The Roles of Leadership

As I continue to reflect on the lessons I glean from my hālau hula, I think about how protocols and ceremonies help us to know our roles. For example, as haumāna, we know our role as the kaikaina. This is evident by our request for entry. It is evident in the way we are expected by each other to mālama our kumu – our source of knowledge and our teacher. Knowing our role in our hula genealogy, through the protocols and ceremonies, empowers us to be the leaders of our particular kuleana. Therefore, rather than leadership in which only a few carry the title of 'leader,' each member in our hālau has kuleana to fulfill. We rely on each other in our interdependent roles of kaikua'ana and kaikaina to nourish and care for one another.

Re-imagining UHM's Leadership

Further, I can expand and re-imagine leadership at UH Mānoa. For example, I can now better analyze and deconstruct a more recent lens on leadership, namely convergent leadership (Kezar, 2012). Specifically, Kezar (2012) describes convergent leadership as the situation in which those in 'power' from the 'top' work with those at the 'bottom.'

As described in Chapter Six, the notion of power in the Western sense does not fit with the concepts of kuleana and mana in the Hawaiian world. When employing the hō'ālani model, we can re-imagine the roles and the kuleana of those engaged in convergent leadership. Instead of defining leadership roles and thus who is invited (Block, 2009) to conversastions (Wheatley, 2010) and dialogue (Freire, 1993) using Western lenses of power, roles would be re-defined by who the individual is based on a a myriad of genealogical lines.

Re-defining the Hawaiian role. As described throughout this dissertation, Native Hawaiians are both kaikua'ana and kaikaina in given contexts. However, at UHM, Native

Hawaiians are underrepresented at all levels (Balutski & Wright, 2012; Native Hawaiian Advancement Task Force, 2012). This underrepresentation is most pronounced in UHM's executive administrative leadership in which there are only two Native Hawaiian executive administrators. Of note, the executive administrative team currently makes many of the important decisions affecting the entire UHM campus. At the same time, Hawaiians who are not in executive administrative positions, both in the academy and also in the community, have knowledge and experiences that can help transform UHM into a Hawaiian place of learning. Therefore, it becomes important for all of us to re-define and re-imagine the roles of Native Hawaiians so that Hawaiians will be invited (Block, 2009) and included in important conversation and decisions.

Kaikua'ana. Hawaiians carry the important role of kaikua'ana to non-Hawaiians in terms of our deep-rooted genealogical connections to Hawai'i (Kanahele, 2011; Lili'uokalani, 1897). As descendants of Papahānaumoku and her elements we carry the ancestral knowledge of how to properly care for Hawai'i. In this way, we are kaikua'ana to non-Hawaiians in terms of our ancestral connections and thus our ancestral knowledge specific to Hawai'i. However, because of over one hundred years of educational and systemic racsim, colonization, and oppression in Hawai'i (Benham & Heck, 1998; Trask 1993), many Hawaiians are no longer aware of their role as kaikua'ana in this particular genealogy. Therefore, this role of kaikua'ana is defined by Hawaiians who continue to be engaged in core Hawaiian principles as illuminated in the hō'ālani framework, including mo'okū'auhau, the roles of kaikua'ana and kaikaina, and meaningful ways of fulfilling their kuleana to Hawai'i. Though at this point not all Hawaiians are aware and acknolwedge their role, as we re-imagine UHM, it is is important to recognize those Hawaiians who are kaikua'ana in this respect.

As demonstrated in Chapters Four and Five by the examples of the women in this study, Hawaiians are also kaikua'ana in a myriad of other genealogies, as they lead and nourish their particular areas of professional and practitioner expertise as well as in their academic disciplines. One such scenario in which a Hawaiians may also carry the role of kaikua'ana is when a Hawaiian is aware and conscious of UHM's espoused value (Schein, 2010) to "promote a Hawaiian place of learning" ("Achieving Our Destiny," 2011, p. 6). This consciousness (Valadez, 2012) might come from their expertise in working in the university, from cultural practices, or from knowledge of historical events, for example. As has been demonstrated by all the women in this study, each of them have specific backgrounds that have privileged them to know of UHM's responsibility to Hawai'i and her people.

Hānai and ho'omalu. The kuleana of the kaikua'ana is to hānai and ho'omalu – to nourish and protect (Kame'eleihiwa, 1992). Therefore, in the scenarios above, the Hawaiian kaikua'ana is recognized in various genealogical situations and thus carries significant kuleana to hānai and ho'omalu. In the genealogy in which the Hawaiian is the kaikua'ana to non-Hawaiians in terms of genealogical connection to Hawai'i, Hawaiians carry the kuleana to nourish non-Hawaiians in ways in which they can become more connected to Hawai'i and learn their roles and kuleana as kaikaina.

We see this nourishment in the examples of women in this study. For example, Ke Kumu 'Akahi's work teaching Hawaiian genealogy, history, and mythology to both Hawaiians as well as non-Hawaiians is an example of this nourishment. Ke Kumu 'Ahiku's work in providing opportunities for healing is also a form of this nourishment. The kuleana, therefore, of this Hawaiian kaikua'ana is to provide opportunities for non-Hawaiians to realize that they are a part of a genealogy in Hawai'i and in this particular case are kaikaina. In coming to this realization,

the kaikaina's underlying assumptions (Schein, 2010) can shift as they begin to understand their new found role and kuleana as a kaikaina.[380] In addition, this Hawaiian kaikua'ana carries the kuleana to nourish other Hawaiians to help them realize their roles as kaikua'ana as well. In this way, there can be more Hawaiian kaikua'ana who realize and acknowledge this inherited role and can also engage in their kuleana with others.

Another example of a Hawaiian as a kaikua'ana is in the situation in which s/he has an awareness of UHM's kuleana to Hawaiians. Therefore, the kuleana of this role is to utilize that knowledge to engage in transforming UHM into a Hawaiian place of learning through the many strategies presented on the rays of the hō'ālani framework. Further, these kaikua'ana carry the kuleana of teaching those who don't know, the kaikaina, about UHM's responsibility and commitment to Hawaiians.

In the examples above, we are able to re-define the roles Native Hawaiians hold with respect to their kuleana as kaikua'ana in many different genealogical lines. In acknowledging these roles, we acknowledge their value as critical leaders who should be a part of UHM's conversations and decisions. Consequently, Hawaiians would be present in every conversation and decision because they would have the kuleana to facilitate the clear intention of aloha for Hawai'i and her people. In addition, Hawaiians would be invited to the conversation not only to help guide aloha but also because of other skills and knowledge-sets that place them in the role of kaikua'ana.

Kaikaina. In addition to Native Hawaiians as kaikua'ana, we are also kaikaina in many given contexts. One such genealogy in which we are kaikaina is in relationship to our land (Kanahele, 2011; Lili'uokalani, 1897). This is a most important relationship because it reminds

[380] Their role as a kaikaina is described in upcoming sections.

us of our everlasting kuleana to mālama and engage with the land and its natural elements. We are further reminded that as the kaikua'ana, the land always has something to teach us. Consequently, we must always keep learning and listening to the land, our ancestor.

Mālama. As we re-imagine UHM as a Hawaiian place of learning, we can also re-imagine what our role is at the University with regards to the ways we mālama our kaikua'ana, especially the land. In our roles as Hawaiian scientists, mathematicians, doctors, teachers, historians, nurses, engineers, lawyers, and many other professions, we must always think about how we use those roles to mālama our 'āina. As I re-imagine UHM as a Hawaiian place of learning, I imagine Hawaiians in the various disciplines whose research agendas challenge us to think critically about innovative, creative, and loving ways to engage with our land. I imagine teaching agendas that actively engage students with the land to further connect them to their own genealogical ties and responsibilities to the land. In these ways, Hawaiians, in their role of kaikaina to Papahānaumoku, the earth mother, are building a sustainable future of kaikaina to mālama 'āina and re-center the land as a core element of the lāhui Hawai'i.

Re-defining the non-Hawaiian role. As I re-imagine UHM as a Hawaiian place of learning, in addition to the inclusion of Hawaiian leadership, non-Hawaiian leadership would also be valued. Just as Hawaiians carry many genealogies on their shoulders, so do non-Hawaiians. As we re-imagine UHM as a Hawaiian place of learning, it would be a place that helped to facilitate the acknolwedgement and recognition of the many genealogies each of us carries, including those of non-Hawaiians. Therefore, non-Hawaiians would carry the roles of both kaikaina as well as kaikua'ana as they learned from and made meaning of their many genealogies.

Kaikaina. Although non-Hawaiians do not genealogically descend from a Hawaiian cosmogonic genealogy and thus the islands of Hawai'i (Kanahele, 2011; Lili'uokalani, 1897) they have become members of the genealogy of those who call Hawai'i home. Specifically, non-Hawaiians (as well as Hawaiians) who live in Hawai'i draw noursihment and resources from the ancient Hawaiian grandmother, Papahānaumoku, the land. Therefore, all of us who live in Hawai'i are in relationship with the land and thus each other. Further, as described in Chapter Three, at UHM, we all draw resources from UHM and Mānoa herself and therefore are part of a shared genealogy to be accountable to UHM as well as the land of Mānoa.

Therefore, the role of non-Hawaiian leaders as a kaikaina are at least two-fold. First, a non-Hawaiian is a kaikaina to Hawai'i herself, as we all are, in the genealogical relationships of kanaka (humans) to the 'āina as described in the story of Papa and Wākea (Kame'eleihiwa, 1992) in Chapter One. Further, non-Hawaiians are kaikaina to Hawaiians because non-Hawaiians come much later in the genealogy of those who call Hawai'i home. Therefore, non-Hawaiians have a kuleana to mālama Hawai'i *and* her first people.

Mālama. Mālama can be demonstrated by non-Hawaiians in many ways. For example, mālama can be respecting, acknowledging, and living Hawaiian values. Mālama can also look like listening and working towards understanding Hawaiian worldviews. Mālama can include engagement with and focus on the health of the land the same way Hawaiians must mālama 'āina. As Ke Kumu 'Akahi noted many times throughout her mo'olelo, she identified non-Hawaiians fulfilling their kuleana to mālama when those in executive administrative positions at UHM provided permanent positions and funding for Native Hawaiian faculty and students. Ke Kumu 'Alima described two of her Japanese counselors, Mr. Sakuma and Mr. Nishimura, who made sure she was successful in applying to college and receiving financial aid. These are

examples of non-Hawaiians who fulfilled their kuleana to mālama a Native Hawaiian student, who represents the kaikua'ana or senior genealogical line (Pukui & Elbert, 1986). Therefore, mālama can take many forms, but most importantly it is the intent and fulfillment of caring for the kaikua'ana to ensure their wellbeing. Further, rather than being gatekeepers who hinder Native Hawaiian progress (Mihesuah, 2004), these non-Hawaiian kaikaina promote Native Hawaiian progress.

Kaikua'ana. In acknowledging the many genealogical lines non-Hawaiians carry, it is important to identify situations in which non-Hawaiians are also kaikua'ana. As is the case with each member of the UHM community, non-Hawaiians who are hired at UHM are hired because they have specialized skills as researchers, teachers, and other professional roles. Therefore, in a number of given contexts, they may be a leader and kaikua'ana in terms of their specific skill sets in which they use to nourish their disciplines. As has been described throughout this dissertation, what defines the role as kaikua'ana is the kuleana to hānai and ho'omalu – to nurture and protect (Kame'eleihiwa, 1992). Further in, utilizing the hō'ālani model, we are reminded that the kuleana to hānai and ho'omalu is fulfilled with aloha for the lāhui Hawai'i. Therefore, the hō'ālani model invites (Block, 2009) non-Hawaiians to fulfill their roles as kaikua'ana in given contexts as a means to exude aloha for Hawai'i and her people.

One scenario in which a non-Hawaiian at UHM is a kaikua'ana is when the non-Hawaiian has an awareness and consciousness that UHM has a responsibility to "promote a Hawaiian place of learning" ("Achieving Our Destiny," 2011, p. 6). This awareness might come from knowledge of the guiding documents that call for Indigenous centered education (see for example: Hawaiian Studies Task Force, 1986; Native Hawaiian Advancement Task Force, 2012; Native Hawaiian Task Force, 2011; "United Nations Declaration," 2008; U.S. Congress, 1993;

University of Hawai'i, 2012; University of Hawai'i at Mānoa, 2011) or other means. This genealogy of awareness and knowing was illuminated when Ke Kumu 'Akolu quoted Brother Paul who said, "Once you knew, what did you do?" Therefore, there are those non-Hawaiians who have the privilege of knowing and thus carry the kuleana of the kaikua'ana to help make UHM a Hawaiian place of learning. There are also those who know very little for a number of reasons. They are the kaikaina.

Hānai and ho'omalu. In the scenario described directly above, the non-Hawaiian is the kaikua'ana because s/he knows that UHM has a critical kuleana. The kuleana of his/her knowing is significant because s/he can offer a non-threatening invitation (Block, 2009) to other non-Hawaiians to become active learners and begin a self-initiated process of transforming their underlying assumptions about Hawai'i, Hawaiians, and the academic organization (Schein, 2010). In addition, this non-Hawaiian kaikua'ana can work collectively with Hawaiians (Kezar, 2012) to create transformational learning experiences (Eckel et al., 1998). In this way, the non-Hawaiian can hānai other non-Hawaiians by nourishing them with invitation and processes. At the same time, those transforming experiences are a way to create safer space for both Hawaiians and non-Hawaiians to thrive together.

Based on Ke Kumu 'Akahi's mo'olelo, one example of a non-Hawaiian who fulfilled his role as a kaikua'ana in this context was Dr. Anthony Marsella who gathered the Hawaiians to form the Ka'ū Task Force. Ke Kumu 'Akahi described Dr. Marsella as having "a real sense of outrage at injustice." Therefore, an influencing genealogy for Dr. Marsella was his knowledge and study of injustice. More than just a sense of injustice, he committed to doing something about it. Hence, he worked with other non-Hawaiians who were in executive administration and also with the UHM Board of Regents chair, Gladys Brandt (a Hawaiian), to secure funding to

gather the members of the Ka‘ū Task Force to “dream their dreams” and create the report. Therefore, Dr. Tony Marcella is an example of a non-Hawaiian who fulfilled his kuleana as a kaikua‘ana in terms of knowing the injustice and taking action to make a change. Indeed, though implementation of the Ka‘ū Report (Hawaiian Studies Task Force, 1986) has been slow, that report has been foundational for many of the Hawaiian artifacts (Schein, 2010) at UHM today.

PAU.

Recommendations for Leadership Development

I have re-imagined individual roles and kuleana utilizing the hō‘ālani and ‘a‘ali‘i kū makani frameworks for Hawaiians and non-Hawaiians. Specifically, I provided scenarios and examples of how different individuals from various genealogical lines can fulfill their kuleana, and thus become a leader in his/her given role and kuleana. As we return to the current state of UHM as a pre-dominantly non-Hawaiian university, it is then necessary for me to provide recommendations to move UHM towards this newly defined leadership model. Therefore, I have at least three recommendations in regards to preparing Hawaiian and non-Hawaiian leaders – individuals who can acknowledge their genealogies, identify their role within those genealogies, and fulfill their kuleana in that given role.

First, I recommend that experiences be funded by UHM in which employees can engage in genealogical exploration. This is necessary so that employees can begin to think about their particular roles and kuleana with each other. Further, I recommend that UHM, led by Native Hawaiian guidance,[381] select appropriate facilitators to gather and facilitate interactive, dynamic, genealogically-focused experiences for groups comprised of UHM employees from various units as well as levels of the university. By engaging in such a process, employees can be exposed to a new way of thinking about their roles and the way they can carry out their responsibilities while

[381] This guidance can come from organized bodies such as Kūali‘i Council, the Native Hawaiian advisory body to the chancellor (“Organization Chart I,” 2013) and also other Native Hawaiian representatives from UH Mānoa.