Literature Review

ʻĀINA (LAND) AS A LEADER: A SCOPING REVIEW OF CONTEMPORARY NATIVE HAWAIIAN LITERATURE

Juliana Nanea Alden*, Jackie Ng-Osorio*, Ishmael Gomes* and Susana Helm*

Culture frames individual and community well-being. Among Kānaka ʻŌiwi, or the Native people of Hawaiʻi, ʻāina (land) is a significant pillar of culture and community. Like other Indigenous peoples, Kānaka share a profound connection with ʻāina. With the root word ʻai (to eat), ʻāina directly translates to that which feeds. Throughout this paper, ʻāina encompasses land, ocean, water, sky, and natural resources – primary sources of nourishment, healing, learning, and identity for all Kānaka. ʻĀina and leadership are interconnected in Native Hawaiian worldview, but the complexity of this relationship is not clearly defined in existing literature. Thus, this scoping review explored the ways ʻāina exemplifies leadership. Five themes emerged, with implications for Kānaka well-being. ʻĀina as elder, healer, educator, and role model embodies leadership. Together, these themes indicate that Kānaka well-being is interdependent with ʻāina leadership. For community psychologists working on a global scale, it will be important for ʻāina leadership to be recognized in social justice initiatives with Kānaka ʻŌiwi, and potentially with other Indigenous and Pacific peoples.

Keywords: *ʻāina/land, Indigenous well-being, Native Hawaiian leadership, literature review*

1. Introduction

Kānaka ʻŌiwi[1] are the Native people of Hawaiʻi. Similar to other Indigenous peoples, Kānaka share a profound connection with their kulāiwi, or homeland. With the root words of kula (field) and iwi (bone), kulāiwi describes the ʻāina (land) where the bones of ancestors are buried (Pukui & Elbert, 1986). Through an ʻāina-based way of life, Kānaka have remained close to their ancestors and culture. Historically, ʻāina has

* Department of Psychiatry, John A. Burns School of Medicine, UH Manoa, USA

[1] Note on Language Use: ʻŌlelo Hawaiʻi (Hawaiian language) and English are recognized as the two official languages of the State of Hawaiʻi. While this article is primarily written in English, the topic focuses on Native Hawaiian culture. Therefore, ʻŌlelo Hawaiʻi is prominently used throughout the text. English translations are provided following the first use of a Hawaiian word. However, it is important to note that an English translation cannot fully capture the meaning(s) and true essence of certain Hawaiian words. The following uppercase terms are used to refer to descendants of the Native people of Hawaiʻi: Kānaka ʻŌiwi, Kānaka (plural), and Kanaka (singular). Kanaka, meaning human, and ʻŌiwi (root word iwi for bone), meaning native or indigenous, come together to describe the Native people of Hawaiʻi who trace ancestry to the land (Pukui & Elbert, 1983). Kānaka, ʻŌiwi, and Native Hawaiian are used as adjectives.

nourished Kānaka and sustained vitality, while serving as a foundation for ʻŌiwi (Native Hawaiian) practices, traditions, and values, all of which significantly influence well-being. In ʻŌlelo Hawaiʻi (Hawaiian language), ʻāina holds deeper meaning beyond soil or earth. With the root word ʻai (to eat), ʻāina directly translates to that which feeds. Throughout this paper, ʻāina encompasses and refers to land, ocean, water, sky, and natural resources – essentially, that which feeds.

Kānaka's relationship with ʻāina begins with the Kumulipo, the Hawaiian Creation Chant. In the Kumulipo, the story of Hāloa records the creation of the first kalo (taro) plant, followed by the birth of its younger sibling, Hāloa. As the first Kanaka, Hāloa becomes the first chief and progenitor of all Kānaka (McDougall, 2016). Kalo, an elder to Kānaka and staple Hawaiian food, nourishes Kānaka and fosters well-being. The story reminds Kānaka of their inherited responsibility to care for their elders – in essence, all forms of ʻāina – by living in accordance with mālama ʻāina (caring for the land) and aloha ʻāina (love of the land). This pilina (connection, relationship) is reflected in the ʻōlelo noʻeau (Hawaiian proverb & poetical saying), "He aliʻi ka ʻāina; he kauwā ke kanaka (The land is a chief; man is its servant)" (Pukui, 1983, #531).

Within a Native Hawaiian worldview, well-being and ʻāina are deeply connected (e.g. Crabbe et al., 2017; McDougall, 2016; McGregor, 2007; Pukui, 1983; Yamane & Helm, 2022). However, the impacts of colonization, including land dispossession, cultural loss, and historical trauma, have subverted the significance of Kānaka ties to kulāiwi and compromised well-being. Bolstering Native Hawaiian well-being, such as through cultural kipuka and kuaʻāina (country persons), exemplifies resilience and colonial resistance. Cultural kipuka are culturally sacred places that have "withstood destructive forces of change" (McGregor, 2007, p. 7), and perpetuate traditional knowledge and ways of life in contemporary society. Previously a term that disparaged rural Hawaiian persons as unsophisticated, kuaʻāina now inspire others through subsistence lifestyles, intimate connections to ʻāina, and their embodiment of ʻŌiwi culture (McGregor, 2007). Kuaʻāina rely on their relationship with ʻāina for guidance and leadership as fundamental aspects of health justice and health sovereignty. Drawing on Native Hawaiian literature, the purpose of this paper is to explore the ways ʻāina exemplifies leadership, with future application to Native Hawaiian well-being.

1.1 The present study: Scoping literature review

While certain leadership qualities are universal, culture largely impacts leadership styles, attributes, and behaviors (House, 2002). ʻŌiwi leadership remains an integral part of Native Hawaiian society and well-being (Warfield, 2020). Six relevant aspects of ʻŌiwi leadership have been identified and are useful to the present scoping review: moʻokūʻauhau (genealogy), spirituality and mana (supernatural power), piko within honua (connections within environments), ʻŌiwi values, ʻike kupuna (ancestral knowledge), and pono (moral) and servant leadership (Alden & Helm, 2023). Together, these ʻŌiwi leadership aspects provided a structured approach for a scoping review to explore the relationship between ʻāina and leadership, which may inform future Native Hawaiian well-being initiatives and practice. For example, programs such as those for leadership development, health, and well-being may benefit from incorporating ʻāina leadership and ʻāina-based programs, which would also be reflected in process and outcome evaluations. Scoping reviews aim to "clarify key concepts/definitions in the

literature, identify key characteristics or factors related to a concept, [and] identify and analyze knowledge gaps" (Munn et al., 2018, p. 2).

2. Methods

The review followed a structured process of identifying, screening, selecting, and analyzing relevant sources. Two research questions guided the review: How do Kānaka ʻŌiwi relate to ʻāina as a leader? How does ʻāina demonstrate leadership and serve as a leader? This scoping review was conducted by a primary reviewer, who is a Native Hawaiian emerging scholar, in consultation with a review team, consisting of a Native Hawaiian emerging scholar and a Native Hawaiian mid-career scholar.

2.1 Review search strategy

Potential sources were identified in a systematic search using the premier academic library in the State of Hawaiʻi. Specifically, the review utilized OneSearch, a discovery tool and search engine from the Hamilton Library at the University of Hawaiʻi at Mānoa. OneSearch catalogs a broad range and high concentration of resources related to ʻŌiwi culture, worldview, history, and community health. OneSearch drew from a diverse range of resources, including Hamilton Library's physical collections, institutional repositories, and electronic resources from various literature databases across a broad array of disciplines. The following databases produced results for the initial step of identification: Academic Search Complete, Ingenta Connect, Web of Science, Project MUSE, PubMed, EBSCOhost, ProQuest, Ebook Central, Journals@Ovid, DOAJ, JSTOR Arts & Sciences, SAGE, and ScholarSpace. OneSearch resources identified books, journals, articles, theses, and dissertations, with a primary focus on peer-reviewed publications.

The search strategy employed the following parameters and key terms: (1) published date between January 2000 and December 2021, and (2) four combinations of the search terms "Hawaiian," "land" or "aina," and "leader" or "leadership." January 2000 was chosen as the starting date because the review focused on the contemporary literature of scholars who had performed deep excavations of historical knowledge, drew connections between the past and present, and applied concepts in a modern context. The search omitted the diacritical marks of the Native Hawaiian word ʻāina to ensure retrieval of all relevant sources. A total of 681 results, including duplicates, were retrieved.

Because unpublished sources would provide valuable and relevant contributions to the review, a second systematic search was conducted through ScholarSpace, a digital institutional repository for the University of Hawaiʻi, to retrieve dissertations and theses. Within ScholarSpace's Dissertations & Theses collection, the same parameters were used to retrieve an additional 377 results, including duplicates. Altogether, the search terms yielded 1,058 results.

2.2 Inclusion and exclusion criteria

As shown in the review flowchart (Figure 1), three steps of review determined the final sources included in this review. The inclusion process tracked each source (title, author, date) and the decision to include or exclude with reason for exclusion (if

applicable), along with an article summary. In the first step of "identification," duplicate sources were removed, yielding 351 unique sources from OneSearch. Next, ScholarSpace sources that were duplicates of OneSearch were removed, yielding a total of 257 unique sources from ScholarSpace. Together, 608 unique sources were identified.

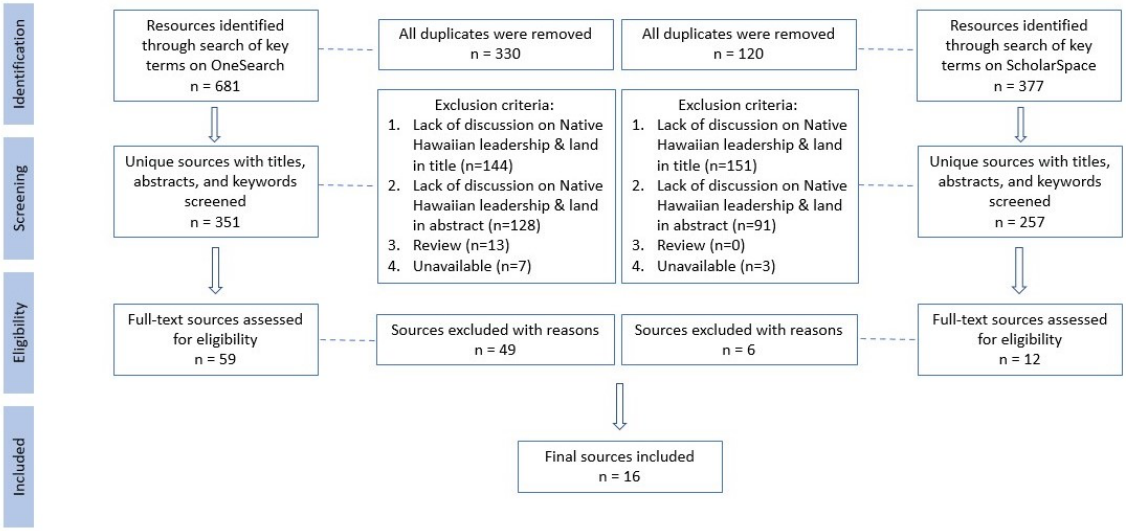

Figure 1. Inclusion and exclusion review flowchart

In the second step, titles and abstracts of the remaining sources were "screened" by the primary reviewer. Sources were included if they presented relevant discussion on the value of ʻāina to demonstrate leadership and serve as a leader. Sources were excluded for the following reasons: (1) a review or commentary of another text of literature, (2) unavailable as an online resource, and (3) titles and abstracts did not focus on Native Hawaiian culture nor discussed ʻāina or leadership concepts. A total of 71 sources remained (537 excluded): 59 from OneSearch and 12 from ScholarSpace.

In the third step to determine "eligibility," the full texts of the 71 remaining sources were reviewed by the primary reviewer in consultation with the review team: verification and questions regarding inclusion/exclusion were resolved through discussion.

Sources were excluded if (1) discussion on ʻāina and leadership in Native Hawaiian culture was not present, (2) ʻāina and leadership were mentioned peripherally or briefly, (3) discussion on ʻāina did not relate to leadership, and (4) discussion on leadership did not include ʻāina. Examples of excluded ʻāina items were sources about land tenure, Hawaiian homestead lands, Native rights, environmental management, tourism, and the development and evaluation of ʻāina-based programs. Sources about leadership were excluded for their focus on community leaders, institutional leadership, sovereignty, community activism, and current events unrelated to ʻāina.

Sources were included when there was a central focus on ʻāina as it related to being a leader and exemplified leadership. Selected sources either explicitly discussed leadership or implicitly referenced leadership through discussion of leadership forms and concepts, such as teaching ʻŌiwi values, improving health and well-being, and raising community leaders.

A total of 55 sources were excluded, while 16 final sources – ten from OneSearch and six from ScholarSpace – were selected for inclusion in the review presented in the results.

In all, there were three articles, three book chapters from *I Ulu I Ka ʻĀina: Land*, three book chapters from *Kanaka ʻŌiwi Methodologies: Moʻolelo and Metaphor*, five dissertations, and two theses.

2.3 Source analysis

The research questions (How do Kānaka ʻŌiwi relate to ʻāina as a leader? How does ʻāina demonstrate leadership and serve as a leader?) guided the annotation of each source by scope, key findings, and contribution to the review. The analysis identified definitions of ʻāina and leadership and characteristics of ʻāina that reflect leadership. Once annotations were completed, key themes across the literature were identified and organized with exemplary excerpts, while tracking which sources contributed to each theme.

3. Results

The scoping review yielded 16 relevant sources, which are presented here. Although this may be perceived as a narrow pool of sources, these represent the past two decades of published and unpublished (i.e., theses and dissertations) scholarship on the topic. Notably, these sources share new knowledge, while also reflecting and building upon a foundation of ʻike kupuna (ancestral knowledge), such as oral traditions and written sources from past scholars.

As an orientation to the results, all but one of the 16 sources provided explicit definitions or English synonyms of ʻāina. Sources defined ʻāina as the environment or natural world, encompassing land, sea, fresh and brackish waters, streams, skies, weather, plants, animals, and elements. ʻĀina is alive and dynamic with spiritual and physical elements. In 10 of the 16 sources, ʻāina signified that which feeds (Andrade, 2014; Baker, 2018; Keliʻiholokai et al., 2020; Lee, 2014; Maunakea, 2016; Maunakea, 2019; Meyer, 2001; Naone, 2008; Osorio, 2020; Saffery, 2019). As such, ʻāina carries more depth and meaning than the physical definition of land. Land only transforms into ʻāina through interactions with Kānaka.

All 16 sources either explicitly or implicitly discussed leadership concepts in varying capacities. Ten sources specifically defined ʻŌiwi leadership. ʻŌiwi leadership, among other Indigenous cultures, was recognized as distinctive from Western styles and approaches. ʻŌiwi leaders use their strengths in service of the collective and help others recognize their gifts. Guiding values and principles include stewardship, mentorship, resourcefulness, compassion, laulima (teamwork), kuleana (responsibility), and pono (integrity, righteousness). Family, ʻāina, community, spirituality, and culture are important pillars of ʻŌiwi leadership.

Ultimately, five themes emerged with presentation in a conceptual order that distinguishes broad Native Hawaiian worldviews (Themes 1-3) from Kanaka application and practice (Themes 4 and 5): (1) Genealogical connection & reciprocal kuleana, (2) Physical, mental, & spiritual nourishment from ʻāina, (3), ʻĀina as teacher, guide, & role model, (4) ʻĀina in ʻike kupuna, and (5) Mālama ʻāina & ʻāina-based programs. Table 1 provides definitions and example excerpts of these themes. In alphabetical order by author's last name, Table 2 outlines definitions of ʻāina and leadership by source and

identifies themes represented in each source. These 16 sources are listed in the reference section and indicated with an asterisk (*).

Table 1. Summary of Themes

Theme	Definition	Example Excerpts
Concept: Native Hawaiian worldview		
Theme 1 Kanaka-ʻāina genealogical connection & reciprocal kuleana (responsibility, privilege)	The story of Hāloa names ʻāina as the elder sibling of Kānaka. ʻĀina cares for & nourishes its kaikaina (younger sibling). In return, Kānaka have the kuleana to care for & cultivate ʻāina, their kuaʻana (older sibling).	"The ʻāina there continues to teach me moʻokūʻauhau—that I descend from Hāloanakalaukapalili, that I am kaikaina to these islands and to the elements, and that therefore have a kuleana to learn and serve"(Maunakea, 2017, p.144). "Genealogy has an always will be a cornerstone of our Hawaiian worldview...it is through genealogy that our people understand our familial and reciprocal relationship to the natural world, including land, sea, sky, and all creatures that live in these environments" (Saffery, 2019, p.58).
Theme 2 Physical, mental, & spiritual nourishment from ʻāina	Through connection and interaction, ʻāina provides sustenance & nourishment to Kānaka in the physical, spiritual, and mental aspects of holistic well-being.	"The role and understanding of ʻāina does not cease at the fundamental physical feeding of kanaka maoli, however ʻāina also feeds and nourishes other mental and spiritual aspects" (Lee, 2014, p.14). "Healthy ʻāina and a healthy connection to ʻāina was a clear indication of the health of Kānaka, or people" (Keliʻiholokai et al., 2020, p. 9).
Theme 3 ʻĀina as teacher, guide, & role model	When Kānaka engage with their surroundings & use their senses, ʻāina holds many lessons, values, & skills to learn.	"I thought the ʻāina was 'talking' to me, counseling me, directing my actions as I restored the place where ancestors cared for the kalo and found their sustenance" (Andrade, 2014, p.12). "The conception and organization of works of exceptional scale required leadership of uncommon ability: as always, the ʻāina is an excellent teacher" (Beamer, 2014, p.58).
Concept: Kanaka application and practice		
Theme 4 ʻIke kupuna (ancestral knowledge) captures & communicates the value of ʻāina as leader.	Kūpuna (ʻŌiwi ancestors) understood the value of ʻāina to instruct & lead, evident in ʻike kupuna like moʻolelo (story, history, literature), kaʻao (fiction, tale), mele (song), oli (chant), hula (dance), ʻōlelo noʻeau (Hawaiian proverbs, poetical sayings), & wahi pana (legendary places).	"ʻIke kupuna, or ancestral knowledge, is embedded in all that surrounds us. It is inscribed in the names of the many places that constitute our physical and spiritual landscapes" (Peralto, 2014, p.78). "ʻHe ʻaʻaliʻi kū makani mai au, ʻaʻohe makani nāna e kūlaʻi' (I am the wind withstanding ʻaʻaliʻi. No wind can topple me over; p. 60). The ʻaʻaliʻi has long been used as a Hawaiian metaphor and model for strength, resiliency, and flexibility because it can survive challenging environments and elemental forces and still bloom to become a beautiful and useful resource" (Lipe, 2016, p.57-58).

Theme 5 Mālama ʻāina (caring for the land) & ʻāina-based programs foster ʻāina as leader and cultivate leadership qualities.	Through Kanaka-led initiatives, ʻāina becomes a vehicle for Kānaka to heal & cultivate leadership qualities.	"ʻĀina-based curriculum teaches ethical values, ideas of reciprocity between people and land, and the specifics of the environment in which students learn. Learning takes place in the environment so that practices are not removed from experience" (Naone, 2008, p.187). "Hoʻoulu ʻĀina provides an important space to build and strengthen community by giving them access to land where people can learn, practice, and share the important cultural knowledge that connects them" (Aldana, 2018, p.58).

Table 2. ʻĀina and leadership definitions and themes by source

Source Manuscript author, date	"ʻāina"	"leadership"	Themes 1	2	3	4	5
1 Growing Leadership at Hoʻoulu ʻĀina: Matching up Gifts and Kuleana in Order to Heal Land, People, and Community Aldana, 2018	"Land, sky, clouds, plants, & ancestors" (90)	Leadership is influenced by cultural & social identities, such as class, race, & gender. Indigenous leadership is defined as "holistic in nature, characterized by strong spiritual orientations, & are reflective of, & often include, traditional protocol & practices" (29). "Leadership is the 'weaving of gifts & strengths & purpose'" (50), creating space for people to find their gifts & to connect their gifts to kuleana. "People's strengths serve a greater purpose for the community" (76).		X	X		X
2 A Hawaiian Geography or a Geography of Hawaiʻi? Andrade, 2014	ʻĀina encompasses, the seas, the streams, the skies, the land, & everything else that feeds & nourishes Kānaka.	Resourcefulness & adaptability are strong assets of Native Hawaiian ancestors.	X	X	X	X	
3 Hoʻoulu ʻĀina: Embodied Aloha ʻĀina Enacting Indigenous Futurities Baker, 2018	"That which feeds us" (1) "Non-human existents, which include land, plants, animals, clouds, rain, & the multitude of	"Leadership at Hoʻoulu ʻĀina instills in everyone who works [there] the importance of respecting kuleana that they hold to land	X	X	X	X	X

	geological & meteorological elements of place" (65)	& community & the kuleana held by others" (94). Horizontal leadership allows "individuals [to] participate in decision-making based on mutual & shifting authority" (95).					
4 ʻŌiwi Leadership and ʻĀina Beamer, 2014	Land Natural environments, weather, unique features, such as mountains & valleys ʻĀina is alive.	"ʻĀina has shaped ʻŌiwi & ʻŌiwi leadership as long as we have been a lāhui" (55). "Stewards of our people, ʻāina, & community" (61) "Importance of family, setting a foundation, & mentoring ʻōpio [students] to surpass you" (61) "A leader must have passion as well as compassion, vision as well as action, courage as well as humility" (61).	X	X	X	X	X
5 Land and Genealogy of ʻIolekaʻa: Mapping an Indigenous Identity Camvel, 2012	"The land includes everything above & below it, the inner & outer core, the fresh, salt & brackish waters, the heavens, the sky, clouds, winds, rains, all of the Kumulipo in its oratory of the genealogy of all life from the beginning or birthing of Pō to the genealogies of kānaka ʻōiwi" (27). There are "spiritual & elemental forms of the living ʻāina" (118).	Loyalty to leaders, including chiefs, kings & queens, were "based on the supreme commitment to the land & resources" (12). Spirituality is a component of leadership.	X	X	X	X	
6 Reclaiming ʻĀina Health in Waimānalo Keliʻiholokai, et al., 2020	"The land, the ocean, the sea, all the elements, plants, people, & their interconnection" (8) "Sustenance, that which feeds Kānaka" (8) "ʻĀina is everything, &	"Core of Kānaka Maoli well-being: Ea (self-determination), ʻāina momona (healthy & productive land & people), pilina (mutually sustaining relationships), waiwai (ancestral abundance, collective wealth), ke	X	X	X		X

	therefore, we as people are ʻāina" (5).	akua mana (spirituality & the sacredness of mana), & ʻōiwi (cultural identity & native intelligence)" (14) Stewardship Preservation & perpetuation of intergenerational knowledge & ʻāina or ʻāina-based activities (5)				
7 Reconnecting Kūāhewa with Kuaʻāina: Toward the Establishment of an ʻĀina-Based Program in Kahaluʻu Mauka, Kona, Hawaiʻi Lee, 2014	"Although Pukui initially defines ʻāina as ʻland' & ʻearth,' she further refers that ʻāina stems off of the root word ʻai, or to eat, signifying that ʻāina is an aspect that feeds. ʻĀina pertains to all of the things that feed, including land, sea, streams, & ponds" (13). "For the kanaka to be physically connected with the land, either dwelling on it and/or tending to it, is fundamental for the land to properly function as ʻāina, an entity that provides food & nourishment" (81).	Instilling values, such as "hard work, responsibility, & caring for the land" (15) Leading by example, like "hands in the work" (93) Promotion of "self-efficacy, accountability, & responsibility; morals & values that have the potential to uplift communities, harboring social change" (95) Communitarian values	X	X	X	X
8 Moʻolelo for Transformative Leadership: Lessons from Engaged Practice Lipe, 2016		Transformational leadership incurs a "breadth & depth of change that creates space for a variety of ontologies, epistemologies, & pedagogies to emerge & affect people on campus, as well as the families, communities, & natural environments surrounding institutions of higher education" (69). "Strength, resiliency, & flexibility" (57) Mentorship & guidance		X	X	

		Collective team player					
9 Arriving at ʻĀina Aloha Research Framework: What is our kuleana as the next generation of ʻŌiwi Scholars? Maunakea, 2015	"All that feeds" (146)	Compassion & care for community With regard to research, living up to the trust of community, being respectful to community, & advocating for the collective "He aliʻi ka ʻāina, he kauwā ke kanaka. The land is chief, man is its servant" (143).	X		X	X	X
10 Nē Huli Ka Lima I Lalo Piha Ka ʻŌpu: ʻŌiwi Agency and Outcomes of ʻĀina-Based Education Maunakea, 2019	"ʻĀina encompasses land, earth – that which feeds & that which signifies a sense of homeland relations between people & the land" (20).	Servant leadership Mentorship Raising others to be leaders Having pono (right, integrity) intentions behind actions Observational skills	X	X	X	X	X
11 Our Own Liberation: Reflections on Hawaiian Epistemology Meyer, 2001	The environment; land, sky, & ocean Land that feeds	Hawaiian epistemology can be used to guide Kanaka leaders.	X	X	X		
12 The Pilina of Kanaka and ʻĀina: Place, Language, and Community as Sites of Reclamation for Indigenous Education the Hawaiian Case Naone, 2008	"ʻĀina, "that which feeds," encompasses the entire cosmos including the land, sea, sky, & spiritual dimensions which our kūpuna celebrated in place names, stories, songs & other orature" (vii). Land & place	Hawaiian values Use of feelings & intuition to make sense of surroundings & circumstances Using knowledge to give back to community	X	X	X	X	X
13 Ka Wai Ola: The Life Sustaining Water of Kanaka Knowledge Oliveira, 2015	ʻĀina as innately alive; a deeper meaning than just land ʻĀina can speak for itself through Hawaiian practices. Ecosystems, including streams, ocean, land, wind, rain, animals, plants	Unity for a cause Integrity & responsibility in research, striving to reach standards of community Open collaboration with others Observation as an invaluable skill			X		
14 Gathering Stories of Belonging: Honouring the	Land, that which feeds	"Resistance & refusal to heteropaternalism	X		X	X	

Mo'olelo and Ancestors that Refuse to Forget Us Osorio, 2020	"The living of Kānaka on a moku (island) is what transforms it into 'āina" (6).	& heteronormativity" (3) Gathering & retelling the mo'olelo (stories) of those who have been marginalized					
15 'O Koholālele, He 'Āina, He Kanaka, He I'a Nui Nona ka lā: Re-membering Knowledge of Place in Koholālele, Hāmākua, Hawai'i Peralto, 2014	Noted as land & physical landscapes, but possesses deeper spiritual value alongside akua (gods) & Kānaka Places Kānaka are from Land is used separately with a strictly physical meaning distinct from 'āina.		X		X	X	
16 Mai Ka Piko a Ke Mole: Clearing Paths and Inspiring Journeys to Fulfill Kuleana through 'Āina Education Saffery, 2019	"There were two names used by our kūpuna for land or islands: when inhabited by people, land is called 'āina... as opposed to "moku," which he distinguishes as uninhabited islands isolated by ocean" (40). "That which feeds" (41) "The natural world, including the land, sea, sky, & all creatures that live in these environments" (58)	Resilience Commitment to others Active participation in the work Inspiration to others	X	X	X	X	X
Total Sources			12	11	16	12	9

3.1 Theme 1: Kānaka-'āina genealogical connection and reciprocal kuleana

Mo'okū'auhau, or genealogy, "has and always will be a cornerstone of our Hawaiian worldview...it is through genealogy that [Kānaka] understand our familial and reciprocal relationship to ['āina]" (Saffery, 2019, p. 58). Of the 16 sources, 12 expressed the significance of the mo'okū'auhau between Kānaka and 'āina, as reflected in Saffery's assertion (Andrade, 2014; Baker, 2018; Beamer, 2014; Camvel, 2012; Keli'iholokai et al., 2020; Maunakea, 2016; Maunakea, 2019; Meyer, 2001; Naone 2008; Osorio, 2020; Peralto, 2014; Saffery, 2019). Furthermore, based on these 12 sources, Kānaka view such genealogical relationships as sacred, whose balance must be continuously maintained and honored. Sources also expressed that interconnectedness fosters

intimacy between Kānaka and ʻāina, asserting that Kānaka are part of and inseparable from ʻāina.

While these 12 sources articulated the importance of Kānaka-ʻāina ancestral connections, six of them recounted the story of Hāloa presented in the Kumulipo. The Hāloa story shares the moʻokūʻauhau that establishes Kānaka's familial connection to ʻāina (Andrade, 2014; Camvel, 2012; Keliʻiholokai et al., 2020; Maunakea, 2019; Maunakea, 2016; Saffery, 2019). In the story, Papa (Earth Mother) and Wakea (Sky Father) conceived a daughter named Hoʻohōkūlani. Hoʻohōkūlani then mated with Wakea, giving birth to a stillborn son. The family grieved and buried him in the ʻāina. In time, a kalo plant grew from the ʻāina where the son was buried, who they then named Hāloanakalaukapalili. Hoʻohōkūlani conceived a second time, giving birth to another son. Named after his respected elder brother, the second Hāloa enjoyed good health and became the first Hawaiian human and chief (Camvel, 2012; Maunakea, 2019; Saffery, 2019).

Of these 12 sources, 11 indicated that interdependence and reciprocal kuleana between Kānaka and ʻāina ensue from moʻokūʻauhau (Baker, 2018; Beamer, 2014; Camvel, 2012; Keliʻiholokai et al., 2020; Maunakea, 2016; Maunakea, 2019; Meyer, 2001; Naone 2008; Osorio, 2020; Peralto, 2014; Saffery, 2019). Kuleana is described as "an individual's responsibility to care for place or knowledge, which is recognized in that person through their genealogical connection to that place or knowledge" (Baker, 2018, p. 13). In the Hāloa story, Hāloanakalaukapalili, the kalo plant, represents ʻāina and that which nourishes its kaikaina (younger sibling). In return, Hāloa, ancestor to all Kānaka, fulfills the duty of kaikaina to love, serve, and care for his kuaʻana (older sibling) (Camvel, 2012; Keliʻiholokai et al., 2020; Maunakea, 2016).

A dynamic, generative relationship with ʻāina helps to inform Kānaka of their kuleana. Acts of aloha ʻāina sustain relationships between Kānaka and ʻāina, thereby establishing kuleana (Baker, 2018; Osorio, 2020). Aloha ʻāina is a complex concept with political implications. Essentially, it is "an internal love for place and community so strong that it cannot be overcome…a Kānaka Maoli's natural and imbedded practice of relating to one's home" (Osorio, 2020, p. 7). Kānaka may continue to strengthen relationships with ʻāina through physical and spiritual connection, such as farming Native foods, protecting sacred sites, and participating in traditional ceremonies (Saffery, 2019; Naone, 2008). The action of "huli ka lima i lalo," to turn your hands down, is one form of physical connection. The value of hands turned down to productively work imbues Kānaka-ʻāina relationships with shared consequence and reveals ʻāina-related kuleana, which ultimately leads to "more than just an abundance of food" (Maunakea, 2019, p. 11; Meyer, 2001). Through reciprocal cultivation of and care for each other, Kānaka and ʻāina secure mutual health and abundance.

Two sources asserted that an understanding and application of moʻokūʻauhau allows Kānaka to access the mana (supernatural power) of a place and experience (Maunakea 2019; Osorio 2020). Kānaka were encouraged to "remember the reciprocal pilina [relationship] between our ʻāina and Kānaka - that both have the mana (power, authority) to transform and feed each other" (Osorio, 2020, p. 6). When nurtured, these relationships manifest positive teachings and consequences. Kānaka also acquire "mana inherent in the ʻāina...through the deepening of cultural skills, knowledge, and exercise of kuleana" (Maunakea, 2019, p. 36). In a positive feedback system, as Kānaka fulfill

ʻāina-related kuleana, they simultaneously gain cultural knowledge, practice cultural skills, and draw on the mana of a place.

3.2 Theme 2: Physical, mental, and spiritual nourishment from ʻāina

The Native Hawaiian worldview of mauli ola has been defined as a holistic and balanced well-being that includes physical, spiritual, and mental aspects of health (Maunakea, 2019). Interactions with ʻāina improve and maintain all aspects of mauli ola. More precisely, ʻāina is not only the fundamental source of physical nourishment, but it also nourishes Kānaka mentally and spiritually, a prominent theme in 11 of the 16 sources (Aldana, 2018; Andrade, 2014; Baker, 2018; Beamer, 2014; Camvel, 2012; Keliʻiholokai et al., 2020; Lee, 2014; Maunakea, 2019; Meyer, 2001; Naone, 2008; Saffery, 2019).

For example, ʻŌiwi educational leaders, who participated in interviews with Meyer (2001), gave praise to the ʻāina that feed them both literally and spiritually. It follows that the interdependent Kānaka-ʻāina relationships, born out of genealogical connection, are essential to mauli ola. Similarly, Andrade (2014) suggested that nourishment comes from a "heightened sense of awareness to the voices of ancestors in the seas, the streams, the skies, and everything else that comprises, ʻāina in its broadest sense: that which feeds and nourishes Kanaka" (p. 20). Land transforms into ʻāina only through Kānaka's presence on and engagement with the land physically, mentally, and spiritually (Lee, 2014; Maunakea, 2019; Naone, 2008; Saffery, 2019). This belief acknowledges the importance of Kānaka to engage with ʻāina to unify all aspects of mauli ola.

Absence of connection to ʻāina, a widespread consequence of colonization, leads to negative health outcomes, taking form as physical, mental, and spiritual sickness and suffering (Keliʻiholokai et al., 2020; Naone, 2008). For example, the Waimānalo Limu Hui sought to restore connection to ʻāina among community members by engaging them in endemic limu (seaweed) restoration. With respect to the community members who participated, "healthy ʻāina and a healthy connection to ʻāina was a clear indication of the health of Kānaka" (Keliʻiholokai et al., 2020, p. 9). As evidenced in several sources, a relationship with ʻāina healed trauma and disease rooted in imbalance between Kānaka and ʻāina. Moreover, it extended beyond healing to improve quality of life and ensure healthy well-being, inclusive of ʻŌiwi sense of identity, spirituality, and leadership (Andrade, 2014; Aldana, 2018; Baker, 2018; Beamer, 2014; Camvel, 2012; Meyer, 2001; Saffery, 2019).

3.3 Theme 3: ʻĀina as teacher, guide, and role model

The theme of ʻāina as a teacher, guide, and role model emerged from all 16 sources (Aldana, 2018; Andrade, 2014; Baker, 2018; Beamer, 2014; Camvel, 2012; Keliʻiholokai et al., 2020; Lee, 2014; Lipe, 2016; Maunakea, 2016; Maunakea, 2019; Meyer, 2001; Naone 2008; Oliveira, 2016; Osorio, 2020; Peralto, 2014; Saffery, 2019). Accordingly, Kānaka may become students to ʻāina. Termed by hoʻomanawanui (2003), ʻike ʻāina is the knowledge one gains through learning from the land (Maunakea, 2019). ʻŌiwi educational leaders described the land, sky, and ocean as "the classroom of their most

vivid lessons, the home of metaphors that they continually draw on" (Meyer, 2001, p. 129). Baker (2018) likened ʻāina to a "true teacher [where] the pedagogy is focused on listening to the land" (p. 106).

Across sources, ʻāina was characterized as alive, responsive, and communicative with a consciousness of its own. As Kānaka seek mentorship from living sources other than people, it is their responsibility to be attentive to ʻāina, thereby allowing ʻāina to share knowledge and provide direction. A source of strength in tumultuous times, a relationship with ʻāina is essential. A powerful and symbolic example from the early 1880s, Queen Emma[2] traveled to the summit of Maunkea to ʻike maka – to experience ʻāina firsthand and gain insight (Saffery, 2019):

> *The only way for Emma to achieve these goals of revitalization, reconnection, and empowerment was to travel to and literally immerse herself in the sacred, regenerative waters of her ancestors... If she was going to reconnect with kupuna and gain the ʻike (knowledge, skills, teachings) needed to return to her people and make pono [right] decisions for the future of the nation, she needed to ʻike maka iā Waiau. (p. 101)*

Queen Emma's experiences rejuvenated her spirit and body, confirmed her ancestral relationship to ʻāina, and clarified her responsibility to serve the people of Hawaiʻi.

Seven sources encouraged Kānaka to have an awareness of their surroundings and to use their senses to garner lessons, skills, and guidance from ʻāina (Andrade, 2014; Camvel, 2012; Maunakea, 2019; Meyer, 2001; Naone, 2008; Oliveira, 2016; Saffery, 2019). Oliveira (2016) named "nine sense abilities [she] believes all Kānaka are born with: sight, listening, taste, touch, smell, naʻau, kulāiwi, au ʻāpaʻapaʻa, and moʻo" (p. 78, Hawaiian terms defined below). Intentionally using sight, listening, taste, touch, and smell to fully experience ʻāina, its vastness, and its intricacies provides a greater understanding of ʻŌiwi practices, language, and history than can be learned in an academic setting. Naone (2008) further articulated the mind-body integration by explaining, "When we feel the dirt in our hands and between our toes, our visceral response and analytical analysis help us to form our understanding of the experience" (p. 58). The sense ability of naʻau, or gut, from which instincts and intuition originate, allows for direct communication with various elements of ʻāina. For example, Master navigator Mau Piailug once said that he "knows the dimensions of different parts of the canoe when building one [because] the trees tell him" (Andrade, 2014, p. 12). Oliveira explains that kulāiwi honors ancestral relationships with Native lands and the unique knowledge of different places, while au ʻāpaʻapaʻa preserves ʻŌiwi methods that rely on environmental observation to track time. In a research setting, when Kānaka employ their senses as a methodology, ʻāina leads the research process (Camvel, 2012; Oliveira, 2016; Saffery, 2019).

Eight sources indicated that ʻāina as an educator demonstrates ʻŌiwi values (Aldana, 2018; Baker, 2018; Beamer, 2014; Keliʻiholokai et al., 2020; Lee, 2014; Lipe, 2016; Maunakea, 2019, Saffery, 2019). For instance, ʻāina exemplifies the value of laulima: "One literal translation of the term laulima is four hundred hands. Two hundred bodies working in unison can accomplish great things. The conception and organization of works

[2] Emma Kalanikaumakaʻamano Kaleleonālani Naʻea Rooke was queen of Hawaiʻi as the wife of King Kamehameha IV

of exceptional scale required leadership of uncommon ability: as always, the ʻāina is an excellent teacher" (Beamer, 2014, p. 58). Just as the seed of a koa tree remains viable in the ground for several years, often having "to be scarred or cracked first" (Baker, 2018, p. 116) to germinate and grow, Kānaka learn the values of resilience and hoʻomau (perseverance). Students of kalo farming learn and practice "laulima (cooperation), mālama ʻāina (caring for ʻāina), and puʻuhonua (safe haven)" (Lee, 2014, p. 75). These citations illustrate ʻāina as an exemplar of ʻŌiwi leadership values.

3.4 Theme 4: ʻIke kupuna captures and communicates the value of ʻāina as leader.

ʻIke kupuna, or ancestral knowledge, emerged as a theme in 12 of the 16 sources (Andrade, 2014; Baker, 2018; Beamer, 2014; Camvel, 2012; Lee, 2014; Lipe, 2016; Maunakea, 2019; Maunakea, 2016; Naone, 2008; Osorio, 2020; Peralto, 2014; Saffery, 2019). Peralto (2014) captured its essence by explaining,

> ʻIke kupuna…is embedded in all that surrounds us. It is inscribed in the names of the many places that constitute our physical and spiritual landscapes...Derived from the ʻāina itself, it represents the collective experiences of generations of kūpuna [ancestors], interacting intimately with, and closely observing the environments we are kamaʻāina [native-born] to—the ʻāina we are born of. (p. 78)

Experiences with ʻāina served as the foundation of ancestral methods to gather, organize, and share knowledge. Maunakea (2016) stated, "It is the ʻāina that teaches us, and the oral traditions that document our relationships with the ʻāina" (p. 143). Kānaka ancestors thus understood the value of ʻāina, evident in ʻike kupuna like moʻolelo (story, history, literature), kaʻao (fiction, tale), mele (song), oli (chant), hula (dance), ʻōlelo noʻeau (Hawaiian proverbs, poetical sayings), and wahi pana (legendary places).

Storytelling through these forms of ʻike kupuna transmits and preserves ancestral and ʻāina-based knowledge. Equally important, storytelling has the power to connect Kānaka to ʻāina and each other, forming a sense of identity, belonging, and community (Baker, 2018; Camvel, 2012; Lee, 2014; Osorio, 2020; Maunakea, 2019). As an example, Osorio (2020) analyzed the moʻolelo of Hiʻiakaikapoliopele, which relies on metaphors of ʻāina to illustrate ʻŌiwi intimacy and relationships. Through diverse descriptions of ʻāina and pleasure, the Hiʻiakaikapoliopele moʻolelo creates a "puʻuhonua (a place of refuge), a gathering for Indigenous queers to see ourselves" (Osorio, 2020, p. 12) represented in historical literature, while illuminating their relationship with ʻāina as the "greatest model of intimacy" (p. 1). ʻIke kupuna, like the Hiʻiakaikapoliopele moʻolelo, perpetuates lessons kūpuna have acquired from the ʻāina for future generations to learn. Other stories, passed down through generations, carry the genealogies that ground Kānaka in who they are and the ʻāina they come from. Beyond knowledge transmission, Kānaka have used mele, oli, and hula in ceremony as mediums to intimately interact and communicate with a place, "observing and finding meaning in the responses of winds, rains, birds, waves, or stones" (Saffery, 2019, p. 67).

ʻŌlelo Noʻeau are Hawaiian proverbs and poetical sayings, often derived from nature, and serve as cultural instructions for living. Naone (2008) reported that, in Mary Kawena

Pukui's compilation of 2,942 ʻōlelo noʻeau, there are "36 entries related to land and 1,200 entries on specific places" (p. 8). ʻŌlelo noʻeau may be utilized to draw inspiration from ʻāina, such as the ʻaʻaliʻi plant. The ʻōlelo noʻeau "He ʻaʻaliʻi kū makani mai au, ʻaʻohe makani nāna e kūlaʻi (I am the wind withstanding ʻaʻaliʻi, no wind can topple me over)" illuminates the ʻaʻaliʻi as a "model for strength, resiliency, and flexibility" and metaphor for ʻŌiwi survivance (Lipe, 2016, p. 57). Despite harsh environmental conditions, the ʻaʻaliʻi survives and moreover blossoms into a beautiful shrub with widespread use. Like the ʻaʻaliʻi, Kānaka must find strength in their roots to overcome histories of colonization, and in essence, practice survivance as an aspect of contemporary Indigenous well-being (Lipe, 2016).

Wahi pana are "given names for geographical and geological features within an area with historical significance and genealogy bound to its name" (Lee, 2014, p. 25). Place names and the names of winds and rains reflect cultural knowledge and characteristics of ʻāina in that place. Through wahi pana and place names, Kānaka may intimately relate to and draw identity from ʻāina (Naone, 2008).

ʻIke kupuna fundamentally bonds learners to ʻāina (Maunakea, 2019; Naone, 2008). For example, in retelling the "Kaao Hooniua Puuwai no Ka-Miki (The Heart-Stirring Story of Ka-Miki)," Peralto (2014) shared knowledge of a place named Koholālele. Peralto's findings culminated in the following reflection: "In this process of re-membering the ʻike kupuna embedded within our kulāiwi, we re-member ourselves" (p. 90). ʻIke kupuna reminds Kānaka that they are intrinsically part of ʻāina. In resonance, Kānaka are encouraged to "learn the names, chants, stories, and local sites that make up the area in which we live and thus to become those places" (Andrade, 2014, p. 9). This challenge validates the sense of identity and direction Kānaka gain from ʻike kupuna and ʻāina itself.

3.5 Theme 5: Mālama ʻāina and ʻāina-based programs foster ʻāina as leader and cultivate leadership qualities.

Of the 16 sources, nine evinced that mālama ʻāina and ʻāina-based programs are ways to experience ʻāina as a leader and to grow leadership qualities among Kānaka (Aldana, 2018; Baker, 2018; Beamer, 2014; Keliʻiholokai et al., 2020; Lee, 2014; Maunakea, 2019; Maunakea, 2016; Naone, 2008; Saffery, 2019). ʻĀina-based programs allow Kānaka to practice reciprocity in their relationship with ʻāina. In restoring and caring for ʻāina, Kānaka heal and develop themselves. At Hoʻoulu ʻĀina, a program for community learning and development, ʻāina "helps people actualize their gifts for a greater purpose, and it helps those [who] come to this place heal their relationship to the land, with themselves, and with others" (Aldana, 2018, p. 55). Furthermore, ʻāina-based programs critically function as a medium for community engagement, which initiates the sharing of intergenerational knowledge, strengthens community, and "asserts identity, appreciation, and sense of place" (Lee, 2014, p. 13). Through Kānaka-led initiatives, ʻāina becomes a vehicle for Kānaka to heal, build meaningful relationships, gain cultural knowledge, and cultivate leadership qualities.

It is necessary to learn from ʻāina, not simply about ʻāina. Evidence from a number of sources affirmed that Kānaka must not only honor their familial relationship with ʻāina, but also respect ʻāina as an active participant in their experiences (Aldana, 2018; Baker, 2018; Maunakea, 2019; Lee, 2014; Naone, 2008; Saffery, 2019). With Kānaka-ʻāina

moʻokūʻauhau as the foundation, mālama ʻāina programs and ʻāina-based education immerse participants in culturally significant ʻāina. Mālama ʻāina resembles loʻi cultivation, reforestation, fishpond restoration, and community gardening (Aldana, 2018; Baker, 2018; Keliʻiholokai, 2020; Lee, 2014; Maunakea, 2019; Maunakea, 2016; Naone, 2008). Several academic disciplines use ʻāina-based education to advance their learners: Hawaiian language revitalization, sustainability & STEM, Indigenous leadership, native plant restoration, food sovereignty, biocultural restoration, workforce development, public health, intergenerational education, and cultural literacy (Maunakea, 2019).

Across disciplines and programs, direct experience with ʻāina imbues abstract concepts with meaning and purpose, bridges learned knowledge with cultural principles, and develops critical thinking and problem-solving skills. As Saffery (2019) articulated, "Students learn about and engage in a variety of practices...in the contexts and with the purposes originally intended so that they see practices as relevant to our contemporary time" (p. 102). With the space and tools to experience an ʻāina firsthand, students also practice ʻŌiwi values, including lōkahi (sharing), hōʻihi (respect), kuleana (responsibility), laulima (teamwork), and ma ka hana ʻike (learn by doing).

Moreover, mālama ʻāina and ʻāina-based practices reinforce the accountability and responsibility that come with newly acquired knowledge (Maunakea, 2019; Naone, 2008; Saffery, 2019). For example, "restoring and caring for the loʻi was a means not only to bring relevance to academic subjects but to ground students in their kuleana" (Maunakea, 2019, p. 41). Hands-on experiences "increase the probability that participants apply these concepts and perpetuate these practices long after the program [is] over" (Saffery, 2019, p. 105). Equally important, ʻāina-based learning brings awareness and urgency to the consequences of human actions on environmental and human health. As it strengthens kuleana and kinship to ʻāina, it prompts further action to care for ʻāina in a positive feedback loop (Maunakea, 2019; Naone, 2008; Saffery, 2019).

4. Discussion

Sixteen sources met the inclusion criteria for the review on ʻāina as a leader in Native Hawaiian culture with implications for Native Hawaiian mauli ola (holistic and balanced well-being). Based on the content analysis, five themes emerged. These themes have been organized to approximately mirror the macro-cultural organization used by Alden & Helm (2023) that moves from cosmology, ontology, and axiology, to epistemology, praxeology, and etiology. The following three themes highlight Native Hawaiian worldviews and provide a conceptual foundation for ʻāina leadership in mauli ola: (1) Kānaka-ʻāina genealogy and kuleana, (2) physical, mental, and spiritual nourishment from ʻāina, (3) ʻāina as teacher, guide, and role model. These two themes capture the practical and applied aspects of ʻāina leadership in mauli ola: (4) ʻāina in ʻike kupuna, and (5) mālama ʻāina and ʻāina-based programs.

These five themes challenge the Western concept of private land ownership, embedded in historical and ongoing colonial practices that have harmed mauli ola. Kānaka and ʻāina well-being are interconnected and inseparable. Moʻokūʻauhau, a cornerstone of ʻŌiwi worldview, establishes interdependence and familial connection. The story of Hāloa shares the moʻokūʻauhau that named the first Kanaka as the younger

sibling of ʻāina. It also recounts that the chiefly line descended from the first Kanaka and its predecessors. Therefore, ʻāina is both an elder and leader.

As Kānaka reap the benefits of ʻāina, they are reminded that ancestral relationships hold influence in the present day. Connection to ʻāina as an ancestor is a form of connection to honua and piko, which are people and places across time that ground one's cultural identity and equip Kānaka with knowledge of the past to build a foundation for the present and future. Thus, ʻāina as an ancestor serves as a path to ʻŌiwi leadership, necessary for well-being initiatives and practice transformation that contribute to social justice.

The Kānaka-ʻāina familial connection culminates in an interdependence with reciprocal kuleana, requiring time and effort. ʻĀina feeds Kānaka, while Kānaka care for and cultivate its resources. ʻĀina not only nourishes Kānaka physically, but mentally and spiritually as well. With ʻāina as a reservoir of spiritual strength, Kānaka may acquire mana from ʻāina. When Kānaka-ʻāina interactions are severed, dismembered suffering occurs proportional to the depth of connection. A healthy kinship with ʻāina helps to heal chronic disease and historical trauma while it restores mauli ola. Through its continuous fulfillment of kuleana, ʻāina as a healer enacts pono and servant leadership.

Beyond improving mauli ola, ʻāina as a teacher leads its learners in the practices of observation, education, and navigation. ʻIke ʻāina embodies knowledge one can gain from the land, sky, ocean, and other aspects of nature. Hands-on experience and mind-body integration, guided by nine sense abilities – sight, listening, taste, touch, smell, naʻau, kulāiwi, au ʻāpaʻapaʻa, and moʻo – allow Kānaka to gain skills and guidance from ʻāina. Like a prosperous ecosystem, productive and healthy communities rely on teamwork and reciprocity. ʻĀina as a role model thus exemplifies ʻŌiwi values, such as laulima (teamwork) and hoʻomau (perseverance), for Kānaka to observe and emulate. Through huli ka lima i lalo, or turning your hands down to cultivate ʻāina, students learn and practice other ʻŌiwi values, such as mālama, lōkahi, and hōʻihi, that can be applied to all aspects of life.

ʻIke kupuna comprises all ancestral knowledge, much of which documents the significance of connection to ʻāina and imparts the value of ʻāina as a leader. Through ʻike kupuna, ʻāina models leadership qualities, while fostering a sense of identity, belonging, and community. It also reminds Kānaka that they are not separate from ʻāina, suggesting that dismemberment from colonization is a vital threat to their well-being. Kānaka offer ʻike kupuna in the form of mele, oli, and hula to intimately connect with, communicate with, and find spirituality in nature.

While ʻike kupuna shares historical knowledge about ʻāina, ʻāina-based programs provide the space and tools for Kānaka to learn from ʻāina in present day. An integrative approach used in various fields, such as primary education, STEM, Hawaiian language, and public health, ʻāina-based education gives abstract concepts relevance and meaning, reinforces cultural values, and teaches accountability and responsibility with newly acquired knowledge.

ʻĀina as a leader is also in practice among community-based, mālama ʻāina programs. Mālama ʻāina efforts bring together Kānaka and ʻāina to strengthen kuleana, ʻŌiwi values, and leadership qualities. Common programs include loʻi kalo cultivation, Native reforestation, community gardening, and fishpond restoration. Several sources identified in the scoping review mentioned these programs by name (Aldana, 2018; Baker, 2018; Keliʻiholokai et al., 2020; Lee, 2014; Maunakea, 2019; Maunakea, 2016;

Naone, 2008; Saffery, 2019). In other programs, ʻāina leadership may be added if it is not already an existing component, and then aligned in process and outcome evaluations.

For example, Puni Ke Ola is a culture-based program that facilitates culturally-immersive, hands-on excursions to significant ʻāina (Helm & Davis, 2017). Ultimately, Puni Ke Ola promotes health and prevents substance use among Native Hawaiian youth who become healers and leaders (Davis et al., 2021). In another youth development program grounded in ʻāina and ʻike kupuna, MAʻO Organic Farms financially supports college student interns while they gain entrepreneurial and leadership skills through farming (Brekke, 2015). Puni Ke Ola and MAʻO would benefit from using concise and easy-to-use scales (i.e., Native Hawaiian Leadership Scale by Borofsky, 2010) with an additional item based on this scoping review: "I am guided to lead by my relationship with ʻāina."

Other culture-based and ʻāina-informed programs implicitly include ʻāina leadership in their curricula and services. Such programs may benefit from an explicit and intentional focus on ʻāina leadership in programs and evaluation. For example, an alternative approach to incarceration, ʻOhana Hoʻopakele, advocates for "culturally restorative justice" (Brown & Marusek, 2012, p. 237). Comparably, Kawailoa offers a decarcerated approach to juvenile justice by providing cultural and therapeutic services (Opportunity Youth Action Kawailoa, 2023). Similarly, in a culturally grounded school-based drug prevention curriculum, Hoʻouna Pono helps rural youth build verbal and nonverbal communication skills in substance use and peer pressure situations (Okamoto et al., 2019).

Through ʻāina-based programs, Kānaka invigorate cultural identity and develop leadership, which are important for health justice and health sovereignty among Kānaka. While various programs that use ʻāina as a foundation exist, ʻāina-based learning and leading should be expansively implemented in leadership development programs, social justice initiatives, such as youth and emerging adult development, child and family nutrition, restorative justice, substance use, sustainability and conservation, and cultural literacy. Given ʻāina is fundamental to Native Hawaiian leadership, leadership programs for Native Hawaiians (e.g., Council for Native Hawaiian Advancement (Hawaiian Council, 2023), Association of Hawaiian Civic Clubs (AOHCC, 2023), Office of Hawaiian Affairs (OHA, 2023)) and leadership programs based in the state of Hawaiʻi (e.g., Center for Tomorrow's Leaders (CTL, 2023), Hawaii Leadership Forum (HLF, 2023), Hawaii State Department of Education Leadership Institute (HIDOE, 2023)) may benefit from adding an ʻāina-based component to programs and evaluation if they presently lack one. This is applicable for Kānaka in Hawaiʻi, and has the potential to create positive impact among other Indigenous people globally.

The results of this scoping review support Indigenous Culture-as-Health, which is the next iteration in culturally informed health interventions (Yamane & Helm, 2022). Culture-as-Health is comprised of four modalities: (1) Indigenous ways of knowing primarily through intergenerational knowledge transmission (2) linked with Indigenous cultural practices (3) in place-based/sacred sites (4) enveloped by Indigenous spirituality (Yamane & Helm, 2022). ʻĀina leadership as a policy and practice will further advance Indigenous Culture-as-Health.

Table 3 describes prominent Native Hawaiian health frameworks (Lōkahi Triangle, Pilinahā, Nā Pou Kihi, and Indigenous Culture-as-Health) and demonstrates the application of ʻāina leadership within each framework.

Table 3. Applying ʻĀina Leadership in Prominent Native Hawaiian Health Frameworks

Prominent Native Hawaiian Health Frameworks & Brief Description		ʻĀina Leadership Application
Lōkahi Triangle [1]	The Lōkahi Triangle concept has been applied in numerous health and education settings and posits that lōkahi (balance, harmony, unity) across multiple connections (spiritual, relational, and physical environment) are essential for well-being.	As a leader (relational harmony), one would be in harmony with the physical environment, including the ʻāina, which is derived from harmonious spiritual connections.
Pilinahā [2]	Pilinahā also focuses on connections: place (kinship with ʻāina), community (to love and be loved; to understand and be understood), past-present-future (to have kuleana or purpose in the world), and self (to find and know one's self).	As a leader via connections to past-present-future (kuleana, purpose), a person would strive to be connected to oneself as well as their community, and to do so through kinship with ʻāina.
Nā Pou Kihi [3]	Nā Pou Kihi refers to four cornerstones. As a crosswalk to the National Institutes of Health research framework, nā pou kihi reflect essential determinants of health. (1) Ke ao ʻŌiwi refers to cultural determinants, (2) ka wai ola refers to sociopolitical determinants, (3) ka mālama ʻāina refers to socio-environmental and economic determinants, and (4) ka hana pono refers to biological, behavioral, and psychological determinants.	As a leader, one would strive to understand and advocate for each of these four cornerstones.
Indigenous Culture-as-Health [4]	Indigenous C-as-H interventions emphasize: indigenous ways of knowing, indigenous cultural practices, place-based sacred sites for these practices, and Indigenous spirituality.	As a leader, one would affiliate with other leaders whose practices are rooted in Indigenous ways of knowing and occur in culturally relevant places or sacred sites, all of which would be guided by spirituality.

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4.1 Limitations & opportunities for future opportunities

First, a scoping review is not intended to meet the rigorous requirements of a systematic review (Grant & Booth, 2009). In addition, this scoping review was exploratory in its approach to clarify how contemporary scholars have conceptualized ʻāina as a leader. To increase rigor, we used a team approach with three Indigenous reviewers familiar with Native Hawaiian health. Second, a relatively narrow pool of sources about Native Hawaiian subjects is available when compared to other ethnocultural groups. Therefore, we selected the University of Hawaiʻi's OneSearch and ScholarSpace as the best resources to retrieve relevant sources. Notably, the small diversity of literature sheds light on white supremacy, systemic patriarchy, and the

academic marginalization of minority ethnic groups within academia, which has limited the scholarly work around Native Hawaiian well-being from a Native Hawaiian perspective (Okamoto, 2010). Although the present scoping review comprises a narrow pool of sources from contemporary scholars, future reviews may expand the search criteria to include historical and primary sources published before 2000, such as newspapers, books, and oral traditions.[3] Third, the search criteria were limited to Native Hawaiian culture. Future reviews may expand to include other Pacific Islander and Indigenous cultures. Fourth, while the review defined ʻāina to include geographies beyond land itself (e.g. ocean), sources did not always provide a definition for ʻāina. Therefore, additional search terms may have been useful, such as kai (ocean) and wai (water). Fifth, the review focused on ʻāina and leadership as a narrow framework to shape future well-being initiatives and practice. Future reviews may expand to include health and well-being as search terms, but would need to include more population groups to yield sufficient results for a review. Lastly, the review was limited to primarily English language publications, although sources often included elements of ʻŌlelo Hawaiʻi.

4.2 Conclusion

As held in high regard elsewhere, this review highlights the deep importance of ʻāina to Native Hawaiian cultural worldview and the promise of ʻāina as a leader (Alden, 2020). The land, ocean, and sky are primary sources of healing, learning, and identity for all Kānaka. ʻĀina as an elder, healer, educator, and role model exemplifies pono and servant leadership. When Kānaka "cultivate ʻāina and their relationship to her, they will inevitably cultivate their minds, values, and leadership qualities" (Alden, 2020, p. 34). The ʻōlelo noʻeau "Mōhala i ka wai ka maka o ka pua" instructs that "flowers thrive where there is water, as thriving people are found where living conditions are good" (Pukui, 1983, #2718). In other words, place and health are synonymous, thus Native Hawaiian well-being is interdependent with ʻāina leadership. For community psychologists working on a global scale, it will be important for ʻāina leadership to be recognized in social justice initiatives with Kānaka ʻŌiwi, and potentially with other Indigenous and Pacific Peoples. ʻĀina leadership has applicability beyond community psychology to additional disciplines and fields (e.g. government, health, business, and education). Community psychologists, public health professionals, social workers, and applied anthropologists are well-positioned to promote ʻāina leadership due to their training, which includes social determinants of health, health justice, and wellness sovereignty (Office of Disease Prevention and Health Promotion, 2023).

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[3] Historical archives can be found on the UH Mānoa Library website at: https://guides.library.manoa.hawaii.edu/c.php?g=105808&p=685714

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