, it would be wise not only to have them receive the resulting benefit of increasing scholarship in this important field but also actively participate in the development of this ongoing research. Rughani (2015) provided insight into how to best apply transformational leadership in everyday life. Two of the primary ways that Rughani stated that this can be accomplished is to be trustworthy and extend trust and also demonstrate integrity. Rughani stated, “However, integrity cannot be developed without an appreciation of identity. This journey of discovery, sometimes called self-authorship is vital” (p. 288).

The area of transformational leadership has been researched. Nevertheless, there exists a persistent and troublesome gap in the literature when it comes to research into effective means of enhancing and developing leadership potential in a secondary Hawaiian private school environment. Furthermore, currently there has been no research concerning leadership development in a secondary, private, Christian Hawaiian school.

### **Leadership in the Hawaiian Culture**

Examples of leadership in the Hawaiian culture are vast and varied. Most recently the general sense of leadership among the descendants of native Hawaiians can be viewed from a multicultural, multiracial stance with a range of leadership styles. This is due to the fact that the Hawaiian islands are composed of several cultures, including: Hawaiian, Tongan, Philippine, Japanese, Tahitian, Caucasian, and many others.

At first glance, it would seem that this situation is like that of many other communities in the United States of America; however, this is not the case. Cultural and racial identity is more

prevalent in Hawai'i than it is any other place in the nation (Allen, 1982). Specifically, cultural and racial pride stands out as the primary factor in the majority of social settings. Interestingly enough, when asked to provide their nationality, individuals in Hawai'i will routinely indicate Hawaiian over any other racial or ethnic designation that might apply even if their Hawaiian ethnicity is the smallest part of their nationality composition. Furthermore, the connection between culture and nationality are severe and torn. Meaning that a person who is not a national of Hawai'i can and most often does directly identify himself/herself with the Hawaiian culture. However, those who are actually Hawaiian nationals, regardless of to what degree, often stand ready to assert and defend their national position.

To make the challenges of leadership development among the children of Hawaiian nationals even more interesting is the issue of pre-Tahitian versus post-Tahitian influence on the Hawaiian Islands, a subject discussed at length in Kikawa'a (1994) book, entitled, *Perpetuated in Righteousness: The Journey of the Hawaiian People from Eden (Kalana i Hauola) to the Present Time*. The final issue that influences and impacts leadership development among the native children of Hawai'i is the Kamehameha School system. The influence of this school system is great for a few primary reasons. First, the Kamehameha School system operates a \$9 billion educational trust, a sizable endowment for the teaching and development of native children. With this kind of money, influence is inevitable. Secondly, The Kamehameha School system acts in such a way as to exert its influence in not only its own school sites but also in the majority of school's systems statewide by providing financial assistance to students who cannot gain entrance into their primary schools as well as offering special workshops on the Hawaiian culture during spring break and summer vacation. Finally, the Kamehameha School system exerts its influence on culture by its community projects which include the construction of commercial buildings and the conducting of special events intended to propagate the Hawaiian way of life, decolonized or not.



The Kamehameha School system recognizes its strong Christian roots, roots which encourage developing leaders who serve their communities (Kamehameha Strategic Plan, 2015). It is also important to note that the data collection methods were shared with participants so that they could provide recommendations for modifying or contextualizing the final model.

The Kamehameha School system is not without blemish or challenge. King and Roth (2006) published a book entitled, *Broken Trust: Greed, Mismanagement, and Political Manipulation at America's Largest Charitable Trust*. In this book, King and Roth told the story of the Hawaiian Princess Bernice Pauahi Bishop. She is referred to only as Pauahi in the vast majority of instances, in deference to her Hawaiian roots. One of the many examples of this is Kanahele's (2002) book entitled, *Pauahi: The Kamehameha Legacy*. Another example of broken trust can be found in Allen's (1982) book entitled, *The Betrayal of Lilioukalani: A Woman Caught in the Turbulent Maelstrom of Culture in Conflict*. This book outlines how America forced an alliance with Hawai'i which resulted in overthrowing of the island's original monarchy. This caused a deep-rooted feeling of animosity between Hawaiians, the Hawaiian culture, and continental America, also called the "Mainland."

The Kamehameha School system has succeeded at training some of the most prolific leaders in Hawai'i and abroad for more than 125 years. It is for these reasons that the Kamehameha School system is among the primary places that must be considered when discussing leadership in Hawai'i.

An understanding of the culturally and racially charged environment of present day Hawai'i is essential if a young, upcoming leader is to act in a way that is perceived as culturally relevant and garner the support of those who serve as current and respected leaders. In light of the conclusions of King and Roth (2006), that personal trust has been violated within the last ten years by the Princess' trust, the ability of new and upcoming leaders to engender trust is essential.

Kim (2014) studied the effects of transformational leadership and clan culture, affective commitment, and organizational citizenship behavior. This study is an important addition due to the clan-like culture, commitment required, and high level of organizational citizenship behavior required at Kamehameha School Maui. Transformational leadership was shown to be a critical component of effective leadership; however, it was through the effect of transformational leadership on affective commitment that in turn influenced clan culture and organizational citizenship behavior. Kim stated, “Thus, the results clearly show that affective commitment fully mediates the relationship between clan culture and organizational citizenship behavior and that clan culture partially mediates the relationship between transformational leadership and affective commitment” (p. 397). In the conclusion of this study, Kim did call for qualitative research to better understand the, “Dynamic relationship among transformational leadership, clan culture, affective commitment, and organizational citizenship behavior” (p. 412).

### **Summary**

One important aspect of leadership is to assist others in reimagining what success looks like. In Hawai’i, it is easy to be distracted by the multi-million-dollar resorts and affluent tourists that come to take part in the beauty and best of the islands and allow this to define what success looks like. However, successful leaders are those who can encourage and influence people to find joy in strengthening others. To put it another way, “Leadership is not an affair of the head. Leadership is an affair of the heart” (Kouzes & Posner, 2012, p. 345). This is realized when a leader models the way, inspires a shared vision, challenges the process, enables others to act, and encourages the heart.

To date, the area of leadership has been explored and researched using five primary paradigms: (a) great man theory, (b) trait theory of leadership and behavioral theories, (c)

contingency leadership theory, (d) transactional theory of leadership, and (e) transformational leadership. I intend to employ Kouzes and Posner's (2012) transformational theory in this study.

Transformational leadership development has indeed been researched; however, because of the unique history and culture of Hawaii, it is necessary that the leadership model that is created be contextualized with the history and the culture of the people. A curriculum for character growth and leadership development is available; however, it is not adequate for use in a Hawaiian setting since the curriculum has not addressed the primary areas of importance in such a cultural setting. Therefore, it was beneficial to explore the most advantageous ways to develop student leaders who exhibit the five key attributes of transformational leadership while doing so with a culturally-relevant model.

## **CHAPTER THREE: METHODS**

### **Overview**

The purpose of this qualitative grounded theory study was to develop a model for developing student leaders in secondary Kamehameha schools. This study utilized purposeful sampling and systematic open-ended interviews with theoretical sensitive coding that compared phenomena between participants. The overarching research question was, “What are the elements necessary for a student leadership development model in a private, Christian, Hawaiian school system?” Each of the subsequent research questions were designed to gain a more complete and nuanced answer to the primary research question.

Chapter Three provides the methodology for this study. These specifics include research design, research questions, setting, participants, procedures, the role of the researcher, data collection, data analysis, trustworthiness, and ethical consideration.

### **Design**

This qualitative grounded theory study provided a significant opportunity to create an educational model for developing leadership skills in secondary students at Kamehameha schools. The study provided a deeper understanding of the specific methods and techniques that foster the development of student leadership in these young people. Merriam (2016) stated,

Qualitative inquiry, which focuses on meaning in context, requires a data collection instrument that is sensitive to underlying meaning when gathering and interpreting data. Humans are best suited for this task, especially because interviewing, observing, and analyzing are activities central to qualitative research. (p. 2)

Grounded theory allows for the development of a specific theoretical explanation of a particular process or practice, the processing and collecting of relevant data, and the development of a secondary student leadership development model that can be further expanded and explored in

a later study (Corbin & Strauss, 2015). This research design is systematic in nature, allowing for the describing of life experiences in a manner that set a context of meaning in hopes of further aiding the development of the leadership model. Grounded theory is best suited for this study since it can be used to generate a model for developing student leaders in a system of schools statewide. Systematic, open-ended interviews with theoretically-sensitive coding and purposeful sampling that compare phenomena between participants was utilized to illuminate the key factors that must be integrated into the resulting model. Grounded theory, according to Merriam (2016), uses the investigator as the primary instrument.

Corbin and Strauss (2015) provided a comprehensive explanation of theoretical sampling. The primary aspect of theoretical sampling involves the collecting of data derived specifically from the specific research project. Corbin and Strauss stated, “The purpose of theoretical sampling is to collect data from places, people, and events that maximized opportunities to develop concepts in terms of their properties and dimensions, uncover variation, and identify relationships between concepts” (p. 134).

The constant comparative method is another important concept which shows that people act upon what they understand in an effort to gain insight into what they do not understand (Corbin & Strauss, 2015). The constant comparative method is taking data that is broken into manageable segments and comparing these pieces for similarities and differences (p. 7). Corbin and Strauss noted, “In this way, they discover what is similar and different about each object and thus define the object in question” (p. 94). The constant comparative method is employed for several reasons including: (a) To understand the meaning of events, (b) to sensitize the researcher to issues that may have been overlooked in the data, (c) to highlight possible interview questions based on changing theoretical analysis, (e) to encourage movement from description to abstraction, (f) to enhance evaluation of the entire group by analyzing abstract concepts, (g) to inspect assumptions,

biases, and perspectives, (h) to provides opportunity to reevaluate findings which may alter initial interpretations, (i) to increase the likelihood that variations and patterns will be discovered, (j) to develop an opportunity for a creative data analysis, and (k) to enable the lineage of categories (p. 96). Both the concept of a theoretical sample and the constant comparative method for analyzing data represent critical aspects of the present study. This is due to the interactive nature of the data collection and the ability to identify similarities and differences between each of the participant's interviews and stories.

The nature and characteristics of the research design align with the primary aspects of transformational leadership by Kouzes and Posner (2012), which focus on: modeling the way, inspiring a shared vision, challenging the process, enabling others to act, and encouraging the heart. This alignment is evident in the way data in the form of interviews are conducted as well as the analysis of this data. For example, the interviews encourage the participants to share how they have or would model the way, challenge the contemporary process of leadership development, and encourage the heart of the participant to be shared with others. The data analysis highlighted the shared vision of the participants. Each of these components were explored and investigated through the data collection, analysis, and recommendations of an appropriate model for fostering leadership development in secondary students to the betterment of the community in which they serve. The design of this study revolved around the best practices of developing leaders in a Hawaiian cultural setting. The most effective and valid way this can be achieved is to build a leadership development model that is founded on empirically verified research while molding both the leadership development model and delivery in such a way that it was well received by those in the Hawaiian culture. The student leadership model that was developed through this study was based on the data collection from experts in leadership and the Hawaiian culture. Merriam (2016) imparted valuable wisdom with the words, "In our years of experience doing and supervising qualitative research, the

fewer, more open-ended your questions are, the better” (p. 126)

### **Research Questions**

Central research question: What are the elements necessary for an effective student leadership development model in a private, Christian, Hawaiian school system?

Guiding research questions:

- (1) How is leadership informed by kupuna, ancestors, or mentors?
- (2) How does kuleana inform leadership?
- (3) What role does accountability, trust, and dependability influence leadership within the Hawaiian culture?
- (4) How does a leader experimenting, taking initiative to overcome obstacles, and taking risks influence leadership within the Hawaiian culture?
- (5) How does the enthusiasm and positive attitude about the future influence leadership within the Hawaiian culture?
- (6) How could leadership from administrators, teachers, and alumni be developed in secondary student's in a private Christian school?

### **Setting**

The setting for this study was the Kamehameha School system. This setting was chosen since the school system has a need to develop a strategic plan for developing student leaders who will serve others. Other school sites do exist and were considered, such as Punahou, a private school, and Punana Leo, a school which educates its students exclusively in the Hawaiian language and emphasizes the Hawaiian culture. Yet no other school operates in the same manner as the Kamehameha Schools which teach primarily Hawaiian students in a private, Christian, educational setting. The size of Kamehameha Schools allows for diversity in the data that can be collected.

The Kamehameha Schools operate in accordance with the will of Princess Bernice Pauahi

Bishop and are governed by a Board of Trustees. This board is composed of five individuals who set policies and procedures for the Kamehameha Schools and ensure that appropriate educational opportunities are provided to the students. Those who operate under the Board of Trustees include a Chief Executive Officer, Vice Presidents, various education executives, a Chief of Staff, an Internal Audit Director, and other staff and faculty necessary to operate such an organization.

Each of the Kamehameha campuses has its own distinct character; however, they are all united under one mission and strive to move in the same direction. For example, the Maui campus is situated on 180 acres of land located in Pukalani, a town located on the side of a dormant volcano Haleakala at an elevation of 1,600 feet.

All traditional grades are represented in the school body, from kindergarten to 12<sup>th</sup> grade, with each elementary (K through fifth grades), middle (sixth through eighth grades), and high school (ninth through 12<sup>th</sup> grades) having their own distinct sub-campus. The elementary school is composed of 264 students, and the middle school and high school have 804 students each. The Kamehameha School system is accredited by the Hawai'i Association of Independent Schools as well as the Western Association of Schools and Colleges. The curriculum employed is designed with an emphasis on mathematics, reading, Hawaiian language, Hawaiian culture, and the teaching of core Christian values.

### **Participants**

The participants for this study included four distinct sets of authorities, representing either experts in their field or those possessing extensive lived experience pertinent to the study. The selection of these individuals can be considered a theoretical sample (Corbin & Strauss, 2015, p. 136-7) since strategic individuals were interviewed based on the degree of connectedness they possessed to the four primary aspects of the study and included administrators, leadership experts, alumni, and Hawaiian cultural experts.



The Internal Review Board (IRB) process form Kamehameha required that an email (see appendix) from the Headmaster would be sent out to the staff of Kamehameha Schools Maui Campus stating that the researcher was conducting leadership research in hopes of developing a secondary student leadership model. The email concluded with asking all those who desired to participate to contact the researcher directly and set up a time to be interviewed. The researcher was provided with the conference room in the Headmasters office to conduct the interviews. The researcher was able to conduct the majority of the interviews in this manner and requested that each interviewee would send my information to any appropriate participant that desired to be a part of the study. The researcher was restricted from contacting any Kamehameha School employee directly. This led to a concentration of highly-motivated participants who were passionately invest in the area of student leadership development. The researcher also received many leadership experts and Hawaiian cultural experts on top of administration interviews.

### **Administrators**

The overarching goal was to include administrators ( $n=5$ ) who had teaching experience and the Board of Trustees in this research project so that their stories and lived experiences could guide the final student leadership model. Administrators provided a clear articulation of the factors that must be addressed in choosing leader.

### **Leadership Experts**

The second set of participants were leadership experts ( $n=5$ ). A leadership expert was defined as an individual with 10 or more years of school administrative experience and/or a graduate degree in leadership. Leadership experts should have a good working knowledge of the “best practices” of managing systems, strengthening those they lead, and developing innovative ways of achieving goals set before them. Their working knowledge was determined by their current or prior employment in an educational leadership position.

### **Alumni Participants**

The third set of participants included alumni ( $n=5$ ) of the Kamehameha Schools Alumni. Alumni was chosen as a result of snowball sampling from those who were contacted by interviewees who asked if they were interested in participating. The researcher's contact information was provided to the potential alumni participants who contacted the researcher. A meeting was set up and the interviews were conducted.

### **Hawaiian Cultural Experts**

The fourth set of participants included Hawaiian culture experts ( $n=5$ ) who had more than 20 years lived experience in the Hawaiian Islands. The Hawaiian culture experts was expected to have completed continuing education in Hawaiian history, language, and/or Hawaiian cultural involvement. Hawaiian cultural experts consist of a protected group of individuals where the "membership" normally consists of bloodline lineage from King Kamehameha or extensive service to the preservation of the pre-colonization Hawaiian way of life. This final set of participants served as a cultural filter through which this study should be viewed. The Hawaiian cultural experts also reviewed the data collection protocols prior to interviewing other participants. Snowball sampling may be beneficial as one expert in a field may often lead to another. Each of the four sets of participants served a strategic and specific purpose as they represent important facets of the same research project.

### **Procedures**

The first step in this study is to secure the approval of the Internal Review Boards (IRB) of both Liberty University and the Kamehameha School system. This was achieved by formally presenting these boards with a Letter of Intent and a completed IRB application. After IRB approval was secured, participants were solicited from the four sets of participant categories. A convenience sampling technique was employed. Each of the interviews was concluded with

requesting other qualified individuals that may be contacted for this study. This snowball sampling technique served well, as the Hawaiian culture is highly relational. Each of the interviews was recorded, coded, and analyzed for important information including similarities and differences. Each of the participant groups which include administrators, leadership experts, alumni participants, and Hawaiian cultural experts, was selected based on the above criteria as well as recommendation from the Headmaster or other participants.

Each of the interviews was conducted in a convenient location for the participant and conducted over the phone or face to face. For example, a small coffee shop may be the most appropriate location for a Hawaiian expert to comment on the proposed model.

### **The Researcher's Role**

My role as the researcher was to serve as a human instrument in this study (Lincoln & Guba, 1985). I am qualified to conduct this study as I have a post-graduate degree in education (Ed.S.) and two master degrees and a bachelor degree in Chemistry and Biology. I married into a Hawaiian family and have more than 13 years lived experience in the Hawaiian culture, along with secondary experience with the Kamehameha School system since several members of my family have attended this school system. My relationship to the participants is simply as a researcher, and I had no other personal or professional relationship with them. I bring assumptions to this study including that all students can learn to become productive members of society and that student leadership development increases students' success (Marcketti & Kadolph, 2010). I possess a positivist paradigm in terms of this study and hope to develop an effective student leadership model for Hawai'i. Finally, my primary role was to develop a student leadership model through the interviews of the participants as I relayed their perceptions on effective leadership development.

## **Data Collection**

Data was collected by way of interviews, document analysis, and observations. Each of the data collections methods serve a specific purpose and were evaluated for depth and significance prior to adding to the study as a whole. The purpose of using multiple methods of data collection is triangulation in order to assure that information needed is obtained and verified by other individuals or sets of participants (Creswell, 2013).

### **Interviews**

The interviews were conducted over the phone, or in person with either experts in their field or those possessing substantial lived experience. Roulston (2010) stated, “A skillful interviewer asks good questions, minimizes bias through his/her neutral stance, generates quality data and produces valid findings” (p. 52). Interviews were performed in each of the four groups until saturation has been reached, which was five to eight participants each. The questions listed below are talking points based on a review of the existing literature and the primary needs of the Kamehameha School system. Merriam (2016) stated, “Interviewing is necessary when we cannot observe behavior, feelings, or how people interpret the world around them. It is also necessary to interview when we are interested in past events that are impossible to replicate” (p. 108). The research questions were refined by the Hawaiian cultural experts in the hope of not only increasing their efficiency but overall effectiveness. The setting was at Kamehameha Maui where participants consisted of school administrators, leadership experts, alumni, and Hawaiian cultural experts. Convenience sampling was employed. Each participant was selected utilizing a snowball sampling technique. Merriam (2016) stated, “Overall, good interview questions are those that are open-ended and yield descriptive data, even stories about the phenomenon” (p. 120). Merriam went on to state that the interviewer should be mindful of utilizing a specific set of questions for every

participant and be ready to follow up with probes into specific areas and topics that may be beneficial (p. 125).

### **Semi-structured Open-Ended Interview Questions**

The following questions were used in interviews of the administrators about Student leaders at Kamehameha Schools:

- (1) Why is leadership an important concept in the Kamehameha School system?
- (2) What are the most important elements of student leadership?
- (3) How is student leadership currently taught at the Kamehameha Schools?
- (4) How does the Hawaiian culture influence student leadership?
- (5) How does the Christian worldview influence student leadership at Kamehameha Schools?
- (6) How does the Kamehameha Schools as a private school influence the development of student leaders?
- (7) How do you see the next 25 years of developing student leaders at the Kamehameha Schools?
- (8) If you were to design a model for teaching leadership what would it look like?
- (9) Can you recommend anyone else who is qualified to participate in this study?

The following questions were used in the interviews of the leadership experts about the best practices within the field of leadership:

- (1) Why is the concept of leadership so important?
- (2) Why has the concept of leadership grown in popularity?
- (3) Why is it important to teach leadership to secondary students?
- (4) Are leaders born or developed? If developed how do you develop leadership?
- (5) What benefits do you see being derived from teaching leadership to secondary students?

(6) If you were to design a model for teaching leadership to secondary students, what would it look like?

(7) Can you recommend anyone else who is qualified to participate in this study?

(8) Can you recommend any other curriculum, training material, or authors who have influenced your views?

The following questions were used in the interviews of the alumni about student leadership development at the Kamehameha Schools:

(1) Why does the Kamehameha Schools believe that student leadership is important?

(2) What are the elements that make a good leader?

(3) How does the Christian world view influence your understanding of leadership?

(4) How did the leadership training at the Kamehameha Schools assist you in your success for the future?

(5) How are you currently using the training in leadership for the benefit of society?

(6) What opportunities would have helped you excel as a student leader that you did not receive?

(7) If you were to design a model for teaching leadership what would it look like?

(8) Can you recommend anyone else who is qualified to participate in this study?

The following questions were used for the interviews of the Hawaiian cultural experts about understanding leadership through the Hawaiian lens:

(1) What does it mean to be a leader through the Hawaiian lens?

(2) How is leadership perceived by people in the Hawaiian culture?

(3) What are the elements that make a good leader according to people in the Hawaiian culture?

(4) Why is it important to teach leadership to secondary Hawaiian students?

- (5) What benefits do you see for teaching Hawaiian leadership to secondary students?
- (6) If you were to design a model for teaching leadership, what stories and or resource materials would you include?
- (7) Can you recommend anyone else who is qualified to participate in this study?

The purpose of the first set of questions for the administration group was to gain insight into the core understanding of student leadership among policy makers and those who fulfill the conditions set forth by the Board of Trustees. The first two questions were designed to gain a foundational understanding of the purpose and nature of student leadership at the school. The next five questions pertained to how the Kamehameha schools operate in developing student leaders in a private, Christian establishment for students of Hawaiian ancestry. Question six was intended to examine what leadership development models may be viable. The final question was designed to use the snowball interview technique where one qualified participant could recommend another qualified participant.

The second set of questions for the leadership expert group were questions designed to reveal the best practices of leadership development. The first three questions were intended to get at the “why” of leadership. The hope was that this “why” would encourage the leadership experts to justify why leadership is a worthy pursuit. Questions four and five were designed to reveal the elements and benefits of leadership. The final two questions were identical to the questions for the administrators in the hope of both identifying viable models of student leadership development and employing the snowball interviewing technique.

The third set of questions was directed at alumni and was intended to gain a perspective looking back on the training they received. This was especially beneficial since it provided critical information concerning leadership experiences they had following completion of their secondary education and how these experiences have informed their understanding of leadership training

received at the Kamehameha schools. I gained insight based on the lived experience they had since secondary school which allows them to see the strengths of the training they received as well as that which was lacking. The final question in this section was of particular importance in that the participants have a fresh outlook on what assisted them in achieving greater leadership success.

The final set of questions was designed for the participants who were Hawaiian cultural experts. Information obtained from this group was key to understanding what kind of student leadership development model would be most effective at Kamehameha Schools since this school system specifically educates those of Hawaiian ancestry and emphasizes the Hawaiian culture. Questions one through five were designed to gain insight into how leadership is preserved through the Hawaiian culture and what leadership looks like according to Hawaiian tradition. It was expected that the Hawaiian stories of the past greatly influenced the answers to the posed questions. The final two questions were the same as those provided to the administrators of Kamehameha Schools and to the leadership experts in order to gain background for viable student leadership models and employs the snowball interview techniques.

Prior to conducting the interviews, experts in the field reviewed the interview questions to ensure clarity of the interview questions.

### **Data Analysis**

Data analysis was conducted in accordance with the methodology of Corbin and Strauss (2015) and included open coding, axial coding, and selective coding. Merriam (2016) stated, when referring to constant comparison, “These comparisons lead to tentative categories that are then compare to each other and to other instances. Comparisons are constantly made within and between levels of conceptualization until a theory can be formulated” (p. 228). Each interview conducted was transcribed into written form where I employed the constant comparison method, involving an analytical process of evaluating different segments of data against each other looking



specifically for differences and similarities (Corbin & Strauss, 2015, p. 85). Merriam (2016) stated, “Finally, the product of a qualitative inquiry is richly descriptive. Words and pictures rather than numbers are used to convey what the researcher has learned about a phenomenon” (p. 17). Each core category is defined as, “a concept that is sufficiently broad and abstract that summarizes in a few words the main ideas expressed in the study” (Corbin & Strauss, 2012, p. 187). Corbin and Strauss (2012) used the analogy of an umbrella to assist the reader in understanding the concept of integration. Their point is that an umbrella is made up of many spokes; however, until they are formed into a common direction, they do not provide a shape that is useful for keeping a person dry (p. 188). When a specific phrase or set of words continues to appear over several interviews they can be generalized into a core theme. Merriam (2016) stated,

Data analysis is the process of making sense out of the data. And making sense out of data involves consolidating, reducing, and interpreting what people have said and what the researchers has seen and read – it is the process of making meaning. (p. 202)

Common themes can be aligned to form a theory and, for the purpose of this study, can be aligned to develop the framework of a leadership development model.

### **Open Coding**

Open coding refers to the process of segmenting the collected data and outlining concepts which represent the raw data. Open coding is traditionally used when identifying the key concepts from the raw data of the interviews. The primary goal of open coding is to compile the key themes as they emerge until conceptual saturation is reached. Conceptual saturation is the point at which one collects sufficient coded data to develop a theme with sufficient depth and breadth to account for all observed variation (Corbin & Strauss, 2012, p. 239). Atlas.ti was utilized to assist in coding this research project. Open coding was used after the interviews conducted in the course of this study were transcribed. Once primary themes were identified, the Hawaiian experts reviewed the

data codes from the raw data and any preliminary findings to verify that no important segments of the raw data were missed and to validate the initial findings.

In vivo coding was used as a means of identifying significant statements that each of the 20 participants make in any given interview. Specifically, I employed the participants' exact words as the code instead of utilizing a conceptual idea based on the literature. This allowed for a gaining of a general sense of what was important in each of the subsets of participants. In vivo coding is traditionally employed when examining specific language used in the interviews of a research project. The way a person responds verbally to a specific question can reveal a level of meaning deeper than the mere words themselves. The adage applies here; it is not what you say but how you say it that matters. While both are important, in vivo coding specifically addresses the deeper meaning in a person's response. (Corbin & Strauss, 2012, p. 99-100). In vivo coding was employed in this research project specifically at the point of analyzing the transcripts of the interviews. Hawaiian experts provided a culturally-sensitive review of the *in vivo* coded results and help identify subtleties of meaning that might have otherwise been missed.

### **Axial Coding**

Axial coding allows for common themes across subgroups to be examined. This showed whether or not a connection existed between groups; however, coding for integration which refers to the linkage of common themes or core category to form a theory allowed further explanation as to how these common themes relate to each other. Corbin and Strauss (2012) stated that researchers employ axial coding results when, "They are locating and linking action-interaction within a framework of sub concepts that give it meaning and enable it to explain what interactions are occurring, and why and what consequences real or anticipated are happening because of action-interaction" (p. 156). Another term commonly used by these researchers to refer to axial coding is

concept elaboration (p. 215). In the present study, the process of axial coding took place during the data analysis stage.

### **Selective Coding**

Selective coding is the process by which one creates the theoretical model and assembles it into a story or hypothesis (Cresswell, 2013, p. 86). For the purposes of this study, selective coding was employed to develop a model for student leadership development from the data that was gathered. As before, the Hawaiian experts were utilized at this stage of the process to confirm the emerging interpretations, make necessary recommendations for changes in interpretations, and provide validation of the developing model.

The order of sequence employed in this study began with open coding, move into axial coding, and finally advance to selective coding (Creswell, 2013, p. 86). The final product included a student development model that is culturally relevant and based on the data from this study.

### **Trustworthiness**

Trustworthiness, a measure of internal reliability, is addressed in terms of dependability, credibility, transferability, and conformability (Lincoln & Guba, 1985). Each term is further explained below. Merriam (2016) stated, “Creditability, transferability, dependability, and confirmability – as substitutes for internal validity, external validity, reliability, and objectivity – were for a while widely adopted in qualitative research” (p. 239).

### **Credibility**

Corbin and Strauss (2015) provided a three-part requirement to assess the credibility of participants’ responses which includes the following: Sufficient detail, sufficient evidence, and third multiple comparisons (p. 345). Credibility of the responses can be enhanced in three phases. Phase one involves data collection and was accomplished through prolonged interactions and observations in the field. This was achieved in this study by conducting 20 interviews which

represented saturation. Saturation is an event that occurs when the same themes continue to appear in the data. This occurs when theoretical sampling of the participants continues until theoretical saturation is reached in the analysis. The second phase, represented by the data analysis section, included triangulation, constant comparison, and member checks. In this third phase, peer review, clarifying researcher bias, rich and thick description, and external audits was conducted. The overarching purpose of this section is to employ a variety of methods to increase the credibility of this study.

### **Dependability**

Dependability was increased through the creation of an audit trail intended to demonstrate the coding process and document that the acquired data achieved sufficient saturation for an audit. The audit trail produced reliable results when is evident in the frequencies (see Appendix C) and the co-occurrence table. The use of these tables shows saturation and groundedness.

### **Confirmability**

Confirmability was addressed through peer audit, a Hawaiian cultural audit, and a leadership expert audit. Objectivity and neutrality was increased by following systematic procedures and the interactive nature of grounded theory. Each of the expert audits performed in this study was significant since each Hawaiian and leadership expert provided substantial insight into two key factors of this study, leadership in a Hawaiian culture. It is expected that the outcomes of this study could be replicated by others given the amount of involvement from exterior sources. Obiakor (2010) stated, “Common approaches to confirmability are triangulation, respondent validation, strong data collection methods, and member checking” (p. 28). Member checking was conducted with all four groups. Cultural experts supported the credibility of the study by verifying the findings. Their verbal feedback affirmed the primary themes, the proposed model, as well as

the other findings including the necessity of the Hawaiian language to be ever present for a Hawaiian leader.

### **Transferability**

Transferability in qualitative research refers to the degree to which readers can apply the results of the research project situations outside the original project. In this research project, transferability was increased by maximum variation in interviews ranging from Hawaiian cultural experts to alumni. Furthermore, thick, descriptive information was given from the interviews in hopes of providing other researchers a deeper understanding of the results. In this way, a fellow researcher was able to employ certain concepts from this study to a similar study.

### **Ethical Considerations**

During a grounded theory study, ethical considerations are of the utmost importance. Among the primary issues that were addressed include maintaining the data collected, recordings, and electronic material by secured, password-protected measures and securing all written material in a locked location. The use of pseudonyms was employed for all those who wished to remain anonymous.

### **Summary**

Chapter Three provides an explanation of the research design. As mentioned above, the purpose of this qualitative grounded theory study was to develop a student leadership model for secondary students at the Kamehameha Schools. The interviews were conducted using systematic, open-ended questions in four separate groupings which included: The administration of the Kamehameha Schools, leadership experts, former students of the Kamehameha Schools, and Hawaiian cultural experts. The primary research question that this research project aimed to answer is, “What are the elements necessary for a student leadership development model in a private,

Christian, Hawaiian school system?” The setting of this study was the Kamehameha School system for whom a secondary student leadership model was developed.

## **CHAPTER FOUR: FINDINGS**

### **Overview**

The findings from this study are presented below and are organized by research question. Theme development is present and marked within the appropriate research question. The purpose of this grounded theory study was to create a model for developing leaders among the secondary student population at the Kamehameha schools in Hawai'i. There were four participant groups which included Hawaiian cultural experts, leadership experts, alumni of the Kamehameha School System, and administrators within the Kamehameha School System. Atlas.ti was employed to assist the researcher in organizing and clarifying the interviews of the participants who participated in the study. Each of the six primary research questions are evaluated based on the four groups of participants.

### **Participants**

This study was composed of four primary groups: Alumni ( $n = 5$ ), leadership experts ( $n = 5$ ), cultural experts ( $n = 5$ ), and current administration ( $n = 5$ ). Each group of participants provided a specific and valuable look into a student leadership model in the Hawaiian culture. Each of the viewpoints were essential to gaining the underlying perspectives necessary to successfully present a viable model of student leadership development. There were significant links between the groups; however, the differences have proven to be just as enlightening. One such specific example of this was one participant's knowledge of the pre-Tahitian history of the Hawaiian Islands. This individual highlighted the cultural importance of not only pertaining to today but also looked much further into the past for the answers as to why things are this way. Another unifying concept that emerged from the participants that I did not think of was that of pain. This common theme was so prevalent that I began carrying boxes of tissues to every interview for both the participant as well as myself.

## **Alumni**

The alumni were the most interesting and unpredictable group. Those who chose to participate ranged from academic professionals to people who had no job and chose to surf most of their time. The answers were just as varied and amazing. One of the participants highlighted the struggle and pain that her family had gone through in order to provide her with a better life. Another participant reflected about his time in secondary academics and stated that he felt that the school was like a privileged prison where only a few got in and once admitted the school proceeded to push the idea that all students must go to college. One participant represented the stereotype of the current culture well with a very laid-back attitude but expressed pride in his Hawaiian identity. In general, the alumni group provided many practical ways to strengthen leadership from within the secondary population.

**Interviewee three.** This participant is of Chinese, Hawaiian, and White heritage. She is a young lady in her late 20's with one daughter. Her blood quantum is very important to her, and she deeply desires to continue her Hawaiian heritage. Among the more important aspects of this participant is her deep feeling of responsibility to encourage others to increase their knowledge and love for the Hawaiian culture. One interesting fact was that her aunt named her.

**Interviewee four.** In his late 20's, this gentleman believed that knowing where you come from helps a person understand his or her beginning. This is much like understanding the stories of the Hawaiian culture. These stories reveal a highly adventurous people much like the participant. The national origin of this participant is Samoan and Hawaiian. The participant identifies deeply with the Hawaiian people because the stories of the Samoan people group is similar to that of the Hawaiian people in that in that both are trying to maintain their existence.

**Interviewee five.** Participant five is a mother in her mid-20's. She desires to continue to learn and teach her children her deeply-held Christian beliefs. Th relationships in her life have



influenced her to strive to be a great wife and mother. She believes that the most important thing she can do is to care well for others.

**Interviewee six.** It was hard to miss the fact that this participant desired to be surfing much more than he wanted to be in an interview. This early 20's gentleman had his surf shorts on and had long dreadlocks. He spoke with a significant amount of pigeon, or Hawaiian slang. This interview was the depiction of the typical Hawaiian surfer who cared deeply for all things Hawaiian. He showed no signs of caring for a significant other or children. On the contrary, his eyes were on the free food at the house we were at and wanted to enjoy his leisure time.

**Interviewee seven.** This gentleman was in his early 20's, and he came from a "bossy" family. His blood quantum was Pilipino-Chinese, Portuguese, and Hawaiian. The stories of heroism and sacrifice that this participant exhibited were inspiring. His desire to do the right thing and encourage others to follow his lead has sparked those who know him to make a difference to those around them.

### **Leadership Experts**

The leadership experts provided fun and engaging discussions about the main aspects of leadership and the specific traits allow a leader to excel in the Hawaiian culture. This group, in general, were deeply concerned about the current generation and how leadership is drastically lacking. One participant provided one explanation about this by showing how the Hawaiian culture values leadership but not at the personal level. King Kamehameha was mentioned many times, where others praised his leadership and have gone as far as to point out that he exemplified what Hawaiian leadership can be. Another participant stated that if something needed to be done, she would be happy to take the lead on that one thing but would not see herself as a leader. Furthermore, she would not accept a leadership role if it was offered to her. This pattern was repeated consistently. The most extreme case involved a staff member of the private, Christian

Hawaiian school where the interviews were conducted would not self-identify as a leader, even when her job description included leading others.

**Interviewee eight.** Participant eight was in his early 50's and has been leading others for most of his life through guiding others in the stories of the Hawaiian culture. This participant was sought after as a highly-respected member of the Hawaiian community and listened to as one with great knowledge. One of the pieces of wisdom that he shared was that kids who are more disruptive to a class are often the ones who hold the greatest leadership potential.

**Interviewee nine.** This participant was the oldest of his siblings. As the first born, he was instructed to care for his younger siblings. This led to a general understanding that his job was to care for the Hawaiian culture and others around him. Responsibility and caring for his family were very important to him. He was in his late 50's and has been guiding others for more than 25 years through his roles as a manager and later as an administrator in his school system.

**Interviewee 10.** This gentleman was in his late 50's and has been leading others for most of his life in business. He is currently in the transportation business. His priorities are God first, wife second, and everything else after that. He spoke quite a bit about his love for the Hawaiian culture; however, he made it clear that his priority is first to his wife and family. This participant was the first to speak about the privileged nature of the Kamehameha School System.

**Interviewee 15.** Participant 15 was in his early 50's. The unorthodox path that this interviewee took to leadership included mentorship not from his ancestors but the person who was in charge of his dorm in college. This individual spoke to him about how he believed that he could be a leader. It was this type of mentorship relationship that led the participant to accept greater responsibilities. First as a manager and then in the highest levels of administration, he has guided hundreds of individuals.

**Interviewee 17.** This participant was in her mid-50's and has been leading students and teachers for most of her career. Her belief that as the minority, those in the Hawaiian culture need to work harder to prove themselves. This is evident in her family where this work ethic has been passed on to her children who have all achieved high marks academically and are attending high-ranking colleges. This leader is respected in her profession and at her church.

### **Cultural Experts**

The cultural experts were among the most involved interviews of this study. I was amazed by how profound their knowledge was and even more so by the depth of their heart for the mission of Jesus Christ which was evident in their interviews. Another recurring topic was that of knowing the Hawaiian language. I was surprised by the amount of people who believed this to be critical in living out the most important tenets within the Hawaiian culture. This resurgence has been more evident within the past 10 years, and many more people can now fluently speak the Hawaiian language. The idea of “auamo your kuleana” which means to carry your responsibility was also an area where we had great, in-depth discussions. The topic of challenges was another important facet of leadership as well as the model for secondary student leadership. In general, the cultural experts encouraged that life should not be easy or pain free but rather that struggling is a way to become a stronger and more capable and confident leader who leads out of their convictions.

**Interviewee 11.** This participant was in her early 60's and possessed great wisdom and tact. She has invested her life to the Hawaiian people and is viewed among the most respected cultural experts among the Hawaiian people. Her desire was not only to share her story but to relay a great sense of understanding. She grew up with 13 other children in her grandmother's house. The love and desire to care for others has continued to be among her most important pieces that she carries from her grandmother forward into how she influences other people's lives today.

**Interviewee 12.** Interviewee 12 was in her 60's and has taught the Hawaiian language for the past 40 years. Her grandmother was a Christian minister in a Hawaiian-speaking church when she was growing up. She was a part of learning the Hawaiian language since she was nine during a time when it was taboo to speak the language. She shared her great love for her people and for her God, Jesus Christ. Among the more severe stories she shared was the spiritual warfare that her grandmother engaged in that included fireballs and other less common forms of warfare. She shared how she still engages in spiritual warfare on behalf of her people; however, her grandmother took care of most of the harder kinds years ago. This participant is renowned with her people and is sought after for her advice and wisdom in all things Hawaiian, especially the blending of the Hawaiian culture and Christianity.

**Interviewee 13.** Participant 13 was among the most animated and outwardly passionate about her beliefs. She has been leading the children of her people for more than 25 years. In her early 50's, she was incredibly enthusiastic about her desire to assist each child in exceling in the ways the Lord created them. Her excitement was not as ethnically centric as her peers but more focused on her ability to work with her ethnic group, the Hawaiian people, and guide them towards their creator and His will in and for their lives. She spoke transparently about the struggles in her life and about that which allowed her to experience the freedom and amazing life she now lives. This answer, according to her, was Jesus Christ.

**Interviewee 14.** This gentleman was in his 60's and was among the most prolific Hawaiian cultural experts I had the privilege of interviewing. He has been a student of the history of his people, the Hawaiian people group, for the majority of his life. He is also considered a Hawaiian activist. He has been a part of the Hawaiian Sovereignty movement; however, he chooses to invest his time and energies today to help people understand the injustice that is still taking place today to

the Hawaiian people. Among the more recent projects that he has taken part in include the central Maui sand dunes and the removal of the ceremonial burial sites.

**Interviewee 19.** In her 40's, this participant believes that trust is among the most important aspect of Hawaiian leadership. In her current position, she manages teams of people to accomplish uncommon results as she inspires by showing others how to accomplish tasks with excellence. She is more interested in the primary tenants of the Hawaiian culture than she is the influence of the Bible.

### **Current Administration**

The administrators who participated were among the most helpful and eager to find ways to encourage students towards expressing leadership. Some of the primary themes that emerged from this group included: living out your responsibility, a desire to see God's forgiveness and reconciliation extended to each person, and empowering each leader to develop and implement their vision. These themes came from a very seasoned and veteran administration who had vast and varied backgrounds. I was encouraged to see how each participant was willing so willing to share his or her story and the best thoughts they had to offer for the betterment of those they may never impact personally. The heart they had for the next generation was among the most evident aspects of the interviews.

**Interviewee one.** The first participant was a Hawaiian language teacher in her 30's. She has her master's degree in Hawaiian studies and is employed as a teacher of both the Hawaiian language as well as the culture. This was the first of many to highlight the aspect of auamo your kuleana which, roughly translated, means to carry the burden of your responsibility. She is also the first of many to highlight the direct connection and necessity of the Hawaiian language to be employed as a Hawaiian leader.

**Interviewee two.** Participant two was in her 50's and has been in administration for more than 20 years. She is highly motivated to encourage and guide others in the best parts of the Hawaiian culture such as caring for others, pursuing excellence, and Christianity. She has had two children graduate with a private, Christian Hawaiian school education. Her hope is to extend trust to gain trust in the classroom and with her team in hopes of gaining honesty.

**Interviewee 16.** Participant 16 was in her late 60's when this interview was conducted. She self-identified as a Spanish, Filipino, and Hawaiian. At the age of 10, this participant began to learn of the stories of her family. She remembered sleeping in one bed with her siblings. Leading those in the Hawaiian culture has always been an important part of what she believed defines her, and she hopes to continue to see young people's lives changed for the better.

**Interviewee 18.** In his 40's, this participant spoke about accountability as a primary tenant of leadership in the Hawaiian culture. He used stories from His life to express this need as well as showing its importance in the roots of the Hawaiian people. As a husband and father, he believes that he is accountable and responsible to his God, then his wife, and the rest of his family.

**Interviewee 20.** In her 40's, this participant is highly focused on the cultural aspects of the Hawaii. She was among many who while in a dedicated leadership position did not consider herself a leader. This was a common theme that uncovered an assumption that those who are in a leadership position consider themselves leaders. Her reliance on Hawaiian values was paramount in her life. Her desire is to take charge if she needs to but releases any leadership title or responsibility as soon as a person is willing to assume the leadership position.

## **Results**

The results section is organized by the research question which contain the themes that emerged from the data. The primary research question this study addressed was: What are the elements necessary for a student leadership development model in a private, Christian Hawaiian

school system? The guiding research questions included: (1) How is leadership informed by kupuna, ancestors, or mentors? (2) How does kuleana inform leadership? (3) What role does accountability, trust, and dependability influence leadership within the Hawaiian culture? (4) How does a leader experiencing taking initiative to overcome obstacles and taking risks influence leadership within the Hawaiian culture? (5) How does enthusiasm and a positive attitude about the future influence leadership within the Hawaiian culture? (6) How could leadership from administrators, teachers, and alumni be developed in secondary student's in a private Christian school? The primary research question is explored and product provided in this section. Each of the five facets of Kouzes and Posner's (2012) transformational theory are explained in terms of the key themes which emerged from the interviews. Each key theme was justified through a triangulation of three of the four sub-groups on interviewees.

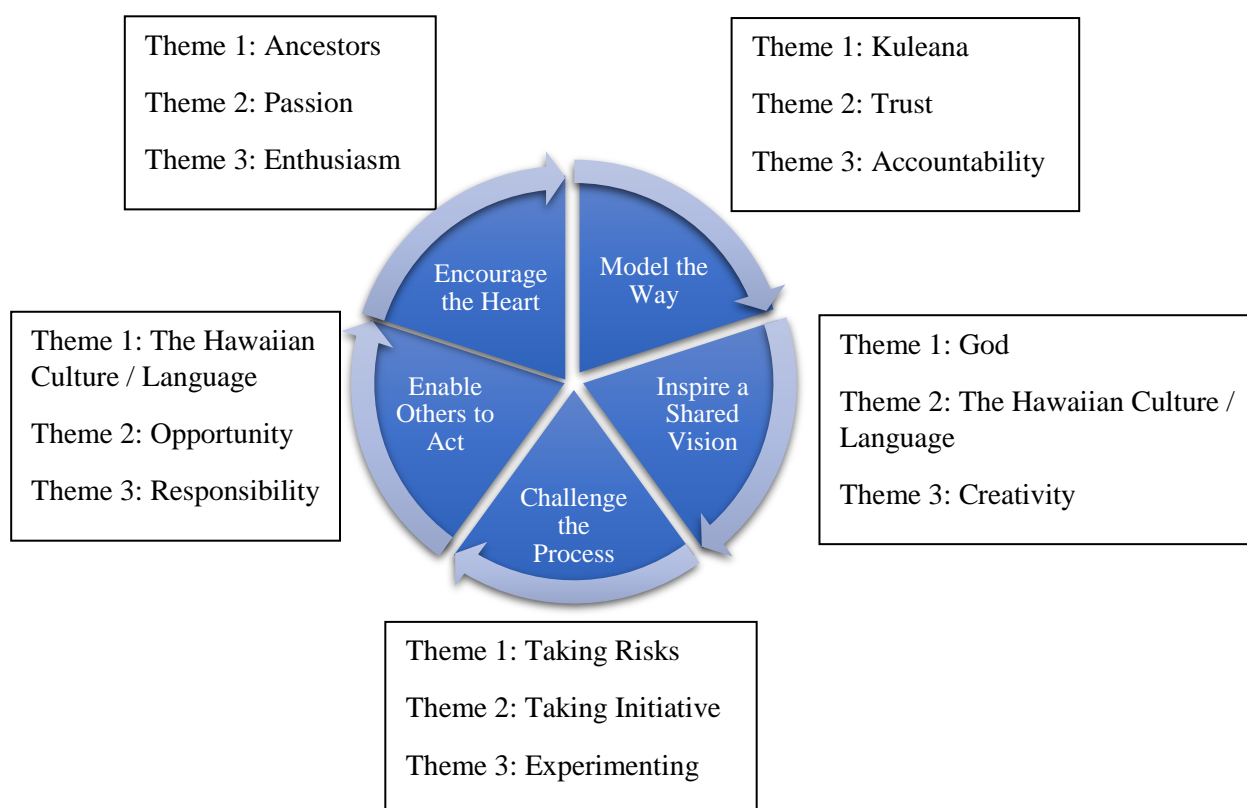


Figure 1. Kouzes and Posner (2012) with three themes per category,

### **Kouzes and Posner's Model the Way**

It is no surprise that Kouzes and Posner (2012) were an integral part of a leadership study published by Kamehameha (Kaulukukui, 2008). This study used Kouzes and Posner's LPI to gain a better understanding of the primary areas of leadership that are present within the Hawaiian culture. This concept is so important that out of more than 30 concepts that made the main list, modeling the way made the top eight. Both concepts of the leader in the trenches and casting a vision which are tied to modeling the way. I was taken back as to how many people employed in leadership positions with dedicated job descriptions that included leadership traits did not personally view themselves as leaders. Those interviewees who self-identified as leaders were expected to model the way and take the lead in all areas of life, not just those they were employed. It was the leaders who were expected to lead at the family BBQ or any other extra job engagement. Leadership in the Hawaiian culture is not necessarily the authoritative model but rather a humble, almost meek model of leadership where what they say goes. It is these leaders who were looked upon to make a decision and to lead the way forward in any situation.

**Theme 1: Kuleana.** Kuleana means right, privilege, or responsibility. This study highlighted the primary meaning of responsibility; however, this word is insufficient to describe the word fully. The idea of kuleana was most often used to show a person has a deep sense of commitment, an honor, and an obligation to act in a way that would further the Hawaiian way of life. It is essential that a leader in the Hawaiian culture models kuleana in such a way as to reveal their intent to care well for what matters most to Hawaiians.

One of the cultural expert participants stated,

You know we are not supposed, well maybe I don't think so, in my belief, you are not supposed to decide, you are not supposed to have that choice, you do it. So, I teach incoming freshmen and that's what I do. I do that to, you know when I teach society, and



the role and responsibilities I will spend most of our time, talking about the Ali'i and of course I will probably talk the other you know Ali'i who might have fallen and that's why we have those stories as bad examples but I point this thing out to them. And you know I point out to the Kapuna who helped you know that was their Kuleana you know everybody has a Kuleana. But I insist that they know and maybe it's my own perception of things but the Kuleana of the chief is to bring life, as the last question on that test, I don't care what I said you know people that can tell us this or that, well question yeah, yeah whatever you consider, we have this couple that's, you know the chief, the Kuleana chief is not to bring death, it's to bring life. And I argue the point from their rainbows if you know the Mahiole symbolizes the rainbow and where there is a rainbow there is rain and where there is rain there is water, where there is water, there is life. So, the leader you know the chief does not bring death, the chief brings life. And if we are going to be the leaders, and that's what our Kuleana is at this school, if that's a Kuleana at the school, to be leaders. And I ask them, "Hey what's the Hawaiian word for leader? What's the traditional word?" Yeah then you go out, cut everybody to the back and that's you know but the traditional word is Ali'i. And if we are going to be the leaders, then that's our Kuleana to bring life.

One of the alumni participants stated,

Yeah, it's definitely because it's kind of, so there is this word in Hawaiian, it is called auamo and it's a carrying stick that you use to transport goods. But usually that word that is used with kuleana and so you are one more kuleana it's a burden. Yeah and so for the kupuna aspect whether my kupuna who are alive or who has – who aren't – who have maybe never even met, they influence me because of that kuleana because I am Hawaiian, and because I teach Hawaiian things.

One of the administrator participants stated,

The way I perceive that as is especially where I like thinks Hawaiian. My kuleana here this goes to get them to get interested and to want to carry that torch, right? And so it is kind of that's essentially the struggle as to why I got hired. So how I do that is just from a personal experience, it's hands-on. Like a lot of hands-on things and experiential learning how to make them feel like, 'Oh! This is something I like.' But sometimes it goes the opposite way and it is like, I don't like this. But that is fine because until they get those experiences, do they know and they are not going to go and do them on their own because you don't know what you don't know and you don't have exposure to what you didn't even know as an option.

One of the leadership expert participants stated,

Today all of us have taken on some kind of huge Kuleana in the, in the movement of our Olelo. And so, you know, yeah there was long answer to the first question but I think you understand why all of that. And that's why I keep on saying, that if you understand your past, if you understand who your Kupuna were, it plays into the commitment that you have to do the best that you can, and to lead properly you know, because a lot is at stake yeah. We're talking about a, a people that are on the brink of poverty, of you know, just losing their rightful place in their own land you know, and if we just keep on producing kids who want to be leaders, who don't think about their past as Kanaka, then we will just continue to have kids going all over the place but not taking care of their Kuleana here you know.

**Theme 2: Trust.** Trust illuminates the reality and need for reliance on others within the Hawaiian culture. A leader in the Hawaiian culture must model trust for others as well as be trustworthy. The concept of trust according to this research is not the corporate type of trust where one colleague relies on another to do their part so that business will increase sales. Rather, the kind

of trust found in the interviews is the kind that allows for families to feed and care for one another and others.

One of the cultural expert participants stated,

And so you know, I, I look at it and, and when you ask me what is that play into the leadership, that's the biggest part of me. I had good Kupuna. I had good Kupuna who trusted Kakou, to guide them. To guide me and to pray for me that I would stay on this path that I belonged for not just me or our family, but for the Lohuis, because one another thing she said was you cannot go, you're going to go to this university, you learn everything that they have to offer you, and you're going to use that for us you know.

One of the leadership expert participants stated,

Trust is important because you are seen as someone that is trustworthy and that will do what it takes or what is the best for whatever group you are in alaka'i for. So, whatever you say, whatever you do, what your actions represent that group. It is just like an 'ohana, you know, you as a person reflect your family. And so, you as a leader reflect the group you represent in anything but specifically in Hawaii you would want to exude those traits of a Hawaiian leader, or like, may be not those traits but those values. Yeah! pono comes to mind, like to do what is right, and that Kuana'ike that having that perspective of a Hawaiian. Aloha sounds really cliché but it is coming from a place of Aloha.

One of the alumni participants stated,

People that I look up to in the Hawaiian culture; you know I have to look up to – I have to trust them, if I don't trust them then I can't – I don't feel like what they are teaching me or what they are doing is I can depend on it, you know. If I can't depend on it then I'm not going to learn from them, because then I'm going to be doing the completely opposite of what they're trying to instill in me, you know. And if, you know being a leadership, in a

leadership role you know I feel like I look up to someone and I will go back to that leader and confide in them and if I can't trust them I'm not going to confide in them. And if I can't confide in them I'll never learn because then I'll just be swinging blind again.

**Theme 3: Accountability.** The findings from this study show that accountability is another primary theme where leaders are expected to model a high level of culpability. The stories that were told included a fisherman who was to bring home fish so that everyone could have something to eat. This fisherman is accountable not only to himself but the entire group of people whom he belongs to. A leader in the Hawaiian culture model's accountability by following through with their obligations to others.

An administrator participant stated,

Accountability is huge, that is their kuleana piece, their responsibility. It has a big role but it is kind of like, it depends. It depends on everybody because, like, I was going to say it is self-accountability but maybe I should explain, okay. Rewind. So, this whole kuleana thing, the reason why I chose to major in Hawaiian language, was because I was trying to figure out my major. And in my Hawaiian class, my teacher asked "Oh! How many of you are not Hawaiian?" So, a lot of kids raised their hand and then he said, "I just want to thank you for being here and taking the time to take this class because this is not your responsibility to perpetuate our language and so we appreciate you for being here.

A leadership expert participant stated,

So by having good leaders, especially in the community, it makes others look up to them, and so in a sense making them try to be accountable for themselves, because they also want to show little leadership skills. They try to – they want to also be role models to the next, by them doing good. Having that appreciation one on other and – yeah. Just the love and

the respect that the community has towards each other is part of being accountable for one another, because everyone cares for one another.

One of the cultural expert participants stated,

Yeah and then them as a leader they need to be accountable for the things they do try to teach me you know, because if they teach me something and then I go now and do it and then come back and say, this is what you taught me like, I've had – this was okay, you know inside our culture. Like, is this okay like and they're like they, no we've been teaching that; you know what does that do like, because this is my trust. My trust and I can no longer depend on this leadership, so yeah.

### **Inspire a Shared Vision**

Kouzes and Posner (2012) revealed that leaders have a deep sense that they can make a difference. This sense coupled with the ability to see what may be possible into the future creates a unique mix of optimism and desire to be a part of something great. The optimism and vision of the leader draws others into a team which allows the leaders' dreams to become a reality through the collaborative actions of the individuals acting towards this common focus.

**Theme 1: God.** The Hawaiian Islands are deeply spiritual. Depending on who a person speaks to this means the worship of idols, new age beliefs, and Christianity. The shared vision of what should matter most showed that God was among the most themes of inspiring a shared vision for the Hawaiian people.

One of the administrative participants stated,

Okay. So, what makes me Hawaiian is I have the blood quantum in me, so it makes me Hawaiian. But where did I get that blood quantum? From my Creator. Him alone gave me that. Him alone gave me my family, my Kupuna, my ancestors. So that defines me as a Christian Hawaiian and I'm fine with that. Now, he said, "What are you going to do with

that?” And it is my kuleana to raise or to speak out to anyone that wants to know our Creator.

One of the alumni participants stated,

I don't know if she told but both of us are kind of like getting better with our walk with the Lord and looking towards him and everything is like the Lord, the Lord. I hear all these people talk about generations and Kupunas and ancestors, I do have blood that is Hawaiian and that should care about my past, my Kupunas, but I feel like I slacked off on that point and just kind of like give it all to God.

One of the cultural expert participants stated,

And within a Christian school, of course, I can tell you that in the bible, but it's like that, like for that for example, like I think they can't – the leader who wants to implement something within a private Christian school, they're going to have to know the risks and to be bold and stand firm on what they believe in, because at the end of the day, it's not – it's not about us. It's about, right, private Christian schools, it's about Jesus. And so I think with the administrators and teachers, yeah, that goes into everything, the administration, the teachers and even the students, but I think that can be separated by the way. Like the administrative staff and the teachers, I mean everything has to stand from what the bible says and that person should be like hold to biblical, you know, a biblical worldview. And just like going to Liberty University, I mean you don't find – again, I'm not bashing on anybody, but you don't find Mormon teachers at Liberty University, at Christian school. And I know that might sound harsh, but I mean that's just – if you're trying to be a leader within a Christian – private Christian school, then you should hold to what the root is, and that's biblical worldview.

**Theme 2: The hawaiian culture and language.** The language of the people was shown to be increasingly important. The official language, according to the government of the United States of America, is English. However, this research showed that the Hawaiian language propagates the Hawaiian culture which inspires a shared vision for the future of Hawaii.

One of the administrative participants stated,

Just give them a plethora of experiences of basic experiences that would be considered, you know that would foster their need to find identity. Like hands-on like making Hawaiian food, making Hawaiian arts, talking Hawaiian, doing Hawaiian things, I give them those experiences. I kind of lay it out like a buffet and you got to eat everything, but are you going to like everything, maybe not. But you may really like one thing and that might be the selling point for us. And so that is the way and it is kind of just you leave it up to them and you hope that they'll take something and run with it.

One of the alumni participants stated,

We talk about the action, try and look. I didn't say, you know, we didn't say, 'Johnny, try and look,' or 'Kalo try and look.' We say, 'Try and look.' The person isn't even a part of that mix, you know what I'm saying? So, at the very foundational Hawaiian language level, we're not talking about the individual, ever, you know what I mean? And in fact, if we see the individual, they're at the end of the sentence, you know what I mean?

One of the cultural expert participants stated,

The way I phrase it to my students is I teach Hawaiian language, Hawaiian studies and I don't expect you all to go and major in Hawaiian language, Hawaiian studies. That is not what I am here for, but if that can be your foundation which is also learning to the idea of that lens, and that kuana'ike hawaii. If that can be your foundation from which you do everything then we will be better off for it and we will create leaders that can 'Ōlelo

Hawai`i” and have that `ike hawaii that Hawaiian knowledge that will influence the way in which they affect our communities. Yeah. A primary example I said, ‘You know, you can go and be a doctor, but you can ‘`Ōlelo Hawai`i’ , you can go and be a lawyer but you can ‘`Ōlelo Hawai`i’” or you have that lens, you can be business owner, you know, with that Hawaiian lens.’ So, and I said ‘I encourage you to go out, branch out into any aspect, any major but if have that grounding, and that foundation that is Hawaiian language and Hawaiian culture and then who you are as a Hawaiian, I think we are better off and when I say we I mean like lāhui our ways.’

**Theme 3: Creativity.** The Hawaiian people have had to be highly creative to survive in the Hawaiian Islands. Ingenuity in the way water craft are built, navigating the ocean, and catching fish are only a few examples of the way the Hawaiian people have thrived. The encouragement of this type of creativity was another way they inspire a shared vision.

One of the administration participants stated,

You know, because I think leadership comes from those who can inspire, those who can create other people – I mean cause other people to become passionate about something, you know, and then they can take it. And with that passion, inspire other people and to move in the right direction. To me that’s what leadership is.

Another of the administration participants stated,

Okay, so for me -- I don’t know if it is risk but creative innovative thinking not being the status quo, always trying to improve knowing that there is always a better way to deliver. There is always a way to improve and push to higher results, that’s what drives me more. So, I don’t know. For me the word risk is a brand new term, I don’t know if it’s the word of 2017 or it’s something that our organization’s using but you know for me, I like to put it in more positive terms like creative thinking you know, problem solving. Things that are --



risks sometimes, are these really negative commendations to it but ultimately I think for me yeah, I love taking risks and I love trying out new things. I have always done it in my professional life and as an educator, I have always believed that -- I have been learning alongside, learning with the kids. I often would stand up here with signs and I will go ‘You guys should know I have never done this one before but what I’m trying to do is teach you better than the way I taught these kids last year.’

One of the alumni participants stated,

But lessons learned along the way, it has withered all of those things to still be able to rise up and produce and create and provide a venue and an opportunity for these kids to be able to go out and impact the world.

One of the cultural expert participants stated,

Well I think because I – Like in the work that I do with our kids, this is really important to me. The work that I do with our kids it's– You know I think that if our kids don't have a strong foundation of who they are, and where they come from, I think that, I know that– Let me rewind, let me rephrase that. Kids who have a strong foundation in who they are and where they come from and having the values and having the opportunity to strengthen the qualities that would make them a good leader, having those things are so beneficial to kids. I know this, and I want to support anything that would help to create that. I think that, I think a child that has the opportunity for that, when faced with a life crisis, or trauma, or anything, is going to fare better than a student who doesn't have opportunities for that. And so, I mean in the work that I do, with the kind of kids that I deal with, I want to – I would like to help with anything that can give our kids that.

### **Challenge the Process**

Leaders look for opportunities to challenge what others deem appropriate. They look for ways to design better systems, encourage individuals and teams at a deeper level, and are willing to take risks as they experiment to find the best ways forward. They look at mistakes and failures as fuel to become better and more capable personally and as a collective team.

**Theme 1: Taking risks.** One of the administration participants stated,

But if the leader is willing to take the risk, then risk is more valued in that company and innovation. And like even though like there's a pressure of the world, you know, saying, you know, oh, why can't we – why can't we – for example, I'm not like downing on anybody but like why can't we have a like homosexual teacher or something? And within a Christian school, of course, I can tell you that in the bible, but it's like that, like for that for example, like I think they can't – the leader who wants to implement something within a private Christian school, they're going to have to know the risks and to be bold and stand firm on what they believe in, because at the end of the day, it's not – it's not about us. It's about, right, private Christian schools, it's about Jesus. And so, I think with the administrators and teachers, yeah, that goes into everything, the administration, the teachers and even the students, but I think that can be separated by the way. Like the administrative staff and the teachers, I mean everything has to stand from what the bible says and that person should be like hold to biblical, you know, a biblical worldview. And just like going to Liberty University, I mean you don't find – again, I'm not bashing on anybody, but you don't find Mormon teachers at Liberty University, at Christian school. And I know that might sound harsh, but I mean that's just – if you're trying to be a leader within a Christian – private Christian school, then you should hold to what the root is, and that's biblical worldview.

One of the leadership expert participants stated,

And it's not to say that it's lacking, but just that it's different. Because our family is just us five, we're so tight knit, and we're very okay with that too, but yeah, it's just more – I guess a lot of people are more used to their big Ohana like, “Oh yeah that's my cousin. Oh yeah that's “I don't have that. I don't really have that here, and that's fine but – and then my mom' side is all from California. So already when we were on Oahu, we already were away from my mom's – like all her sisters and cousins and her mom and stuff. And so, on Oahu it was already just my dad's side. So yeah leaving behind everything we know is a risk. And I guess the same can be said for like – in my current capacity, I feel a lot of students who are going through those risks – coming to college is a risk too.

One of the cultural expert participants stated,

I guess anybody can see if you're looking for it. Certain kids they are in school prior to this one, they're naughty and, you know, they're involved in this part or in that thing, but you just say that influence but they're acting out, you know. That's the kid you want to bring here and then mold the kid, because the kid hassles things, who's willing to take a risk, who's willing to challenge an existing law. He is the kid who's going to push society forward, right? The kid, who's the good kid, well, you know, bless their souls because they're good kids, but they're going to follow the law.

**Theme 2: Taking initiative.** One of the administrative participants stated,

Taking initiatives. These are all big words. Blame our schools. Initiative. So why is it important to have initiatives? Because I guess we don't want to stay too stagnant. But sometimes things work and you want to keep it the same but you can always explore different opportunities if it comes down to it. But we need the right people and yourself to make the right decisions very good.

One of the leadership expert participants stated,

Oh yeah, as a leader you have to take initiative of anything you do. Especially nowadays you we see all over the news that the Hawaiian, the activist, you know people that really hold dear to this Hawaiian culture you know they have to speak up for what they believe is right, you know. Their land or their views on political things that are going on in Hawaii, you know. So, if they just sit back and do nothing then what they're really doing, they're not being a leader. They're being a scary cat, you know they're just being a bystander and you know in order to lead you have to take those steps forward, you know and you can't be in that stagnant water because then you're really just with the crowd; you know you're not leading. So, but while you take those steps there are surely going to be obstacles, there are surely going to be roadblocks, so but then I think that's what molds a leader, because if you can overcome taking that step forward, that initiative to go and do what is right and fight for what you believe in, then you know and then you overcome the obstacles that will come when you take that first step. And then I really believe that's what molds you as a leader in the direction you go.

One of the cultural expert participants stated,

I want my kids to be in a marriage where when they don't get along and ideas and philosophies are on the opposite side of the fence, that they are going to come together and talk about it and maybe fight about it and pray about it. And they are going to stick with it; they are not going to give up. They are going to stick with it. And it just is – there's so many, if you can foundationally build this in people, in these Hawaiian kids that we – and in this culture that there's so many challenges with it from health to relationships to demographics to data and numbers and education levels and drop out levels. Then when you can get that in there and they can rise above whatever sits in front of them, we can call it a good day.

**Theme 3: Experimenting.** Of of the administration participants stated,

They started off as naughty kids and they were the rule breakers, they were the experimenters, they were the risk-takers, you know, the things that you're telling me. They did these things and then they became the leaders. The goody-goody is good. They're not going to making new laws. They're not going to run in the house. And I think part of my training too, when I was young, or educational, was like my parents, some of my family call me a little devil, you know. So, they used to call all of us, 'You guys little devils.' You know, and I recall some of board every day. Every now and then when it comes to that time, I write that one by Shakespeare, 'Hell is empty and all the devils are here.' You know, they think I'm insulting them but they don't know that because kolohe is a big deal. You know the kupuna, when they look at kids and there's a kid over that's kolohe, they don't just do this, 'Huh! That kid kolohe.'

One of the leadership expert participants stated,

I think that what I believe -- so all those traits aside. What I believe is the culture of an organization ultimately is reflective of the highest leaders in the organization. So if you have a very conservative type of leader, the organization is going to be conservative. It doesn't make it wrong or right you know, it is what it is. So, with that, you know if you have a very visionary type of leader like maybe like a Steve Jobs you know, the culture of the company falls with them. It's how it is you know. Al Davis leads the raiders and that guy is fighting and arguing and feeling disrespected and all of that. He creates the culture and that's how his team performs for many years, right?

One of the cultural expert participants stated,

If you try to experiment with something, it can be kind of a hit or miss I mean of course, if we hit or miss, but if it doesn't really workout, it can put up, I don't know, like a huge like

label on that leader and it could influence them in a negative, highly negative way or it can influence them in maybe a positive way. But in the end, I think leader trying to experiment would be – that would be kind of tough. Just because, you know, like Hawaiian sovereignty, you know. Independence, Hawaiian independence. People want to be – Hawaii to be – Hawaii like originally was. Basically, not part of the US but, yeah. But that would be a terrible idea in my opinion. I mean if that actually happened.

### **Enable Others to Act**

Leaders are most excited when their efforts are directed at encouraging others to strive in their strengths. They build teams of individuals where a variety of talents are expressed and they empower them to act by giving them a voice and the authority that matches their level of responsibility. Leaders thrive as part of a team that expressed mutual respect, safety, trust, and human dignity. They inspire others by strengthening them and helping them feel more than capable. They call out the greatest aspects in each individual and employ these gifts within a team setting to achieve extraordinary results. Enabling others to act in the Hawaiian culture relies on three key areas: the Hawaiian language, providing others the opportunity to lead, and caring the responsibility of caring well for others.

**Theme 1: The Hawaiian culture and language.** One administration participant stated, Prior to people discovering our islands we didn't have to worry about globally. All we worried was our whole universe and was the islands or this vast ocean that we can sail and go to other places. Well, technology is affecting it, cultural beliefs are affecting it, you know, and a lot of times other cultural beliefs force us to question our own beliefs. So, it is about making sure that we use our ancestry and our history to keep us guided on where we want to go and not just go because people – other people are telling us that's where we have to go. You know, how do we get there?

One of the leadership expert participants stated,

Within the Hawaiian culture, well, I mean that's what it's all about. It's a positive attitude. Of course, nobody wants to listen to somebody who doesn't have – who has a bad attitude. But I think if somebody is like a leader who's trying to be a leader to, you know, within Hawaiian culture, they have to have something that like gets them up in the morning, you know, and like motivates them to do what they're doing. Being a leader, you can't just, you know – it just – you can't be a leader and just, you know, you can't just be normal, you have to kind of be – you have to be really highly motivated to really influence people and you have to be really – your goal, your end goal has to be something that can benefit others and to benefit the entire – everybody as a whole. And something like that should be able to, you know, I guess give a positive vibe towards other people. But, yeah, I think it's really important of course, but that thing that – Yeah, like I said, the end goal, it has to be able to really, you know, make you feel alive and want to help others like it has to motivate you, I think.

One of the cultural expert participants stated,

Umm, if we're giving people that have other leaders like other leaders out there that are kind of perpetuate the Hawaiian culture or do any sort of good for Hawaii, they could come in and speak and try to motivate the other kids and let them know their story where they started off. It doesn't mean that they have to be in – have been like a Kamehameha student, they could have come from anywhere else. Just let those students know like let them see that, 'Oh, even though I didn't come from all of this, you're still capable of doing this.' And so since the student from Kamehameha are privileged with all of the facilities and you know, all the things that they are given to use, like all their laptops and everything and all the fancy white boards that – they should be able to. They are able to do the same thing if

not more because they have so much – what do you call it? Like they have so much access to whatever they need you know. Like Kamehameha is willing to offer pretty much whatever you need to help – I’m kind of like being – yes.

**Theme 2: Opportunity.** One of the administration participants stated,

It’s hard; it’s like walking through the hard, coming alongside hard and encouraging these kids. Because we have kids and people think at Kamehameha that we have the cream of the crop, we have all these great situations. We have –so many of our kids have parents who are incarcerated, so many orphans and kids who are praying that their parents would stop fighting. There’s so much challenge in the kids and one of the fabulous things is that, we get to pray here and so every class we pray and everybody has an opportunity to pray and kids are willing to throw out there and ask for prayer about all kinds of things. And I think that that helps to build trust with the kids. But then I’ve also seen in the midst of us praying specifically for things, that the enemy comes in and really messes with relationships. And it’s like the very things we’re praying for are the very challenges that the kids walk from a whole lot of things.

One of the leadership expert participants stated,

Well I think because I – Like in the work that I do with our kids, this is really important to me. The work that I do with our kids it’s– You know I think that if our kids don’t have a strong foundation of who they are, and where they come from, I think that, I know that– Let me rewind, let me rephrase that. Kids who have a strong foundation in who they are and where they come from and having the values and having the opportunity to strengthen the qualities that would make them a good leader, having those things are so beneficial to kids. I know this, and I want to support anything that would help to create that. I think that, I think a child that has the opportunity for that, when faced with a life crisis, or trauma, or



anything, is going to fare better than a student who doesn't have opportunities for that. And so, I mean in the work that I do, with the kind of kids that I deal with, I want to – I would like to help with anything that can give our kids that.

One of the cultural expert participants stated,

We weren't worried about him like messing up somewhere because he's being hardhead or Kolohe about something. He was also a really smart boy. So, it can happen in any way, shape or form, but it's kind of like for us, teachers, it's-- Our kuleana to kids well enough to be able to give them those opportunities and allow them their leadership way. And sometimes, it's hard because we have high expectations and/or very possibly narrow expectations for what is a good leader and what is not so good of a leader.

**Theme 3: Responsibility.** An administration participant stated,

I feel a responsibility to keep up-to-date in current issues that affects all of us at this point, our present, past or future. So, I think it's my responsibility to stay informed. Be around who are informed and go to meetings of whatever the issues are that affect Maui and Hawaii itself. That's my first.

One of the leadership expert participants stated,

We weren't worried about him like messing up somewhere because he's being hardhead or Kolohe about something. He was also a really smart boy. So, it can happen in any way, shape or form, but it's kind of like for us, teachers, it's-- Our kuleana to kids well enough to be able to give them those opportunities and allow them their leadership way. And sometimes, it's hard because we have high expectations and/or very possibly narrow expectations for what is a good leader and what is not so good of a leader.

One of the cultural experts stated,

I have my own family. And at first, I didn't take that responsibility in leading them to the Lord. But I'm very thankful I came to my senses and I go, 'God, I cannot do this without you.' And we should – yeah, that was my responsibility to Him. And my husband is to show your kids the way of the Lord because the Lord did give us choices, yeah. And, so, sometimes in our early marriage, we do choose to, 'Oh, forget about the Lord and, yeah, we'll make some money and, you know, we'll spoil the kids,' and it was all about us but that was not correct. So coming back to the responsibility, yeah, it came to our senses. And I really believe it's because of prayers. My mom prayed for her children. And so, here we are, I'm very thankful that all of our kids know the Lord. The grandkids know the Lord. That is exciting totally.

### **Encourage the Heart**

Leaders encourage the heart by helping others feel like heroes. They stay focused on the greatness in each person and help them see what is possible while providing the opportunity to grow and improve the areas that will help them be even better. The research from this project revealed that this is most often accomplished through ancestry, passion, and enthusiasm about the future.

**Theme 1: Ancestors.** One of the administration participants stated,

Like I said when my mom went to seventh grade, never had school at Ulupalakua. She had to Honolulu [0:21:30], all for seven brothers and sisters, she was the only one that went to high school. She was the youngest, so they sent the youngest to Honolulu. My dad had 13 kids in his family in Kealia. They never went passed to sixth grade. My dad went to school in Honolulu. My mom and dad met over there. His brothers and sisters never go to school. Kamehameha wouldn't accept that over here. Now – They were having disadvantages already, because we never have school in Ulupalakua and Kealia. Was it

supposed to be for a disadvantage? I lived in a housing in Honolulu clubhouse. A lot of the boys I do in my housing went to Kamehameha, we're all a bad boys and they were like the good boys, the boys who are the pharmacists, doctors and dentist and politicians and all these famous people with names of all that missionaries.

One of the alumni participants said, "Yeah and I truly believe it goes hand-in-hand. I don't personally like to separate the two. For me, our people are very spiritual beings and I'm talking about all of our ancestors."

One of the cultural expert participants said,

I mean, and then it will continue on to build leadership where they learn how to work together, appreciate their Kupuna. I mean, a lot of – a lot of us don't know that, how to make lauhala mat, how to make – unless they go to a hula halau. But to me, if it's important enough to send our kids to school, then the school or the administration should help the kids with the cultural teaching. So, yeah, you know, bringing these people that would say, 'Hey, let's show the kids this is how it used to be.' And their parents and their great parent – great grandparents had to struggle. Even stories about – back in the days when they didn't have washing machine, how did they – how did they wash their clothes. I know. My mom said they used to just rub their clothes together and water and soap and rinse it and hang it up all hand, all manual labor, nothing wrong with that.

**Theme 2: Passion.** One of the administration participants stated,

And if those kids can understand that because they're passionate about what, you know, they get to be a part of, that's awesome, you know? But never bypass an opportunity to teach something about character everyday that you're coaching. That's my personal philosophy. Whether it's doing things right, whether it's honoring your mother.

One of the alumni participants said,

And so we have this daughter who will be graduating in a couple of years and her word is Ku'u Mauiola and that's his breath of life. And she speaks with passion and with power and she has a command of the English language that encourages and motivates. And she can look you in the eye and inspire. And so, she'll be giving the valedictorian speech at graduation and we just have been praying over her that she will inspire. That she will – it will be his heart, God's heart that will speak through her and it'll be His breath of life that speaks into people. And that's her gift, she will be a teacher and she will – and it won't maybe not look like this but she will teach people with her words. And so, it's powerful when you walk in the spiritual gifts that God's given you.

One of the cultural expert participants stated,

I think it's you know like – Do I think I'm a leader in some things? Yes. I've been really, really, advocating and passionately trying to help in assisting our campus to move towards a more positive school climate. So, a climate that supports students who may be struggling with social emotional mental health issues. So, I feel like I've really been a champion for that. So I feel like in that sense I'm probably a leader in that aspect. But if it's just like am I a leader to the students here? I don't know, like I don't know.

**Theme 3: Enthusiasm.** One of the administration participants said,

It's huge because for myself, I mean, I would classify myself as a leader because I'm in that responsibility of a kumu and I can influence young minds in that sense. So for me, I think, especially with culture you have to be positive because if you take a temperature check to where we have been and where we are at right now, there is so much work to be done. You know and if you are pessimistic about it and you don't have a go-get them attitude, you probably won't have longevity in your career or your experience in culture and 'olelo. And so I've personally felt I got a lot us as kumu in Hawaiian language and Hawaiian cities

were like optimists for sure because we need to be. You know, we have to be the one to advocate for it because if we don't who will. And so for kumu at least for teachers in that aspect of the leadership, that is a Hawaiian leader.

One of the alumni participants stated,

As the leader, you know, somebody up there in the front – somebody in the front, has to paint that picture and flash all that vision so that they want to go, that the leader has to help build enthusiasm so it can happen. If the leader just goes by himself, he is not leading, he is just going off by himself, right. You have to lead.

One of the cultural expert participants stated,

I'm at the elementary level of playing the ukulele and the piano or maybe preschool level.

Oh. Yeah, that was – that was her way of just bringing out enthusiasm in and positiveness.

Yeah. I mean, yeah, you could have, you know, even feeling sick when we used to be sick with the cold or fever like that, we'd be lying in the living room and she'd be playing the piano. Oh, my gosh, I remember how I love to hear her play, how I love to hear her sing, it's just that soothingness, yeah, yeah, when I was lying in bed and I was sick. And I think that's what she shared.

### **Kouzes and Posner's Trust**

Trust was another area that caused momentary confusion. The issue of trust was assumed if you were a leader, just like responsibility. When asked the question of how trust related to leadership, participants paused and often requested that the question be asked again only to respond with the fact that trust is essential for a leader. The consensus within the interviews was that within the Hawaiian culture, a leader is only followed when they are explicitly trustworthy. The stories that were told included the leader making sure there was food to eat and fresh water to drink for their people. This direct correlation between trusting a leader and survival provides some

necessary context to why this area is so critical. Moving into modern times, a story was told about how trusting a leader is even more important today even if the issue of food and water are not the primary concern. This is because the preservation of the Hawaiian culture is at stake today. The participant that provided this illustration helped me understand that if one person does not eat it is not as bad because only one person is affected. However, if a person in leadership cannot be trusted to perpetuate the Hawaiian culture, an entire people group are drastically affected. The term perpetuate is something that holds significant weight in that Hawaiian culture. Interviewees trusted leaders to perpetuate righteousness which includes the preservation and advancement of the Hawaiian culture. Interestingly enough, it was not merely the preservation or status quo that the participants were interested in but rather the advancement or moving forward into a bold new world where the Hawaiian culture is a major participant in not only in the Hawaiian Islands but also globally.

### **Leadership**

Leadership is a primary theme along with the secondary student leadership model, including Kouzes and Posner's (2012) model the way, pain, and responsibility. Leadership is also associated with Kouzes and Posner's (2012) LPI enthusiasm and positive attitude, model the way, dependability, trust, accountability, pain, responsibility, and the perpetuation of the Hawaiian culture. Leadership and the model for the secondary student leadership are both primary themes, and leadership is the aim in the secondary student leadership model. Three of the key findings for the secondary leadership model include high expectations, passion, and mentorship. Another co-occurrence element is that of leadership and responsibility, which is a part of respect. The findings from the interviews included the expectation that a leader in the Hawaiian culture has a responsibility to perpetuate the Hawaiian culture. Trust is directly associated with leadership where humility, respect, zeal, and succession of leadership are correlated with trust.

Leadership within the Hawaiian culture is a vast and complex matter (see Figure 2). Ranging from high expectations to pain to perpetuating the Hawaiian culture, a leader has a significant weight to carry. The primary themes that emerged include: Trust, leadership, modeling the way, pain, and responsibility. Each of these categories have specific findings and connections that emerged from the interviews. The skills that are required to excel in this arena are highly reliant on exceptional interpersonal skills from a person who will be accepted by those who are called to follow them. This person will need to be of like-mindedness and have a genuine heart for the areas listed above. To sum this area up, an effective Hawaiian leader needs to be willing to walk through the challenges and victories of life with those they provide for while maintaining high moral standards and the belief in the best of each person they come into contact with.

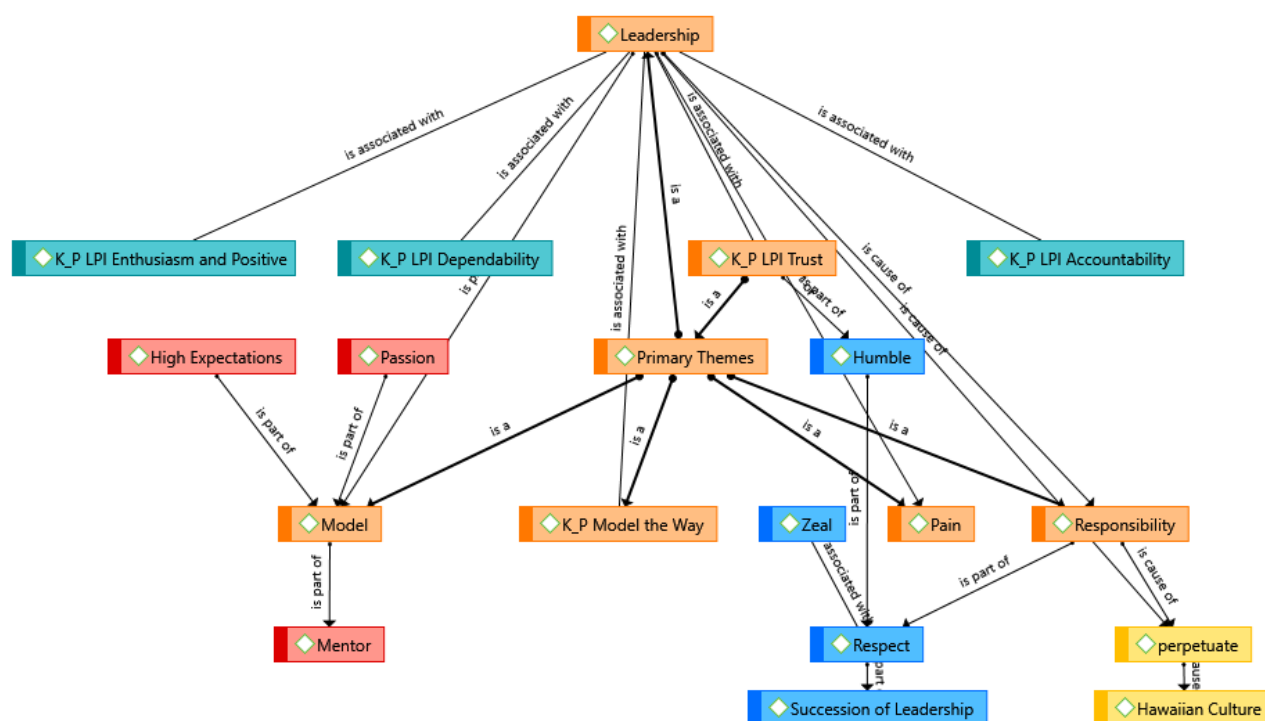


Figure 2. Leadership defined by this study.

## Research Questions

**Central Research Question.** The primary research question in this study was, what are the elements necessary for a student leadership development model in a private Christian Hawaiian school system? The answers provided by the participants of this study include: mentorship from the community as well as the alumni of Kamehameha Schools, providing students with leadership opportunities including specific leadership training in school where they can learn to succeed and have a safe place to fail, having the older students mentor younger students, engaging in discipleship as a follower of Jesus Christ, teaching the secondary students to be self-sufficient which allows them to learn a way to also help others, requiring community service, and teaching leadership to benefit others.

**Sub-Question 1.** The first sub question was, how is leadership informed by kupuna, ancestors, or mentors? Participant One (an alumni) responded to this question with affection as well as questioned the depth of what the question was really asking. The data revealed that the majority of the those in the Hawaiian culture do not view themselves as leaders, even those in leadership positions. The data exposes a very important aspect of leadership within the Hawaiian culture. Individuals were happy to help or step in if someone needs help; however, the responsibilities were not coveted nor were they sought after. The ancestors of the alumni have played an important role in who they are; however, most would not say that their kupuna, ancestors, or mentors have influenced their leadership because they do not see themselves as leaders. Participant Eight stated, “Gee. I can’t – You know, I was being team captain. As team captain, you never think of it as a leader. You as a team captain, well, you know, you set the example.” The few who had kupunas that were leaders believed they were encouraged to pursue servant leadership just as their ancestors have showed them.

The leadership experts responded quite differently to this question. The assumption was that they knew what leadership meant and believed that they were indeed leaders. The frequency of



their responses were higher than the alumni; however, the detailed responses of how their ancestors have influenced them and their response to their ancestors' investment was evident. Interviewee 17 stated, "Yeah it's influenced me to become more of a leader, be the head and not the tail. And I feel that a lot of times, because of having Hawaiian ancestry, it's almost as if Hawaiians need to prove themselves."

The cultural experts were the most vocal about this area. In fact, on average they were more than twice as verbal about the area of how their leadership was informed by their kupuna, ancestors, or mentors. Interviewee 12 stated,

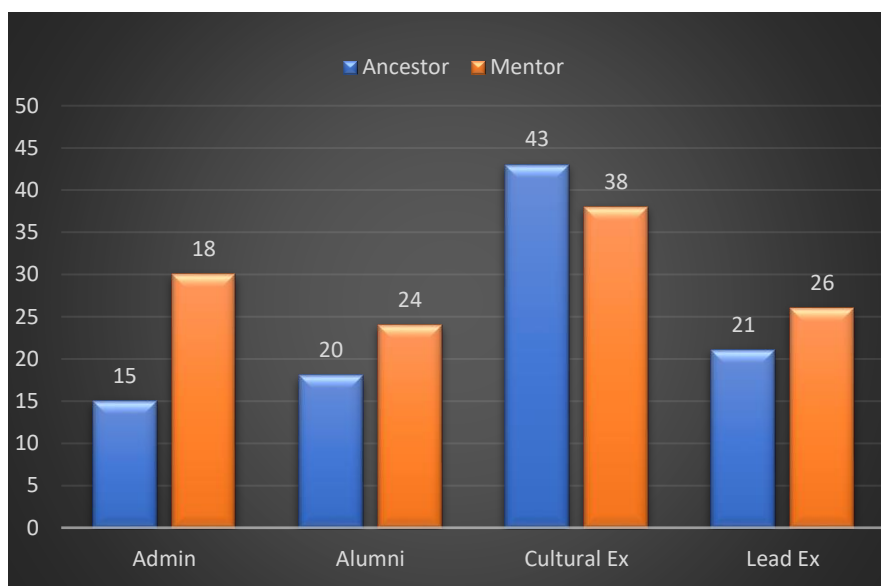
So there is so much built into you know, the leader that I have become, because I stayed home, I, I really looked at how Olelo you know gives you a good grounding, that no matter what field, what profession you chose if you have that and of course if you have God as your foundation, you are going to be successful and you are going to lead properly and you are going to lead with compassion because our language doesn't allow us to be anything else you know.

The area of responsibility, olelo, or language, and living are all intertwined. The above quotation also highlights what emerged from the data.

The current administration group did not speak about their ancestors as much as they did about their mentors. One interesting aspect of the data is that several of the administrators did not have a strong relationship with their ancestors as much as they did with mentors who believed in them. Interviewee 15 pointed out that,

I don't have a strong sort of recollection to really like kupuna or like ancestors, especially growing up. So, I think my leadership was probably more informed by dorm advisor who saw something in me and pushed me towards leadership opportunities in the dorms.

The correlation between the lack of direct or negative ancestral relationship and a deep desire to excel as a Hawaiian leader was not explored in this study; however, the data does support further study in this area. The importance of a mentor in the lives of successful leaders is evident from the data.



*Figure 3.* Ancestor and mentor frequencies.

The illustration is not conclusive due to the qualitative nature of this study and is only designed to show the frequency of two specific codes within a specific set of group participants. These occurrences only revealed the number of times that a given code appeared in the data. The frequency of occurrences guided a deeper study of why cultural experts spoke about their ancestors and mentors so much more than any other group. After further analysis, the data supports the fact that cultural experts highly value both the aspect of ancestors as well as mentorship. The cultural experts were also the only group who spoke of ancestors more than they did mentors. The data supports that according to the cultural experts, ancestors and their kupuna are of specific importance which includes deep ties to the Hawaiian culture where mentors, who can play an important role, do not necessarily propagate the Hawaiian culture.

**Sub-Question 2.** The second guiding question was, how does kuleana inform leadership within the Hawaiian culture?

The alumni group responded favorably to this question; however, they referenced kuleana the least frequently. A few of the alumni felt they did have a responsibility to the Hawaiian culture; however, they were unsure of how to live this out. One alumni specifically pointed out that as important as Hawaiian culture was, that they had a responsibility first to God, then to their spouse, next their children, and then to the Hawaiian culture. They believed that they had a responsibility to live out their Christian faith first. Interviewee 10 put it this way,

My responsibility right now is to be a husband that can provide for my family and also walk and strengthen my family in the Lord. I feel like that's my responsibilities right now but too tie it to the Hawaiian side – oh man it's tough.

The leadership expert group expressed a high level of vocal expression in responsibility. The leadership experts in general articulated the need to act in a way that strengthens the Hawaiian culture. Interviewee 17 stated,

You know actually it goes it also connects to being a minority, like you want to not be that stereotypical kanaka. People perceiving Hawaiians as lazy or not working hard, just push me to not be like that. I want to I don't want to have an excuse for that stuff, so making me not be like that, makes me work harder and hopefully makes me be more respectful and just looked up to, be a role model especially to the younger generation.

The cultural experts were the most vocal about this question by a large margin. This group did not only feel a responsibility to embrace the Hawaiian culture but also to encourage all other Hawaiians to do so also. The term “auamo kuleana” emerged as an important theme. This term means to hold the weight of your responsibility, or to bear the burden of your responsibility. Interviewee One stated,

To auamo, to take that burden, yeah...so you know because maybe we will do late and maybe out of 120 kids, maybe only one kid who really, really liked it, but that is one kid who is going to carry that torch and it will continue and later my hope, I don't a lot of times we don't know what they end up doing unless they tell us later, and so my hope is that that is barked in interest for that kid and they carry that torch and then it perpetuates.

Interviewee Three further explained this phrase by stating,

The way that it was described to me was it's like deeper than a kuleana. A kuleana is like your responsibility, but auamo is like this – the weight on your shoulders that you let's say – not, and not in a burdensome way, but in like it is –it is our responsibility to be perpetuating our culture [0:06:00], and doing what we can to work towards a thriving Maui, so I love that word auamo word, that totally sticks out to me.

The current administration referred to kuleana just over half of the amount that the cultural experts did. However, the administrators in this study spoke clearly about their feeling of responsibility to perpetuate the Hawaiian culture. Interviewee Two revealed something fairly profound with the statement, “But honestly for me, that’s secondary to my Kuleana is to raise important leaders who are going to go out there and positively impact this world in whatever way that God says.” This response encompasses the area of responsibility, leadership, and Christianity.

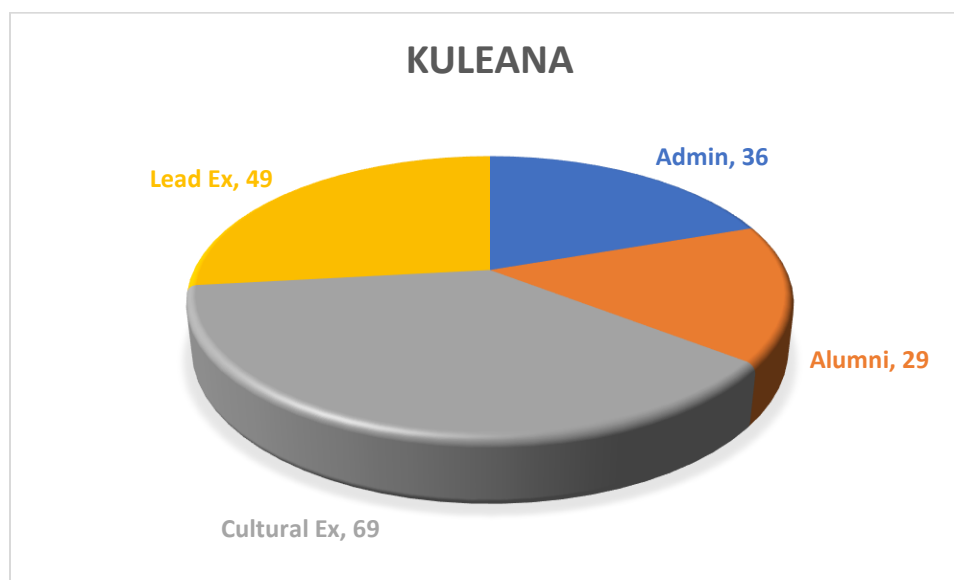


Figure 4. Kuleana frequency chart.

**Sub-Question 3.** The third guiding question was, how do accountability, trust, and dependability influence leadership within the Hawaiian culture?

The alumni made an observation that accountability, trust, and dependability are similar and are all required for leadership. Interviewee Six stated,

Well, if you're not accountable then things can get sloppy. If we can't forget trust our leaders you know can either taken from us and benefiting themselves more than us which is their first priority and what was the third one.

The leadership experts brought out a great aspect of the Hawaiian culture, the fact that a fairly large portion of the Hawaiian culture is filled with warriors and war. The Interviewee 10 stated,

Well in the Hawaiian culture you depend on someone who can lead, a leader and like tying it back to the Hawaiians it's kind of like you need a leader to lead your men into war, to make the right decisions, to overtake a certain district or a certain ship. And I feel like if

you don't got that good leadership then people wouldn't kind of look at you like you're strong.

The cultural experts highlighted the importance of all three: accountability, dependability, and trust. However, several participants of this group stated that they thought that accountability and dependability were the same. Trust was the primary outcome from both accountability and dependability. Interviewee 20 made the comment, "Because if I trust you, I am trusting you because I know that you're dependable already, you know."

The current administration spoke in length on this subject. The subjects of accountability, trust, and dependability were more volatile than expected. Interviewee 18 said,

As Hawaiian people, I guess accountability, you know, we got to like realize that we're all Hawaiians and that despite what other ethnicities we have at role were grounded in our roots of the Hawaiian people. So we have to keep each other accountable, like when it comes to like issues like for example over here in Maui with the water being diverted or whatever, I think that's a stance that, you know, Hawaiians have to keep each other accountable because it's grounded in our roots, and you know, like work together I guess in a sense as the Hawaiian people.

This individual spoke about the need for much more dependability, accountability, and trust, especially because trust has been broken over the generations.

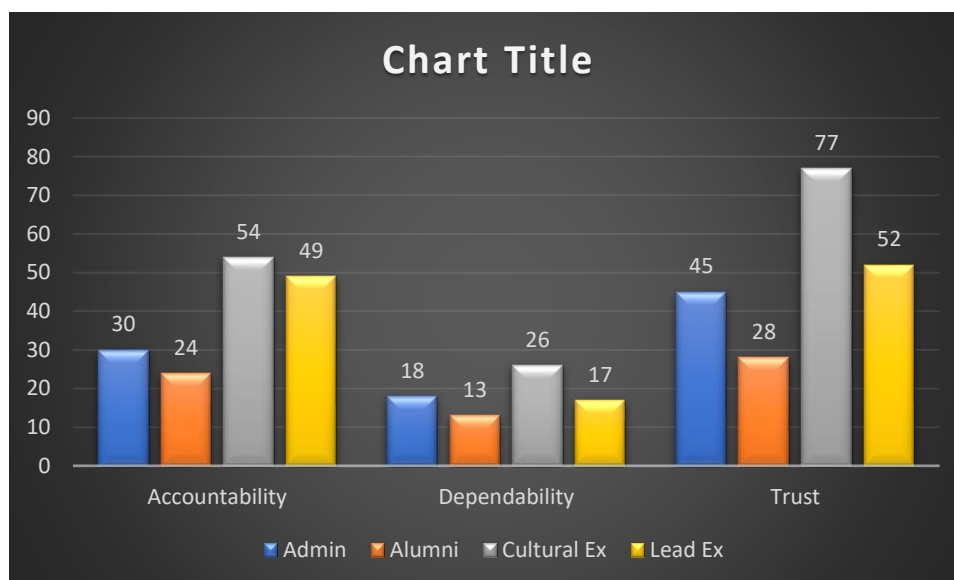


Figure 5. Accountability, dependability, and trust frequency chart.

**Sub-Question 4.** The fourth guiding question was, how does a leader experimenting, taking initiative to overcome obstacles, and taking risks influence leadership within the Hawaiian culture?

The alumni group, and specifically Interviewee Five, provided a good sample of the data from this group by stating,

Oh yeah, as a leader you have to take initiative of anything you do. Especially nowadays you we see all over the news that the Hawaiian, the activist, you know people that really hold dear to this Hawaiian culture you know they have to speak up for what they believe is right, you know. Their land or their views on political things that are going on in Hawaii, you know. So, if they just sit back and do nothing then what they're really doing, they're not being a leader. They're being a scary cat, you know they're just being a bystander and you know in order to lead you have to take those steps forward, you know and you can't be in that stagnant water because then you're really just with the crowd; you know you're not leading. So, but while you take those steps there are surely going to be obstacles, there are surely going to be roadblocks, so but then I think that's what molds a leader, because if you

can overcome taking that step forward, that initiative to go and do what is right and fight for what you believe in, then you know and then you overcome the obstacles that will come when you take that first step. And then I really believe that's what molds you as a leader in the direction you go.

The leadership experts invested very little time speaking about anything other than taking risks. The risks they were speaking about were appropriate and calculated risks that always had the ability to benefit those who the leader served. Interviewee 16 shared transparently with this comment, "I think taking a risk is also taking the risk of maybe ruining a relationship with somebody, and we live on an island." This participant went on to say that if they harmed this relationship than they would not have anyone to reach out to. This comment highlighted the need to be willing to reconcile especially in the Hawaiian culture where the living space is small and you are almost certain to run into every person sooner than later.

The cultural experts provided several profound statements including, "It's like we don't push, we don't – we're not trying to "innovate," we're not willing to take chances, take a couple of risks." This was quickly followed up with comments that revealed that the Hawaiian people will parish without a greater vision than themselves, and that it is necessary to be pushed beyond themselves or the Hawaiian people will stagnate.

The current administration emphasized change as a risk and stated, "So I guess in that sense, risk happens all the time, but I'm – when I'm thinking like if we need to make a big change on things, it's also a tough thing to do, yeah." The issue of change was an outlier when discussing risk. However, this does align with the data when evaluating the connection of stability and the feeling of a lack of control with change.



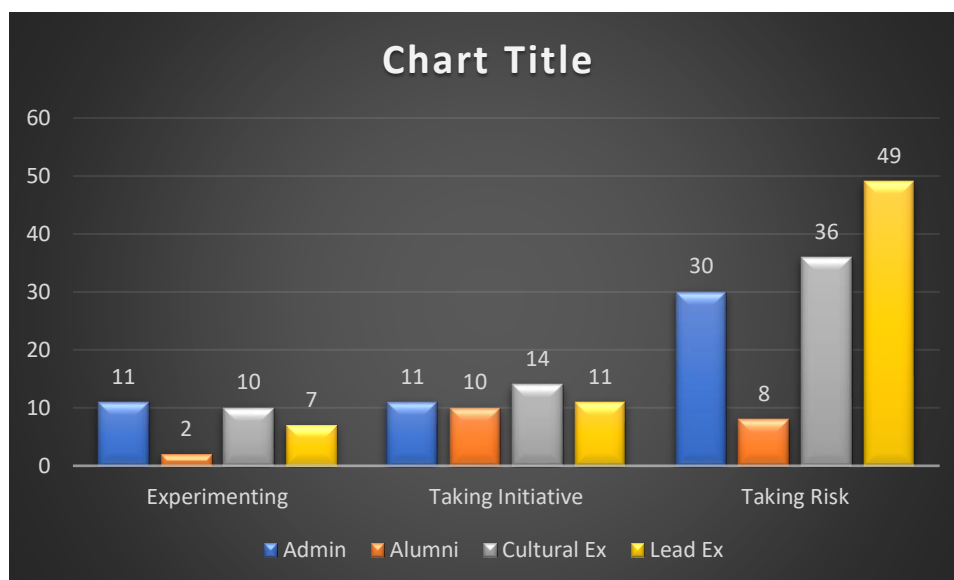


Figure 6. Experimenting, taking initiative, and risk-taking frequency chart.

**Sub-Question 5.** The fifth guiding question was, how does the enthusiasm and positive attitude about the future influence leadership within the Hawaiian culture?

The alumni group provided an outlier with the comment,

But like going to Kamehameha School is like you just, the students are overwhelmed with the workload, which isn't a bad thing, you know it's good to have a certain amount; but there is no excitement or enthusiasm about after high school, you know. So, when we get out of high school everybody is like blazing guns to get out of high school.

This participant went on to discuss the focus at the school, which is only attending college and not on the individual. The hope is to encourage leadership of every person, not only those who are planning college.

The leadership experts connected enthusiasm with vision with the statement,

So you know, if you want them to go with you, then you have to explain to them where they're going. And even if they can't see it, they might not be able to see it. So, you have to show them where they're going, what can be, you know, so that the leader has to have that

enthusiasm and that vision that he's painting for everybody because if I'm not enthusiastic about it, then why should you be?

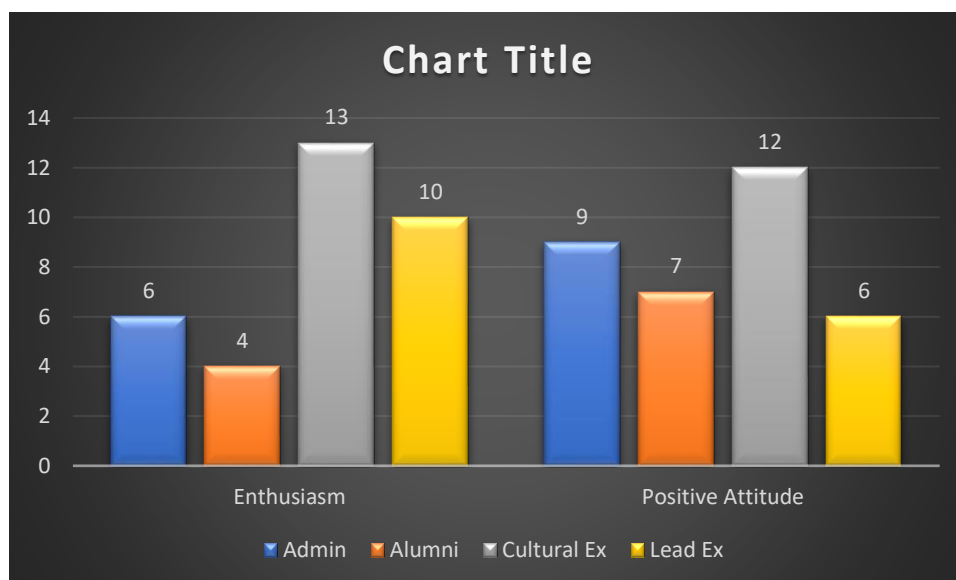
This data also highlights modeling the way through the use of showing others the way and not merely stating the way to go.

The cultural expert group gave a gift with the next comment,

Yeah, I think one of her positive traits that she passed on was through music, through singing. I mean, growing up it was – in the morning, there was time she would play the ukulele or the piano and then in the evening, same thing.

What this cultural expert revealed is that instead of losing heart during many difficult times, music was played or the grandmother would sing. This was her way of spreading joy instead of dwelling on the pain. The participant went on to say that she now sings many times throughout the day just as her mother did.

The current administration participants provided a synopsis of the group of administrators with the statement, "Within the Hawaiian culture, well, I mean that's what it's all about. It's a positive attitude. Of course, nobody wants to listen to somebody who doesn't have – who has a bad attitude." This participant went on to express the importance of a positive and enthusiastic attitude and pointed out that no one wants to be around a leader who does not exhibit these qualities.



*Figure 7.* Enthusiasm and positive attitude frequency chart.

**Sub-Question 6.** The sixth guiding question was, how could leadership from administrators, teachers, and alumni be developed in secondary student's in a private Christian Hawaiian school?

The alumni participants highlighted mentorship as a very important aspect of the student leadership model. Interviewee Five stated,

Have them open a mentorship where alumni's can help guide the students, you know because sometimes students they don't want to listen to the teachers. I never want to listen to my teachers and so I said, looking so bright, because that was the only one that was like when I did something wrong I felt like; oh, my gosh I just let this guy down; because he was super enthusiastic, super positive in what he – I hated history. Totally going though, but super positive, super enthusiastic and I would actually pay attention in his class, his history class. And he would put another teacher to teach me the same thing. I wouldn't even know what [0:26:30] the words were; but yeah I think mentorship.

The leadership expert participants choose to utilize a shared vision. Interviewee eight stated, "So, no matter what class you're teaching, it's all supposed to point to the same thing,

because you have this singular vision where your kids are going to be leaders, so that they can go out there and do the job that needs to be done.” This was a common theme among the leadership experts along with modeling with way and the need for increased community service. It should be noted that the last two themes mentioned required action. Leadership from the data is more of an action than it is a concept.

The cultural expert participants focused on honor, character, and modeling the way.

Interviewee 13 said,

That was the thing, the motivation beyond ourselves. That was the thing that motivated us beyond ourselves, that we kind of talked about earlier, and that vision or that – just that thing beyond ourselves where we were willing to put all those words I just set aside to fix it and to make it work, and that’s where we found the Lord.

Among the more challenging aspects of leadership is a way to create synergy or the ability to get a greater product from the same process. The cultural experts believe that one way to become more is to motivate people beyond what they think is possible. Honor, character, and modeling the way provides the answer on how to achieve this great benefit.

The current administration participants were highly focused on mentorship. Interviewee Two stated,

So I think just playing on that from a cultural perspective would to the whole mentorship idea even yeah just within our campus. We have also even thought about bringing in kupuna and doing a kupuna program here because to get that ‘ohana feel, on campus because we only have kids and they are like some makua kind of people, right? And then there is like no older people, like the kids don’t interact sometimes, if they don’t always visit their kupuna.

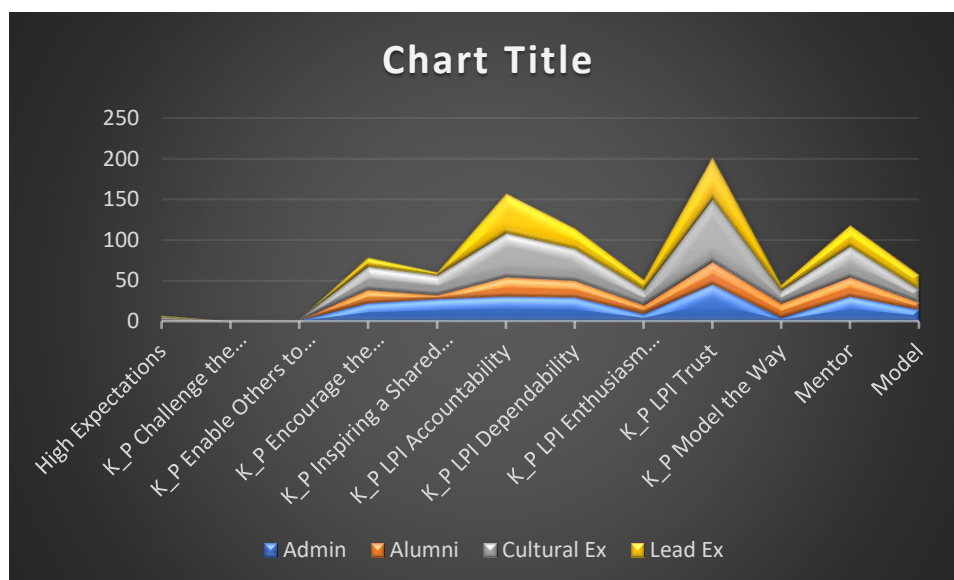


Figure 8. Main theme frequency chart.

### Summary

This chapter covered the primary themes that emerged from the research. These themes were organized with three themes per section of Kouzes and Posner's (2012) model for a total of 15 themes. Each theme was triangulated over the four primary groups which consisted of: administrators, alumni, cultural, and leadership experts. The central research question was explored. The findings led to a secondary student leadership model (see Figure 10). Mentorship and community service were the two primary themes that emerged. Each of the six sub-questions were explored and direct quotes from each group provided. The results from the answers from the sub-questions resulted in the most important aspects of leadership in the Hawaiian culture including: the Hawaiian language, responsibility, leadership, pain, ancestors, Kouzes and Posner's (2012) model the way, and Kouzes and Posner's trust.

## **CHAPTER FIVE: CONCLUSION**

### **Overview**

The purpose of this qualitative grounded theory study is to create a leadership model specific to secondary students in a private Christian Hawaiian school system. The data from this research project has produced such a model as well as provided insight into leadership within the Hawaiian culture. The findings are discussed in this chapter. The implications for this research and recommendations for future research are explored.

### **Summary of Findings**

This study contained six primary open-ended research questions that led to the findings used to develop the secondary leadership model. The four categories of participants were: alumni, administration, cultural experts, and leadership experts. The first question was, “How is leadership informed by kupuna, ancestors, or mentors?” The general consensus was that kupuna, ancestors and mentors played a vital role in who each person is today. So much so that, in the words of the interviewees, they would not be who they are, the culture would not be what it is without their leadership. The participants seemed to feel as if they were standing on the shoulders of their ancestors.

The second question was, “How does kuleana inform leadership?” The main theme from all four groups was that they felt a responsibility to perpetuate the Hawaiian culture. Some expressed this in more assertive terms and references including protecting Hawaii from outsiders while others encouraged the preservation of the Hawaiian culture while seeking creative solutions to assist the Hawaiian people to excel.

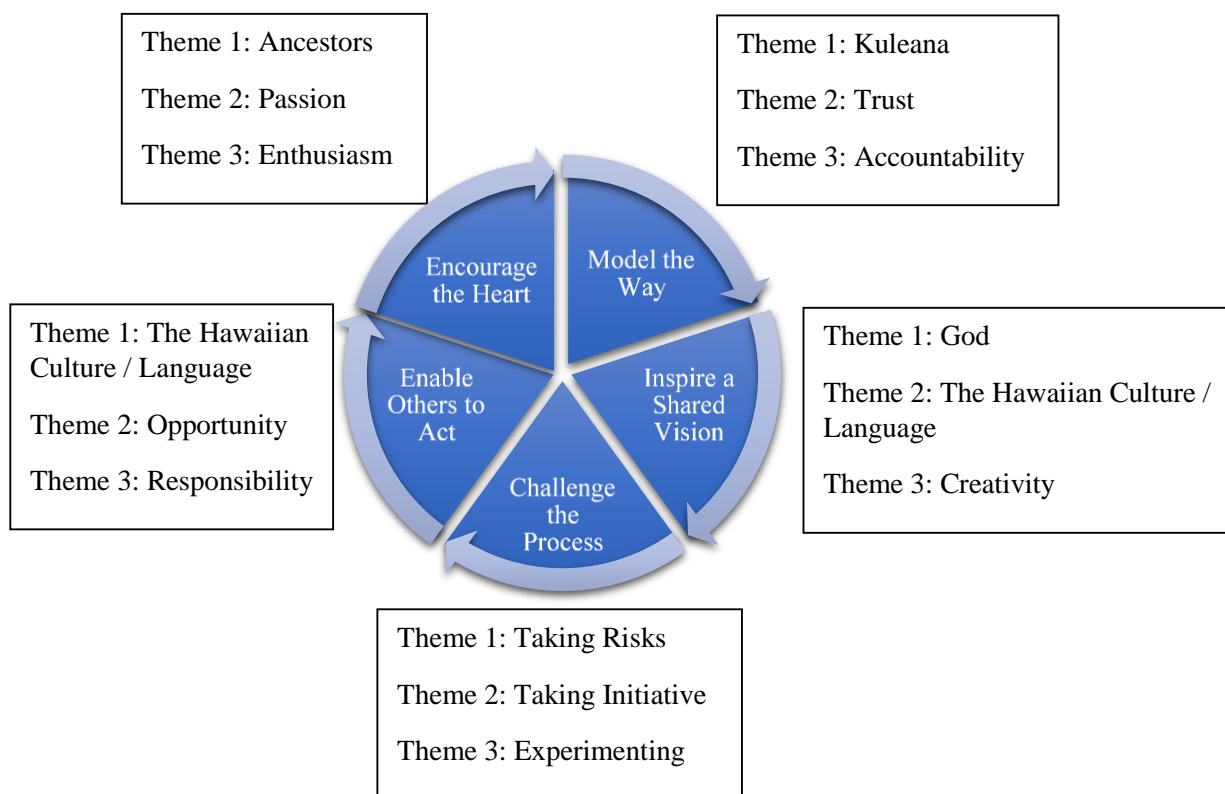
Question three was, “What role does accountability, trust, and dependability have in leadership within the Hawaiian culture?” Accountability, trust, and dependability are synonymous with leadership within the Hawaiian culture. The participants were momentarily speechless when I

asked this question. Their initial reply was to ask how it was possible to have a leader who does not exhibit these qualities. The participants simply stated that the Hawaiian culture relies heavily on these attributes. The role they play is essential; so much so that without these three pieces present a person cannot lead in the Hawaiian culture.

Question four asked, “how does a leader experimenting, taking initiative to overcome obstacles, and taking risks influence leadership within the Hawaiian culture?” Leaders take initiative to care for their people and appropriate risk is required for people to eat. One illustration that a participant provided is that of fishing and needing to try new spots and ways to catch fish to make sure that everyone had food. There are times that trying something new led to no food for that day; however, there are also times that taking an appropriate risk led to a great catch.

Question five was, “How does the enthusiasm and positive attitude about the future influence leadership within the Hawaiian culture?” The overwhelming response from the participants was that enthusiasm and a positive attitude was among the most important aspects of a Hawaiian leader. Many interviewees discussed that the general culture does not exhibit these attributes but that Hawaiian leaders must act in these ways.

The final question read, “How could leadership from administrators, teachers, and alumni be developed in secondary students in a private Christian school?” The primary answers included the need for mentorship for the secondary students from within the school system, alumni, and community. Mentorship was also spoken about from the standpoint of the secondary students mentoring younger students, specifically that the secondary students need to be mentored as well as mentoring others. Another primary finding was teaching the secondary students about leadership and providing them opportunities to lead. The final main suggestion was to have the secondary students need to serve others, and community service was the primary proposal. The hope of internships also stemmed from this discussion.



*Figure 9.* Results from interview questions.

## Discussion

The empirical and theoretical literature review provided the foundation of this study and assisted me in identifying the gap in the literature. This study both confirms prior research and corroborates previous research. The findings from this study diverge from other studies by focusing on secondary student leadership development within a private Christian Hawaiian school.

It is important to me to express the depth of the challenge addressed in this study. The interviewees allowed me access to the sacred and guarded places of their hearts as they explored each question and provided their story. The Hawaiian language and culture is highly contextual and story based. The quotes provided in this study are a sample of the stories told and I tried hard



to capture the heart of their message however the richness and depth of each person's testimony have only been touched upon.

### **Empirical**

The empirical significance of this study extends the current research by addressing a gap in the literature and presenting new research which created a student leadership model for a private Christian Hawaiian school. By allowing the main themes to emerge from the data from the four main groups of participants, educational leaders can strategically and intentionally implement a plan of action that employs mentorship from the community as well as the alumni of Kamehameha Schools, encouraging the secondary students to mentor a younger person, providing students with leadership opportunities, including specific leadership training in school where they can learn to succeed and have a safe place to fail, having the older students mentor younger students, engaging in discipleship as a follower of Jesus Christ, teaching the secondary students to be self-sufficient which allows them to learn a way to also help others, requiring community service, and finally teaching leadership to benefit others.

The richness of the stories and history of the Hawaiian culture echoes Carlyle (2013) and the great man theory especially through the conquering hero of Kamehameha. This view is pervasive in the culture in part by the pillar of the Kamehameha School System. This is in part due to the wealth currently estimated at more than 13 billion dollars and the land controlled by this endowment. One area that was not persuasive in the Hawaiian culture according to this research was the notion of managing. This coincides with Rughani (2015) and the idea that leaders identify what can be improved. The findings were not in line with Stogdill (1974) who believed that leaders born with specific traits but rather are created through guiding, nurturing, and providing opportunities to lead in an environment where they feel responsible for the collective good and are inspired to excel by their ancestors. Leadership within the Hawaiian culture is much more along

the lines of Breevaart et al. (2014) where idealized influence, inspirational motivation, individualized consideration, and intellectual stimulation is the norm. This research is in line with El Badawy and Bassiouny (2014) where transformational leaders act as catalyst to their followers. This catalyst is part of the enabling others to act as well as encouraging the heart from Kouzes and Posner (2012). This research further supports Bealer and Bhanugopan (2014) who showed that laissez-faire leadership negatively correlated to leadership effectiveness. This means that a leader who has a hands-off approach or is non-accountable to leadership will not be an effective leader in the Hawaiian culture where high accountability is demanded.

The stories of Kamehameha and other leaders of the past do align with Dussault and Frenette (2015) who stated that good leaders need to be both transactional and transformational. In transitional leadership, a leader provides something to their followers in the form of safety, food, or other “goods” in exchange for the status of being a leader and the benefits that this initial. Transformational leaders take leadership deeper by focusing on the interpersonal relationships necessary to build strong communities. While the focus of this research study was transformational leadership, the balance between both forms of leadership can also be seen in this research. Yang (2014) highlighted the essence of transformational leadership by associating the feeling of trust, admiration, loyalty, and respect.

### **Theoretical**

The primary theory employed for this study was Kouzes and Posner’s (2012) LPI. This instrument was found effective within this study and has verified Kaulukukui and Nāhojōpiyi’s (2008) study. This study revealed that trust and modeling the way were the most important aspects of the LPI; however, in addition to this, the data revealed that the primary themes that have emerged from the interviews were: the student leadership model, the Hawaiian language, responsibility, Kouzes and Posner’s model the way, leadership, pain, Kouzes and Posner’s trust,

and ancestors play a major role in the leadership development within the Hawaiian culture. Each of the themes emerged from a high density and deep grounded-ness identified with the aid of the Atlas.ti computer program. Each of these primary themes are addressed next.

Hawaiian language. The area of Hawaiian language was always important; however, I simply did not understand how critical it would be to this study. Several participants stated that when they learned the Hawaiian language they knew what they would spend the rest of their life helping others understand the depth and beauty of the Hawaiian language. There were a few primary concepts that emerged from the interviews. First, the Hawaiian language is very contextual which means that the same word can be used in many ways and mean something in one area while meaning something very different in another area. An illustration of this that came from one of the interviews was that when a child gets into trouble often we would say, “he is kalohe”. However, when “he is kalohe” is said in the classroom, one would say that the has a passion and it is the teacher’s job to help harness this to do great things. In fact, the hope as educators is to get all children to be a little kalohe. Another modern-day example of language used in Hawaii is dakine. This word means “that thing” and is the epitome of the Hawaiian language as contextual. One way that this word is used is to say, “Hey bro pass me dakine.” This could mean the ketchup, soda, surf board, or anything else however the only way you know what the person is asking for is to be present and have an understanding not only for the surroundings but also the person who is asking for the item. In this example Kaleo and Keone are surfing and Kaleo needs the surf wax for his board that Keone is using.

Another more pertinent example of why the Hawaiian language has been revealed as a primary theme in this study comes from an interview with a cultural expert who asked me to recite the Lord’s Prayer. I was happy to as I pray this with my children every night. Interestingly, the original language does not have all of the King James version that I recited. When we came to the

part of “and lead us not into temptation,” the cultural expert stopped me and asked me if that was in the original language to which I replied no. The Hawaiian translation of Matthew 6:9-13 has a much different translation than “lead us not into temptation.” The Hawaiian translation reads, 9 Penei ‘oukou e pule aku ai; E ko mākou Makua i loko o ka lani, e ho‘āno ‘ia kou inoa. 10 E hiki mai kou aupuni; e mālama ‘ia kou makemake ma ka honua nei, e like me ia i mālama ‘ia ma ka lani lā; 11 E hā‘awi mai iā mākou i kēia lā i ‘ai na mākou no nēia lā; 12 E kala mai ho‘i iā mākou i kā mākou lawehala ‘ana, me mākou e kala nei i ka po‘e i lawehala i kā mākou. 13 Mai ho‘oku‘u ‘oe iā mākou i ka ho‘owalewale ‘ia mai; e ho‘opakele nō na‘e iā mākou i ka ‘ino; no ka mea, nou ke aupuni, a me ka mana, a me ka ho‘onani ‘ia, a mau loa aku. ‘Āmene.

Verse 13 in the KJV states, “and lead us not into temptation.” However, the Hawaiian language reads, “Mai ho‘oku‘u ‘oe iā mākou i ka ho‘owalewale ‘ia mai,” which means Do not release me into temptation. This keystone prayer where Jesus Christ taught His disciples to pray now holds a much greater sweetness when I think of God not releasing me into temptation rather than not leading me to temptation. The depth, beauty, and strength of the Hawaiian language was evident throughout this study, and I can see more clearly why it is too important to the people of this culture not only to preserve the language but expand it.

It is clear that whatever model is proposed that the Hawaiian language must play a critical role in its development as well as implementation. This ties into the second facet of Kouzes and Posner’s (2012) transformational leadership which is inspire a shared vision. The findings from this research project indicate from each of the four sub-groups that the Hawaiian language is part of the shared vision for the future of Hawaiian leadership. It is through the Hawaiian language that the critical parts of leadership are fully understood such as service, honor, and humility (see Figure 10).

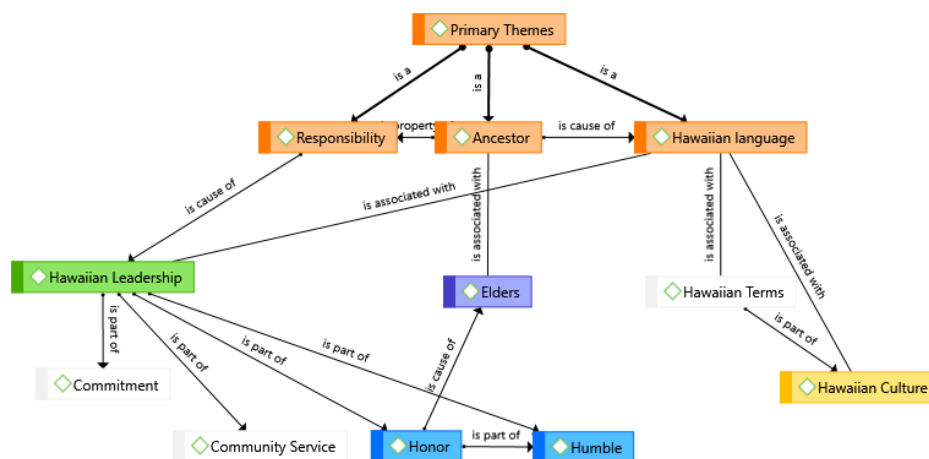


Figure 10. Ancestor relations diagram.

### Pain.

The research used in this study was focused on best practices in secondary leadership models and did not cover the area of pain almost exclusively. The Hawaiian culture, on the other hand, lives and breathes pain; as one participant stated, “Yeah, because you know Hawaiians we are hurting one way or another something has happened in our past that's painful.” This area was so evident that I had to bring an entire box of tissues to each meeting as many tears were invested in each interview from the participant as well as myself. Stories of the challenges of generations of ancestors in the plantations, watching Kahoolawe bombed during the war as practice for possible Island invasions, and many more. One interviewee spoke of the sacrifice of her family to leave their home island of Oahu to move to Maui so that she could have a better life which led to her being the first in her family to attend college. This participant spoke of living in a very small home and her parents working several jobs to afford to make her a better life. She is now married and looking forward to making a better life for her children.

Pain in the Hawaiian culture is not something that can be omitted from any participants’ story. Quite the contrary, pain is something to be expected. In fact, I came to learn through these interviews that the those who have endured the greatest pain and struggled the most were the

greatest leaders among the group. I tried greatly not to connect these two, pain and leadership, and hoped that this could be something that could be learned and overcome; however, I could not:

“There is lots of challenge, there has been and it continues to be many challenges, lots of pain and deep pain.” This study showed that the greater the pain, the greater the leader. The greater the struggle, the greater the level of compassion and care for others. The participants who were most highly regarded by others, and in this study, many very highly-regarded experts who choose to participate, were the ones who have endured and overcome great pain. One participant put it this way, “How can you experience happiness if you don’t know sadness?”

To lead is to endure great pain; however, this is not to be shied away from but rather to be embraced because the outcome is an ability to guide others well, to care well for others, to humbly and passionately stand for your convictions, and to love well. Pain is the fertilizer that is required to produce the fruit. The fruit is required to provide for those in the care of the leader. Pain can also serve as the connection between people. This connection allows for others not to be alone and in the Hawaiian culture the idea of family is vast and extensive.

The area of spirituality, specifically Christianity, with dealing with pain was also quite apparent. The product of the interviews provided a sincere, foundational understanding that stemmed from the thought that all people are made by God and are endowed with much the same gifts as well as specific ones that are to be used by the individual to further God’s plan and purposes. A participant stated, “You know, every individual that God has created has the capacity to lead. And with that you’re going to face challenges and pain.” Again, the emphasis is not on minimizing pain but rather to face and overcome the challenges and pain that are inevitable on the path of life. Many stories of pain and resilience were told and a common theme included not that God allowed or ever only gave a person what they could handle but rather that God was present with them through the journey of life, including the painful times.

Ancestors. The questions that highlighted ancestors became some of the richest parts of this study. That said, these questions were not part of the original set of questions which lined up the Kouzes and Posner's (2012) Leadership Practice Index and the prior study published by Kamehameha (Kaulukukui, 2008). These questions came after extensive discussions with many of the IRB professionals at the Kamehameha School System and their suggestion that I speak with a cultural expert to verify that the answers obtained from the participants would adequately answer the questions I was asking. The point is that the questions that I suggested were not sufficient in the Hawaiian culture to obtain the depth from that interviewees I was hoping for. This process was very time consuming and challenging. I had to invest many hours listening and defending my proposal after receiving conditional approval from Liberty University's IRB. While difficult, this process proved to yield the most important additions to this study. It was as if the first two questions opened the hearts of the participants to the possibility to share their story. Listening to the most important parts of their lives and caring for what mattered most the interviewees granted access to their hearts, and equally important to the story of their ancestors.

Each of the participants who choose to be a part of this study have Hawaiian ancestry or blood quantum. I use this distinction because Kamehameha used the terminology blood quantum to identify the amount of Hawaiian ancestry a person has as grounds for preferred admission to their school. The stories of these participants were different from what I have heard of from others around the world. They did represent some older references to cars and different ways of life however there was also a great dichotomy of great riches and great poverty. The Hawaiian Islands have been a popular destination for many years and the tourist industry brings in a significant amount of money. That said the way a person lives who visits Hawaii is not necessarily the way the average person who is Hawaiian and lives in Hawaii experiences life. Furthermore, the financial gap between how many people live at or below the poverty line and those who live in

multimillion dollar mansions is drastic. This causes the average Hawaiian person to work multiple jobs to pay the bills, not to mention to save for the future. The emotional response is part due to the amount of hard work that the ancestors have put in for their benefit. The participants do not count this toil as a detriment but rather credit their ancestors and elders with great character and work ethic. Furthermore, it is this very challenge that has earned them the honor and respect that the younger generation have lavishly bestowed upon them. Make no mistake, the grandparents, uncles, aunties, and other elders in the Hawaiian culture are highly praised, loved, and cared for. Their stories are sought after, and equally importantly, their wisdom is sought after and followed. One of the participants put a tattoo of their family's god, aumakua, on her body not because she believed in the god but because of the tie to her ancestry.

This leads to another very important battle that rages in the Hawaiian culture between that of idolatry and Jesus the Christ, which is one that any leader must be intimately aware of and know how to traverse its rocky path. This battle has been raging for some time and is evident in the culture. The full discussion of the pre-Tahitian Hawaiian population and their views of a single God and the post-Tahitian influence who worship idols and partake in human sacrifice is beyond the scope of this study. However, the influences on leadership and the Hawaiian culture are evident. A person cannot spend any length of time in Hawaii without seeing the tiki, other idols, and be confronted with practices of the past that are very far from Christianity. The story of the Christian missionaries to Hawaii is dramatic and full of amazing stories. Christianity is among the most prominent religions in the Hawaiian Islands. That said, many people practice religions drastically different than Christianity, which is reflected in the culture. The reason this battle is so important among other things is that the ancestors of those who choose to participate in this study experienced the very same thing. One of the participants spoke about her grandmother, who was a minister of the Christian faith, who battled spiritually even to the point of having fireballs



materialize and cause great harm to those in the room. The reality is that the Hawaiian Islands are still a battleground for spiritual warfare, unlike what the vast majority of people experience in other places in the world. The expectation of a Hawaiian leader is to pass on the traditions of the past to the next generation and lead them into a righteous future. This is never more clear from the stories of the ancestors represented in this study. They worked very hard to provide a better life as well as to guide their children to their creator. God is a critical part of the success and the theme that runs through these interviews as the sustainer, provider, pain-healer, and the example to be like.

Responsibility. The area of responsibility was expected to be important however not in the way that emerged from the participants. When I asked the interviewees about the relationship between responsibility and leadership the vast majority of them did not know how to answer because the connection should be almost synonymous. Yet after some encouragement on this the interviewees began to help me understand the area better through the eyes of a Hawaiian cultural leader. The Hawaiian word that was used was “*kuleana*,” which came to mean so much more than responsibility. Through the interviews with a variety of experts, education and experience as an insight was provided that could not have been gained any other way except through the lived experience of many great men and women. The word Kuleana holds great weight when spoken in the Hawaiian culture. When the word was used, the participants almost sat up taller. The conversation changed from casual with lots of pigeon (the common language of the culture) used and became much more formal. This term invoked discussions of ancestry, right and wrong, pono (righteousness), and true leadership. Interestingly enough, this term did not seem to be weighty as much as it was important, meaning that the participants did not think of this as much as a punishment as much as it is a privilege, honor, or even an obligation. It was in the middle of wrestling to understand this phenomenon when one participant spoke about “*auamo* your kuleana,” which means to bear the privilege of your responsibility. Another way this was described was to

say that every Hawaiian person has the responsibility to carry the mantle of their responsibility as if this person joins the ranks of all of those before them to carry the Hawaiian people forward. The phrase “auamo your kuleana” began to appear repeatedly in the subsequent interviews. The depth and priority of this is something that many people take very seriously; some to the point of dedicating their lives not only to passing the language to their children but also to live “olelo Hawaii,” or to live the language of Hawaii. One interviewee suggested that olelo Hawaii is the lens by which one sees the world. She stated,

So, that, that little chunk of ‘olelo, that aspect of our ‘olelo, like I said that, it kind of feels that, that perspective again, that world view, and so to have that world view as a leader, to come from a place of humility, and not be passive to the point of not getting anything done or being like troubled all over but just more so humility. And so when you are a leader you are trusted to have everybody’s best interest in mind.

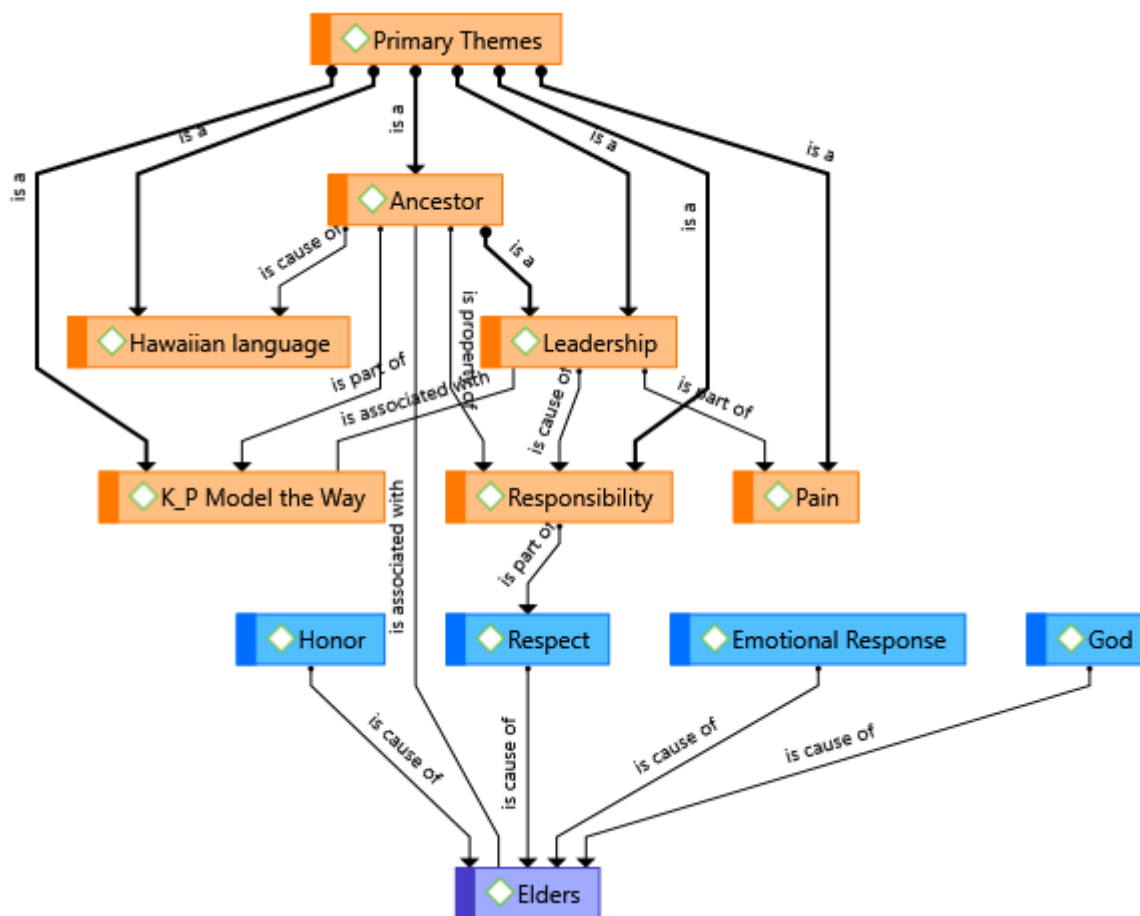


Figure 11. Responsibility relation diagram.

## Primary Concepts

The primary concepts that were discussed included the need to celebrate victories with students and building in succession of leadership into the student leadership model. Students earn respect by giving respect which also encourages responsibility, balance, and ultimately love. Along these lines students must feel accepted and cared for. One area that seemed to be of special importance from the alumni was to focus on strengthening the student as a whole, not only their scores. This was followed up by the understanding of student success defined by more than just that moment. Meaning that as much as academic, social, and other forms of success can strengthen a student towards leadership it is not the only factors that reveal leaders long term. A participant

went as far as to state that an educator's job is to train each student to fulfill their calling in life, not just to "go to college," and that educators must love each student as much as their family does.

Encouragement was a highly valued and mentioned trait in the proposed leadership model. Making students struggle to obtain the greater goals was also an important trait. Another important trait was high expectations. One interviewee stated, "you have to have high expectations if you are going to take on the world." This understanding of taking on the world may seem too large; however, the interviewee encouraged that the concept of taking on the world is certainly appropriate to a high school student. Another participant stated that educators are not inspiring students, building them up, requiring high expectations, manners, and guiding who they can become. This participant stated that educators must speak life into these students where hope emanated from educators to them. Along these same lines, other interviews suggested that educators extend appreciation, credit, and respect to the students as often as possible with a genuine great attitude.

The idea of God was also a major theme. God has created each student according to His plan and purpose to excel in specific and incredible ways, and it is educators' job to help them identify what these ways are while inspiring them to excel in these giftings. On this note, one interviewee stated the most important thing that could be done was to guide their family to the Lord and then the students they have the honor to work with. Another participant stated that educators must learn to recognize people's gifts, help develop them to an even greater measure, and whenever possible find innovative ways to allow this adventure to student focused. The statement was made that in order to lead appropriately, educators need to teach the truth of the gospel of Jesus Christ and live as His disciples. The hope of this comment was to greatly expand the efforts to encourage students towards Jesus Christ as Lord, Savior, and God. Several participants pointed out that much is being done in the form of "religious traditions;" however, very little is taught on the idea of living as disciples of Jesus Christ. The participants in general

were very disheartened by what they believed to completely miss the mark of the purpose of the school. One interviewee went as far as to state that Pauahi's faith in Jesus Christ is what made her choose to give and educators should follow her example. Aloha was further defined as compassion and unconditional love and this applied to how students should be treated. Furthermore, believing that students can succeed was very important while one participant felt that only the minority of educators actually acted as if they believed this was true. Another area that was illuminated was that of a lack of vision and a deep sense of responsibility. It was the hope of one participant to encourage the administration and teaching staff to find ways to show the students what is possible if they choose to carry the mantle of responsibility for the next generation.

The next set of conceptual findings highlighted a few thoughts that have yet to be discussed. One participant spoke about the need to have the courage to reconcile. This seemed to be out of place; however, upon further explanation, the participant spoke about how people are going to make mistakes and will need to learn to excel in the area not only of forgiveness but in reconciliation. This participant went on to speak about the need for equal opportunity for all students to have access to the people, support systems, and resources that will enable them to reach their full potential. Finally, the interviewee encouraged the reinforcement of behaviors that we would want to see towards results driven actions where the primary change agent is the student, not the teachers. The hope was for the student to take ownership of their success and to invest in themselves as much if not more than other people are investing in them.

All of this should be wrapped in the package of seriously having fun. The first time I heard a participant say this I asked them repeat it. I asked the question again, and they stated that we needed to be serious about intentionally and strategically having fun. They believed this was the glue that held the rest together.

## **Implications**

This section is designed to discuss the more hands-on parts of the interviews. Among the primary themes included providing opportunity for the students to excel as well as fail. The consensus among those who believed this was important was this concept is not applied enough and is often overlooked. People learn from successes, yet is it not the success that the participants focused on but rather the aspect of community and recognition when a student succeeds. Imagine for a second that a student wins the basketball game with a half-court shot at the buzzer and has no one who will celebrate this victory with him or her. The hope of the interviewees is that we should share our lives with them and celebrate when they reach a worthy goal. On the other hand, and much more important, is the understanding that a student is going to need a great support system when they fail, and fail they must. The years that they are walking through are critical in their development. Appropriate failure is critical for the development necessary for them to have the fortitude necessary to excel in life.

Another practical suggestion was having the alumni come back and donate a portion of their free time in mentoring students. This concept involves the mentor walking life with them, being there to encourage them when times are tough, and celebrating with them when they reached their goals; they would be present and care about them. Another idea was to have every student have a mentor and every student mentoring another student. This may work as the 12<sup>th</sup> graders would have an alumni mentor and be mentoring a ninth grader. One participant spoke in terms of discipleship. They said that that Christians should choose to be disciples of Jesus Christ and have the opportunity to be discipling others towards their maker. The emphasis is human-to-human interactions.

The Hawaiian culture is highly focused on stories. When people get together, they say that they are “talking story.” This highlights the importance of providing stories of good and bad

leaders in hopes of giving students examples of the character traits to emulate and those to learn from and not repeat. Along the lines of Hawaiian culture, one participant spoke about bringing in the families as the true support system and offer them a way to partner with the school by providing something that could strengthen the student, family, and the school's value system. One idea to accomplish this was to offer Hawaiian language classes and leadership classes for the entire family where they could learn as a cooperative group. One interviewee stated, "Know your language, know who you are." Another way this was discussed was to share the stories of the ancestors not only of the monarchs but of those who compose the student and staff bodies. This could be taken to a large scale by having a regular series of speakers address the entire school or just the high school to inspire, encourage, and strengthen them.

One of the more important areas that was expressed was leading by example. This was a common theme where hierarchy was not only discouraged but distained. Phrases were spoken that revealed that if a leader is not a part of the process of obtaining the end result than they are not a leader at all. One illustration provided was when one leader joined his people and harvested taro. This process is very messy and involves standing and walking in deep mud to remove the root of the taro plant and cutting off one leaf to replace the plant which grows into another taro root. Since the taro root is among the primary staple foods for the Hawaiian people to make poi, a wet, purple food with pudding-like consistency, this messy process is an often occurrence and a necessity. This story was told several times by many different participants as a way to show that full engagement from the leader is critical in the Hawaiian culture.

Another issue that was presented was that of not showing favoritism. This concept came from the realization that every person needs to be cared for. The leaders of the past were charged with making sure that each person under their care was fed, had adequate shelter, and that the entire group was moving in a direction that encouraged the health of the everyone. This is very

hard to accomplish when a leader has a few favorites, which begins to isolate the rest of the group. The participants spoke about this in a modern-day context as well and identified this as a current problem among the staff and students. It was the hope of the interviewees that every leader would be encouraged to invest in every student in hopes of seeing the best in all students realized.

Creating a culture where leadership is taught and practiced and where leadership is expected was another primary theme. One thought was that the secondary students would be required to take a leadership specific class where they would learn the history, different types, current trends, and benefits of leadership. The classes could be offered in each grade, ninth through 12<sup>th</sup> grade, where each year more detailed and practical information would be offered. Each class would also have an implementation aspect where they would engage in a project to apply what they have learned for the benefit of others.

Student government is one way that a select few students could strategically be empowered to make a positive difference where they would identify a need and find a way to care for that need. The idea is to take the next step in leadership where high expectations are coupled with the desire for these individuals to truly wrestle with the traditions of the past and how they can address current needs based on pono, righteous actions, and the Hawaiian culture. This re-focused group of student government students could be employed to challenge the processes and find better ways forward.

Among the most profound and emotionally-charged areas was that of God in the school. The specific school that the interviews were conducted is a private, Christian Hawaiian school. Therefore, I did not think I would encounter as much on this subject as I did. The desire of the participants who chose to engage this aspect of the school included all of teachers being active and engaged Christians according to the Word of God and Pauahi's wishes. Along with this, interviewees spoke about Bible studies and praise and worship that is both traditional, Hawaiian,



and contemporary every day. This is not currently the case and many teachers, staff, and faculty represent a variety of other religions or lack thereof. This poses a challenge where the Christian-orientated goals of the schools are being enacted by those who do not personally believe what they are being told to act out which leads to poor execution if any action at all. Kamehameha Schools have a difficult challenge due to the desire to excel at a very high level of academic excellence and to be a morally exceptional school in a society that accepts general practices that directly contradict the Bible.

### **The Student Leadership Development Model**

From a completion of all of the interviews, a very tight set of ideas emerged. The following is taken from a culmination of interviews as the best ways to build a student leadership model. The most key suggestion to build a student leadership model was to implement mentoring. This could come in the form of alumni mentoring, teacher/staff/faculty mentoring, peer-mentoring, and those from the community mentoring students. It was the hope of the interviewees that the students would have the opportunity to find their passion as well as help from their mentor to build their character that would enable them to build a better world. This mentorship could also be focused on providing students with an opportunity to lead in a variety of ways and circumstances. For example, if the mentor and student love to surf then the student could teach a surf school for the younger kids. The focus should also be on building capacity in every student. Each student should be mentally, emotionally, spiritually, and hopefully even spiritually stretched beyond what they were previously capable. When aiming to achieve this building of capacity it is important that students feel safe to excel and to fail.

Another primary area that was discussed was that of internships and community service. Both of these areas could come from their mentors however not necessarily. The need for both internships and community service meets three primary goals. First, the internship could help the

student learn how they would like to contribute to society as a vocation. Secondly, the community service allows the students to learn that service to others that is non-paid is among the most important and can be very valuable personally and to society. Finally, both internships and community service have the joint benefit of building character and capacity in a student.

Peer mentoring came from the understanding of discipleship where it was relayed to me that every student should be discipled or mentored while also mentoring another younger student. It is important to note that all biblical guidelines would remain in tact such as young men appropriately mentoring a younger boy, and likewise young women would mentor a younger girl.

The cultural experts were among the most vocal about not stifling creativity; with creative and innovative thinking there is always a way to improve. Students should love to try new things. Casting a greater vision and building leaders were also important aspects of these discussions. Succession of leadership was spoken about in terms of critical importance; however, it was also spoken as something that is often not done very well. Leaders have a tendency to be swayed by pride and forget that their primary goal is to care for others. In order to care for others well, leaders must set up a system that thrives long after they are no longer in the position of leadership. The leader must be more concerned for others than they are about themselves.

According to many interviewees, there is no better way to succeed as a leader than to have God as the foundation and zeal and commitment to doing the right thing according to the Bible. The interviewees who chose to speak about the Bible and the need for the school to have a revival, a renewal of faith, were quite passionate. With tears in their eyes they spoke of the days in which the school led others to Jesus Christ as Lord, Savior, and God. However, now the school is more of a historically Christian school similar to Yale, Princeton, Notre Dame, and others who have lost their way and no longer influence others towards salvation found only in Jesus Christ.

“Teach them to be self-sufficient and teach the basics of life,” was the exclamation from one participant. He remembered the days where automotive classes, agriculture, and cooking were taught in school. When he asked the administration why this is not done anymore, they replied that students who graduate from this school will be able to pay for those kinds of services. This interviewee highlighted the fact that students miss out not only learning a very valuable skill, but more importantly, they come to believe that everyone else should serve them. This entitlement leads to a kind of cancer within a culture and is the opposite of what educators hope to create. Several other participants echoed the need to provide opportunity for students to stand on their own feet and furthermore use what they know and have to make a difference in other people’s lives. This goes along with the next thought which is that students must be disrupters of traditional practices. These traditional practices now include self-sufficiency being taught in school. Furthermore, students must be taught to think through what is being done and why it is done in a specific way. This thought process is part of building capacity and will hopefully teach students not to be gullible and blind followers but rather well-informed contributors to society who can lead the next generation. The end goal, according the theme of the interviewees, must be to create a culture of leadership that benefit others.

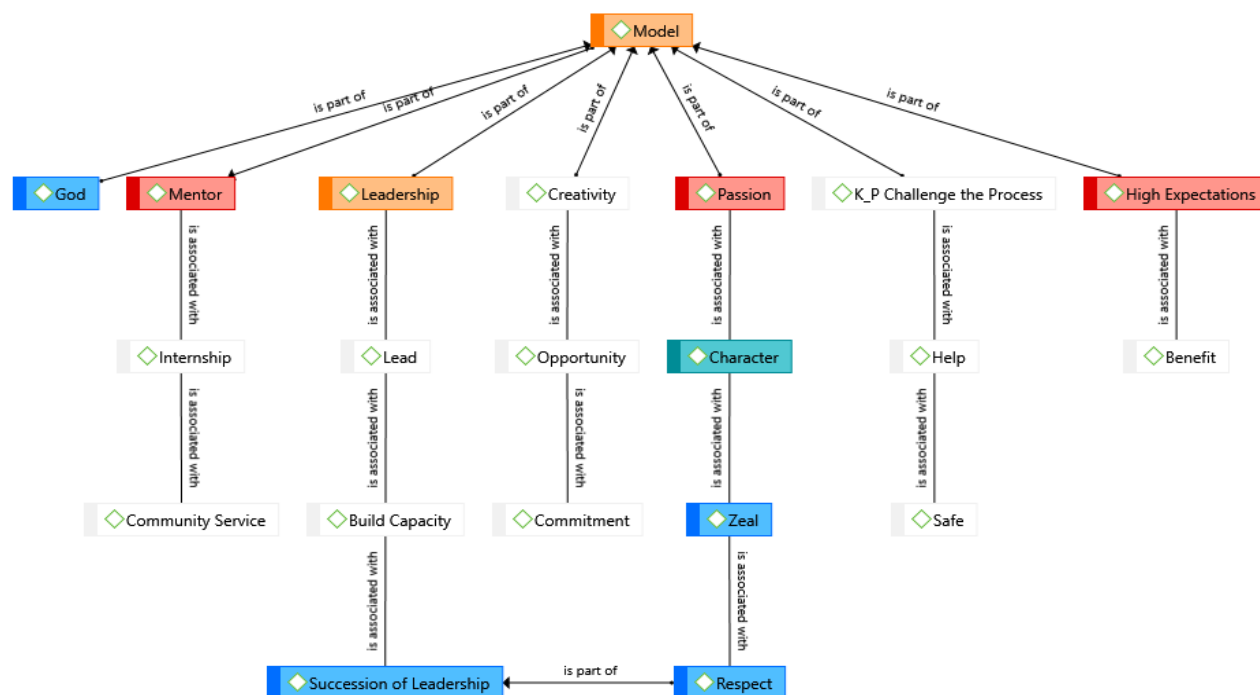


Figure 12. Student leadership development diagram.

This study has theoretical, empirical, and practical significance. Each of these areas are discussed below. This section will provide several ways to strengthen students within a private Christian Hawaiian school system.

### Practical Implications

The practical implications of this study include the possibility to more effectively guide secondary students towards becoming more capable leaders. These students could have the opportunity to engage in the best practices of leadership while having a mentor walk side by side with them as they excel and learn from their failures. The use of mentorship as the foundation of this model allows for significant relationships to be built, which has great viability as the Hawaiian culture is a highly relational culture. The use of secondary students mentoring younger students as well as community service meets the goal of the strategic plan of the Kamehameha School system through the act of serving others and the goal of the Christian roots of the school.

The findings revealed that while leadership is viewed as highly valued in the Hawaiian culture, few view themselves as leaders. The cause for this was identified as humility; however, false humility or an unwillingness to assume the leadership role that the culture is in such great need of may be less humble and more self-serving. The point is that false humility can be dangerous maybe more so than pride and even arrogance. Neither pride nor arrogance are valued in the Hawaiian culture, yet the need for leadership is so real that some may choose to follow a less qualified leader rather than lead themselves. Among the more challenging areas of this study included interviewing those in typical leadership positions who did not view themselves as leaders. By the end of the interview, the majority of these participants were at least more willing to self identify as leaders, as they could see the problem with desiring to be a part of the solution to develop leaders within the student body. The point is that leaders will not likely be developed by non-leaders. This ties directly to Kouzes and Posner's (2012) model the way that was affirmed by this research and the Hawaiian culture.

I would take this a step further by suggesting that the average leader is more concerned about the challenges they personally face and has limited time and effort that they are willing to invest in others, specifically the younger generation. Maui specifically is a challenging place to live, as most of the local population works more than full time and often several different jobs just to get by. The margin in the lives of the people is very small. The income gap between the average person and those who have vacation homes on the island such as Orpha and other celebrities, not to mention world business leaders, is significant. This income difference forces housing prices to be significantly higher than the average American home. Furthermore, the majority of the commodities on the island are shipped in which makes items more expensive than most other areas in the United States, while the wages for the work performed are not adequately adjusted to

account for the rise in costs in each of these categories. The combination of these factors begins to describe the increased burden on people to provide for their families.

The increased hours of work required for work leave little if any time to work through any mental or emotional challenges that may have been caused by upbringing or personal perception. Therefore, if culture teaches children that they are not leaders, the opportunity to change this can be quite challenging unless leadership training begins while students have the time and energy necessary to choose a different path. This is why I think that the goal of transformational leadership development is so important and can be revolutionary in the Hawaiian culture that highly values this kind of leadership and desperately desire its implementation. I do not believe that it is too late to implement this leadership model at Kamehameha Maui. I believe that this generation of secondary students desire this kind of leadership training and can and will take this into the rest of the culture. I believe that this change will impact generations to come and will make a path and model the way forward to the strongest Hawaiian culture yet.

### **Empirical Implications**

The findings from this study were much greater than I anticipated. The interviews support prior research, verify the empirical research, and have practical and theoretical significance. However, the other primary themes that emerged from the findings hold equal weight as the model that was developed. The critical aspect of the Hawaiian language, the felt responsibility to perpetuate the Hawaiian culture, and the amount of pain that the Hawaiian culture and leadership has experienced can simply not be set apart from the development of a secondary student leadership model. In fact, the model that is developed must include these aspects as a way to help this generation understand the past and equip them for success in the future.

### **Theoretical Significance**

The theoretical significance of this study is found in the connections and verification of Kouzes and Posner's (2012) LPI and Kaulukukui and Nāhoŷopiŷi's (2008) prior study published by Kamehameha. The data from this study also indicated the importance of ancestry, pain, and the critical nature of the Hawaiian language in leadership development.

### **Delimitations and Limitations**

The limitations of this study included the inability to solicit participants inside the organization without the use of snowballing with participants contacting me directly. This limitation was imposed as a safeguard by the organization's IRB. The delimitations of this study required a fairly narrow scope of study in order to address the gap in the literature and address a gap in the practical strategic plan for Kamehameha Schools. The Kamehameha School System is also a private, Christian school who gives preference to those of Hawaiian ancestry. This study needed to stay focused on the Hawaiian culture and specifically those with Hawaiian blood quantum in order to gain insight into the specific nature of leadership within the Hawaiian culture.

I delimited this study to Hawai'i and specifically one school system in the state focusing on leadership development within secondary students. The purpose of the delimitations for this study was to focus the research in such a way as to reveal the most pertinent information. The Kamehameha School system is unique among the educational systems in Hawai'i, not to mention in the world, as no other school system gives preference to Hawaiian students, operates from a \$11 billion trust, and has been successfully operating for more than 100 years. The delimitation of secondary students is to focus on a specific age group as secondary students are more capable of acting out leadership traits and actions compared to their younger kindergarten to eighth grade students who are most likely not as mentally, emotionally, or physically mature (Mickens, 2012). Furthermore, leadership is a critical aspect of this study as the Kamehameha School system was

founded on the Christian faith which encourages serving others. Finally, the Hawaiian culture requires specific attention (Werner & Smith, 1992).

The limitations of this study included the fact that a qualitative grounded theory study excels in the ability to design a culture specific model; however, it is not intended to evaluate the effectiveness of such a model. It is my hope that a quantitative study will later be conducted on the implementation of the model developed by this study. Furthermore, the Hawaiian culture is complicated in that Hawaiian ancestry also includes many other ethnic groups and religious affiliations. The presuppositions of the participants may have been informed by perceptions rather than documented fact, which allows for variance within the interviews regarding lived experience. The findings are specific to Hawaiian students and may not be transferable to other states or locations worldwide. Furthermore, the findings are specific to secondary students and may not be transferable to elementary or middle school students.

### **Recommendations for Future Research**

After addressing the limitations and delimitations as well as completing the literature review, addressing a gap in the literature, conducting the interviews in this study, and developing a model for secondary student leadership in a private Christian Hawaiian school, I recommend the following for future research.

#### **Quantitative Study**

This qualitative grounded theory study allowed for relationship to be derived between primary themes and connections to be discovered that were not previously revealed. Among the hopes for this qualitative study was that the findings would lead to a quantitative study to measure the results in a statistically significant manner. This may be of a benefit to administrators and system engineers as they design more effective and efficient systems to strengthen leadership in students.



Another possibility for a quantitative study may be one that explores the examines the relationship between pain and leadership specifically. The surprised addition to this study may in fact hold more significance than perceived in this study.

### **Broader Grounded Theory Study**

This study was focused on one campus within the Kamehameha school system. A broader research project that would include all the campuses may provide even greater depth and possibly other hidden themes that can aid in developing leadership from within the student body. A researcher may also consider a younger target group such as elementary school aged students through middle school. Leadership development may be viable in younger ages and specifically younger-aged students within the Hawaiian culture.

### **Public School Study**

The results from this study were obtained from a private, Christian Hawaiian school on Maui. A similar study conducted in a public setting of the Hawaiian students or even all of the public schools on Maui may provide a similar or very different perspective.

### **Summary**

This grounded theory study began with the exploration of leadership development within secondary students in a private Christian Hawaiian school. The background of the Kamehameha School system was provided and the gap in the literature was identified. The literature review provided invaluable insight into the field of leadership. The research questions were developed from the literature review as well as the prior research conducted and published by Kamehameha (Kaulukukui & Nāhoʻyopiʻi, 2008). The IRB process from Kamehameha required additional questions with the first two questions focusing on ancestry and the responsibility felt by leaders. The addition of these two questions revolutionized this study and provided insight that may never have been accessible otherwise. The interviews were conducted, transcribed, and uploaded to

Atlas.ti version 8 and coded. The findings were astonishing as the results provided validity to both the literature review, such as Ghasabeh et al. (2015) and the prior research from Kouzes and Posner (2012) as well as prior studies published in the Kamehameha journal (Kaulukukui & Nāhojōpiyi, 2008). Furthermore, the findings provided a model which addressed the gap in the literature. My greatest take-aways from this study are that first, do not despise the process. The IRB process with Kamehameha was among the more challenging things I have completed as the emotionally-charged, culturally-focused, intentionally serious, and relationally critical nature of this process has taught me many important things. None were more important than their requirement of having a cultural expert add to my interview questions, which simply made all of the difference for this study. Secondly, the most surprising and life changing part of this study was that of the necessity of pain to become the leader that others need in this world. One of the comments that was made was that pain is the fertilizer that is required, not desired, to produce the fruit which others need for nourishment for them. To take this one step further the leader provides nourishment they need by meeting the need those who follow them receive by “eating” the fruit from the pain in the fertilizer. This reminds me of Jesus with the woman at the well when He spoke to His disciples about having food that His disciples did not know about (John 4:32). This is not the same thing; however, as one uses pain as something to strengthen instead of avoiding it at all costs, it can be used to provide something of benefit to someone else, and in turn one receives something priceless.

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The Liberty University Institutional  
Review Board has approved  
this document for use from  
5/10/2017 to 5/9/2018

## APPENDIX A

### CONSENT FORM

#### HAUMANA ALAKA'I: A GROUNDED THEORY STUDY TO CREATE A STUDENT LEADERSHIP DEVELOPMENT MODEL OF HAWAIIAN SECONDARY PRIVATE CHRISTIAN SCHOOL STUDENTS AT KAMEHAMEHA

Derrik Graham  
Liberty University  
School of Education

You are invited to be in a research study to develop a student leadership model. You were selected as a possible participant because of your lived experience in leadership, as an alumni of the Kamehameha School system, in Hawaiian culture, and or in the administration of the Kamehameha School system. Please read this form and ask any questions you may have before agreeing to be in the study.

Derrik Graham, a doctoral candidate in the School of Education at Liberty University, is conducting this study.

**Background Information:** The purpose of this qualitative grounded theory study is to create a student leadership development model utilizing Kouzes and Posner's leadership theories that will assist in identifying specific ways to develop leaders within secondary students of the Kamehameha School system Hawaii.

**Procedures:** If you agree to be in this study, I would ask you to do the following things:

1. Agree to participate in a 30-60 min Skype interview that will include voice recording. The interview will focus on the participant's thoughts on the best leadership practices based on their lived experience.

**Risks and Benefits of being in the Study:** The risks involved in this study are minimal, which means they are equal to the risks you would encounter in everyday life. Participants should not expect to receive a direct benefit from taking part in this study. The benefits to society include identifying key factors that will strengthen students to become the leaders who will make a positive difference in the world they live.

**Compensation:** Participants will not be compensated for participating in this study.

**Confidentiality:** The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

I may share the data I collect from you for use in future research studies or with other researchers; if I share the data that I collect about you, I will remove any information that could identify you, if applicable, before I share the data.

- I will conduct the interviews in a location where others will not easily overhear the conversation.
- The recordings will only be used for educational purposes.
- Pseudonyms will be used in the study to ensure confidentiality.
  
- Per federal regulations, data must be retained for three years upon completion of the study. I will store the recording data under a password protected location that I alone have access. At the end of the mandatory three-year period I will permanently erase the data electronically.

**Voluntary Nature of the Study:** Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or the Kamehameha School system. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

**How to Withdraw from the Study:** If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you, will be destroyed immediately and will not be included in this study.

**Contacts and Questions:** The researcher conducting this study is Derrik Graham. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [dkgraham@liberty.edu](mailto:dkgraham@liberty.edu) or 808-740-2730. You may also contact the researcher's faculty advisor, Dr. Ellen Black, at [elblack@liberty.edu](mailto:elblack@liberty.edu).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 1887, Lynchburg, VA 24515 or email at [irb@liberty.edu](mailto:irb@liberty.edu).

*Please notify the researcher if you would like a copy of this information for your records.*

**Statement of Consent:** I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT.)

☐ The researcher has my permission to audio-record me as part of my participation in this study.

---

 Signature of Participant

Date

---

 Signature of Investigator

Date



STRATEGY AND INNOVATION

REVIEW OF RESEARCH REQUEST

May 3, 2017

Derrik Graham  
 Liberty University  
 8324 N Rocky Brook  
 Dr.  
 Tucson, AZ 85743

Aloha e Derrik,

The purpose of this letter is to inform you that the Strategy and Innovation Group at Kamehameha Schools has reviewed your research request currently titled, *Haumana Alaka, A Grounded Theory Study to Create a Student Leadership Development Model of Hawaiian Secondary Private Christian School Students at Kamehameha* and has determined that it involved little risk to Kamehameha Schools' students, teachers, or other human subjects and that it has the potential to generate important knowledge for KS.

We understand that the purpose of your study is to understand key factors that will strengthen students to become leaders. The study involves conducting interviews with KS personnel and other Hawaiian cultural experts. Furthermore, we understand that participation is voluntary where potential KS participants will be made aware of the opportunity to participate in the study but their contact information will not be released. All interview data will be kept strictly confidential and individual participants will not be identified in any results.

This favorable review of your study is contingent upon the following modifications as previously discussed:

1. The purpose of the study should be reframed to center on gathering and understanding educators' perspectives of student leadership. Secondly, a model may be proposed as a part of the study. Written and verbal communication should be (re)framed in this way to reduce confusion with current internal KS efforts. Please submit any revised documents that clarify this, including a revised study title.
2. Data collection protocol, including the interview questions, must be reviewed by two Hawaiian cultural experts. One of these experts will be located on the KS Maui campus. Please provide documentation of their review and the final set of instruments.
3. Revising the consent form to reflect that the participants are not providing their data to

be used in any "future research studies or with other researchers."

4. Any approvals needed by an IRB or dissertation committee as a result of these modifications are the responsibility of the researcher. Please provide updated approvals.

Additional points of clarification include:

- The "document analysis and observations" on page 63 of the dissertation proposal refer to conducting and analyzing interview data only.
- We are not guaranteeing or recommending that the CEO or a Trustee be involved in this study.

A copy of this letter is being sent to the headmaster at Kamehameha Schools-Maui to notify him of our favorable review of your research request. Ultimately, it is he who has the final say in whether or not you may conduct your study. Please follow up directly with him to seek final approval for your study.

---

STRS RATEGY AND INNOVATION, KAMEHAMEHA SCHOOLS,  
567 S. KING STREET, SUITE 400, HONOLULU, HI 96813  
  
WWW.KSBE.EDU/SPI

Upon completion of your research, please provide a copy of your final report to the Strategy and Innovation Group for our files and possible follow-up. Any additional tasks or changes to your original request should be submitted in writing to the Strategy and Innovation Division. If you have further questions or concerns, you may reach me by phone at (808) 534-8196, by e-mail at [wekekahi@ksbe.edu](mailto:wekekahi@ksbe.edu), or by mail at the address in the footer of this letterhead. Best of luck with your research!

Sincerely yours,

Wendy Kekahio  
Strategy Consultant

## II Strategy and Innovation

cc: Kaleo Pahukula, Headmaster, KS-Maui

## APPENDIX B

Aloha kakahiaka ka kou,

Derrik Graham has gained approval to conduct his dissertation research with KS Maui faculty. His dissertation centers around developing leadership with Native Hawaiian students and gaining a better understanding of the practical ways students can be encouraged to choose great leadership traits. This dissertation work started over five years ago, where he worked with and received Po‘o Kula Lee Ann Delima’s support to help us better understand this component of education that we, as an organization and campus, deem important to the mission. Derrik has a passion for Native Hawaiian children and has nephews and nieces who attend KS Maui. While we are not legally obligated to implement any conclusions or findings of the research, there are potential implications to the work that we do each day.

Here are the logistics:

- \* He is requesting 20 minutes of your time for a qualitative interview. The interview may run long depending on the interviewee’s desire to keep talking.

- \* He will be on-site today and the remainder of the week, housed in the HOS office. He is willing to meet you in your work space to make it more convenient to you.

- \* He will also be interviewing Hawaiian cultural experts, leadership experts, and KS alumni, as a part of his study.

- \* Interviewees will not have any further obligations to the study beyond volunteering to share your mana‘o.

- \* If you would like to support his study, please contact him by email at [dkgraham@liberty.edu](mailto:dkgraham@liberty.edu) or by phone at (808)-740-2730. He will get back with you to schedule a time

I have worked closely with Mr. Graham over the last year or so to help him get to this point of his research and whole-heartedly support his work. If you have any questions regarding the research prior to connecting with Derrik, please do not hesitate to contact me.

Mahalo for your consideration,  
Kaleo

This message is the property of Kamehameha Schools and any attachments are confidential to the intended recipient at the e-mail address to which it has been addressed. If you are not the intended recipient, you may not copy, forward, disclose or use any part of this message or its attachments. If you received this transmission in error please notify the sender immediately by e-mail or contact Kamehameha Schools at 808 523 6200 and then delete this message from your system.

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## APPENDIX C

### Frequency Chart

Master_1	
Report created by derri on 6/23/2017 9:47:30 AM	
	Master_1
Ancestor	123
Christianity	39
Elders	96
Emotional Response	4
Hawaiian Culture	30
Hawaiian Leadership	33
Hawaiian Phrases	7
Hawaiian Terms	144
Honor	19
Humble	15
Jesus	16
K_P Challenge the Process	65
K_P Enable Others to Act	19
K_P Encourage the Heart	65
K_P Inspiring a Shared Vision	39
K_P LPI	17
K_P LPI Accountability	79
K_P LPI Dependability	59
K_P LPI Enthusiasm and Positive Attitude	81
K_P LPI Trust	158
K_P Model the Way	115
Leadership	312
Mentor	84
Model	42
Pahahi	12
Pono	44
Pre-Tahitian	27
Primary Themes	181
Responsibility	137
Spirituality	53
Totals	2115

## APPENDIX D

Frequencies by group

Master\_1

Report created by derrik on 7/20/2017 4:31:25 PM

	Admin	Alumni	Cultural Ex	Lead Ex	Totals
accountability	30	24	54	49	157
Ancestor	15	18	43	21	97
Benefit	4	1	10	4	19
Build Capacity	6	0	9	12	27
Character	7	5	11	2	25
Christianity	82	9	81	25	197
Commitment	3	0	16	12	31
Community Service	10	12	34	33	89
Creativity	13	11	54	21	99
dependability	18	13	26	17	74
Elders	2	1	3	2	8
Emotional Response	6	4	3	0	13
enthusiasm	6	4	13	10	33
experimenting	11	2	10	7	30
God	92	9	142	8	251
Hawaiian Culture	74	25	93	72	264
Hawaiian language	48	42	102	52	244
Hawaiian Leadership	5	6	4	2	17
Hawaiian Terms	0	0	0	0	0
Help	68	23	114	63	268
High Expectations	1	0	4	2	7
Honor	5	4	13	3	25
Humble	8	1	10	4	23
Internship	1	0	4	0	5
Jesus	6	2	10	1	19
K_P Challenge the Process	7	1	17	7	32
K_P Enable Others to Act	6	1	6	4	17
K_P Encourage the Heart	22	17	28	11	78
K_P Inspiring a Shared Vision	27	5	24	4	60
K_P LPI	0	0	0	0	0
K_P LPI Accountability	30	24	54	49	157
K_P LPI Dependability	29	21	39	25	114
K_P LPI Enthusiasm and Positive Attitude	9	11	19	12	51
K_P LPI Trust	45	28	77	52	202

K_P Model the Way	4	18	16	7	45
Kuleana	36	29	69	49	183
Lead	152	161	428	262	1003
Leadership	71	61	176	94	402
Mentor	30	24	38	26	118
Model	14	9	16	18	57
Not leaders	0	1	1	1	3
Opportunity	27	10	57	31	125
overcome	0	0	0	0	0
Pain	10	9	24	9	52
Passion	4	33	10	5	52
Pauahi	7	0	5	3	15
perpetuate	0	0	0	0	0
Pono	6	0	32	1	39
positive attitude	9	7	12	6	34
Pre-Tahitian	15	0	16	5	36
Primary Themes	167	135	374	196	872
Respect	5	9	20	30	64
Responsibility	20	25	55	21	121
Safe	3	5	7	3	18
Spirituality	28	0	23	2	53
Succession of Leadership	1	0	4	0	5
Taking initiative	11	10	14	11	46
taking risk	30	8	36	49	123
Trust	45	28	77	52	202
Vision	4	18	16	7	45
Zeal	0	0	2	0	2
Totals	1395	924	2655	1474	6448

## APPENDIX E

### Co-occurrence Table

	Ancestor	Christia	Elders	Emotion	Hawaiia	Hawaiia	Hawaiia	Hawaiia	Honor	Humble	Jesus	K_P Cha	K_P Enab	K_P Enc	K_P Insp	K_P LPI	K_P LPI A	K_P LPI D	K_P LPI En	K_P LPI K	K_P LPI M	Leaders	Mentor	Model	Pahahi	Pono	Pre-Tah	Primary	Respons	Spiritua
Ancestor		2	44		1	1		9	1			1		1							1	3	36			1	1	6	3	1
Christianity	2		2					5						2							1	1		1			1			2
Elders	44	2			2	2		13	1	2				3						1	1	26	26	2				6	5	2
Emotional Response					5	1																						2	1	1
Hawaiian Culture	1		2	5		23	6	18			2		1	1								1	2			5		13	6	3
Hawaiian Leadership	1		2	1	23		3	14			2		2		2						5	3	1	1	6		1	5	1	
Hawaiian Phrases					6	3		12										2				1				1		1		
Hawaiian Terms	9	5	13		18	14	12								2		1	7		2	9	3	1	5	4	2	17	6	4	
Honor	1		1																		2	1								
Humble			2																	2		4	1					3		
Jesus					2	2															2			1		2				
K_P Challenge the Pro	1													1	1						1	2						15	1	
K_P Enable Others to Act					1	2								2	2				1					1				1	1	
K_P Encourage the He	1	2	3		1							1	2		4						6	18	2	2				1	1	1
K_P Inspiring a Shared Vision						2		2				1	2	4			1					6	2	2		1		3	1	1
K_P LPI																			1									2		
K_P LPI Accountability								1							1			48	1	54		25							1	
K_P LPI Dependability							2	7										48		49		22								
K_P LPI Enthusiasm and Positive Attitude												1			1	1				1	8	12		7				3	2	
K_P LPI Trust				1				2		2							54	49	1		1	3	1					4	1	
K_P Model the Way	1	1	1			5		9	2		2	1		6					8	1		25	15	39		1	1	3	1	1
Leadership	3	1	26		1	3	1	3	1	4		2		18	6		25	22	12	3	25		24	8		2		1	13	3
Mentor	36		26		2	1		1		1				2	2					1	15	24		5				1	1	
Model		1	2			1		5			1		1	2	2				7		39	8	5					2	1	1
Pahahi																														
Pono	1				5	6	1	4			2				1						1	2						2	1	
Pre-Tahitian	1	1							2												1							1		1
Primary Themes	6		6	2	13	1	1	17		3		15	1	1	3	2			3	4	3	1	1	2		2	1		6	1
Responsibility	3		5	1	6	5		6				1	1	1	1		1		2	1	1	13	1	1		1		6		
Spirituality	1	2	2	1	3	1		4						1	1						1	3		1			1	1		

## APPENDIX F

### Code Frequencies Utilizing Kouzes and Posner's Five Key Factors

	K_P Challenge the Process	K_P Enable Others to Act	K_P Encourage the Heart	K_P Inspiring a Shared Vision	K_P Model the Way	Totals
Admin	7	6	22	27	4	66
Alumni	1	1	17	5	18	42
Cultural Ex	17	6	28	24	16	91
Lead Ex	7	4	11	4	7	33
Totals	32	17	78	60	45	232

