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## An Awakening of the Hawaiian Way of Life: Framing Kapu Aloha and the Mauna Kea Controversy

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### Abstract

This essay undertakes a framing and melodramatic analysis of the media coverage of Mauna Kea and the Thirty Meter Telescope (TMT). The *kia'i*, known as protestors in the media, have prevailed through the attempts to resume the construction of this large telescope. More specifically, framing of the news media contextualizes the TMT controversy. The framing features selectivity and partiality in the news articles, mainly excluding the Native Hawaiian voice. Then, the melodramatic rhetoric elucidates a frame unique to the Hawaiian people also known as their philosophy of *kapu aloha* demonstrated in their social media accounts. Melodrama functions as the oppositional stance, and clarifies the cultural significance of Mauna Kea. The essay argues framing and melodrama work together to produce the Native Hawaiian narrative by using the mainstream media for their benefit.

# An Awakening of the Hawaiian Way of Life: Framing Kapu Aloha and the Mauna Kea Controversy

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This essay undertakes a framing and melodramatic analysis of the news media coverage of Mauna Kea and the Thirty Meter Telescope (TMT). The *kia'i*, known as protestors in the media, have prevailed through the attempts to resume the construction of this large telescope. More specifically, framing of the news media contextualizes the TMT controversy. The framing features selectivity and partiality in the news articles, mainly excluding the Native Hawaiian voice. Then, the melodramatic rhetoric elucidates a frame unique to the Hawaiian people, also known as their philosophy of *kapu aloha*. Melodrama functions as the oppositional stance, and clarifying the cultural significance of Mauna Kea. The essay argues framing and melodrama work together to produce the Native Hawaiian narrative by using the mainstream media for their benefit.

*Keywords:* Social media, Hawaii

On July 15, 2019, the state of Hawai'i's Governor David Ige announced the Mauna Kea Access road would be blocked to the public to begin bringing heavy equipment for the construction of a Thirty Meter Telescope. Since the announcement, the *kia'i mauna*<sup>1</sup> (guardians of the mountain) have stood their ground by joining together at the access road in a peaceful protest. The purpose of this paper is to investigate news media coverage surrounding the controversial plan to build the Thirty Meter Telescope (TMT). Mauna Kea is a sacred mountain on the island of Hawai'i, also known as the Big Island, with thirteen telescopes already built. The TMT is an extremely large telescope, measuring eighteen stories high, allowing researchers to see deeper into space and observe objects astronomers and educators haven't seen. The development of the telescope will become an influential educational tool while providing jobs for the people of Hawai'i. Even though there was only one permit for an observatory to be built, more telescopes were constructed over two decades frustrating the Hawaiian people. In 2013, the University of Hawai'i requested a new 65-year lease causing UH undergraduate students to rise up in opposition due to the university's failure to properly manage the mountain

(Kanaeokana, 2017). Following the request, the contractors began grading the location of TMT on Mauna Kea in 2015 where the *kia'i mauna* engage in peaceful protest. The *kia'i* blocking the access provoked a halt to the construction issued by Governor Ige. While the *kia'i* continue to protect Mauna Kea, the Hawai'i Supreme Court revoked the permit for TMT and the Board of Land and Natural Resources (BLNR) must now reconsider the TMT permit issued (Kanaeokana, 2017). By investigating the timeline of the management of Mauna Kea, the Native Hawaiian people are fighting the same fight they have historically fought since the illegal annexation of Hawai'i. It is a battle for their rights as Hawaiian people.

The lawmakers of Hawai'i are caught in the dispute, making their job difficult. According to an article in *Civil Beat*, the legislators struggle with their moral duty to the constitution in the context of the protest of TMT. A majority of the lawmakers support the construction of TMT, but there is a common understanding that the solution to the issue at hand must include input from the community. When exploring the news media, both the local and national outlets exclude the voice of the Native Hawaiian people. The reader lacks

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<sup>1</sup> In protest to normalize non-Western language, throughout this paper the *hua'ōlelo* (Hawaiian words) are purposefully not italicized.

information about the opponents' position, and the Native Hawaiian people are painted as immoral and unlawful for standing up for their rights. People are driven to look towards other sources to learn about the movement through the eyes of the *kia'i*. With the progressive movement on Mauna Kea, Puuhonua o Puuhuluhulu (a place of refuge at Puuhuluhulu) was established by the *kia'i* to protect their sacred mountain with the support of the Royal Order of Kamehameha 'Ekahi. Since the establishment, a website and social media pages have been created to keep the community and the entire world updated about what is happening with the movement on a daily basis. While investigating these platforms, there is a foundational tool propelling the *kia'i* and their allies: *kapu aloha*. The notion of *kapu aloha* is the mechanism advancing the Native Hawaiian peoples' solidarity. In essence, this essay pursues to inculcate the silenced Native Hawaiian voice as passionate *kia'i* preserving their land through melodrama rhetoric and framing of Hawai'i news articles.

## METHODS AND THEORY

There are various media covering the Mauna Kea issue, telling the story in the eyes of the colonizer but also from a cultural standpoint. This essay includes media coverage—news articles from Hawai'i's media outlets, Hawai'i's governor's press conferences, UH President's letter, and videos of interviews with the *kia'i*—containing fruitful investigation surrounding this controversial issue. Throughout the paper, I have selected news articles from media outlets based in Honolulu, O'ahu and the Big Island. The *Honolulu Star Advertiser* is one of the largest daily newspaper organizations that covers all of Hawai'i and breaking news. As the largest daily newspaper of Hawai'i, this source is crucial to the framing of controversy for the dominant voice. Along with the *Honolulu Star Advertiser*, *Big Island Now* is included as a source of news because it is the location of the Mauna Kea and the protests. Lastly, the *Civil Beat* is another mainstream media source based on O'ahu. The organization investigates news in the form of watchdog journalism, a form of reporting about specific aspects and issues. These outlets were chosen to contrast the videos and social media accounts from groups such as Puuhonua o Puuhuluhulu, Kanaeokana, and the Edith Kanakaole Foundation. Throughout the paper, I discuss how the situation is framed and how the framing affects our viewpoints.

One of the methods this essay explores is framing analysis in *Civil Beat*, *Honolulu Star Advertiser*, and *Big Island Now*. Framing of the news media operates to tell the story of a situation through selectivity and partiality. As defined by Ott & Aoki (2002), selectivity is “what is included and excluded from the story” (p. 485). Here, critics begin to distinguish what kind of information they are getting from the media to decipher the story. On the other hand, partiality investigates “what is emphasized and downplayed in the story” (Ott & Aoki, 2002, p. 485).

Framing analysis will decode how the news articles functions as the dominant voice supporting TMT. Additionally, this essay delves into melodrama rhetoric serving to clarify the silenced voices of the Native Hawaiian people in the news media. Burkean melodrama elicits a social and political conflict encouraging reflection at the local up to the international level. In melodrama, polarization “draws sharp distinctions between opposing forces, making resolutions difficult to negotiate” (Schwarze, 2007, p. 241). Within the polarization, Schwarze specifies a structure called monopathy that devises a moral diffusion. Thus, monopathy “begets identification with those who are on the side of virtue or who have been victimized by villains” (Schwarze, 2007, p. 245). While I contextualize this argument adopting the essence of *kapu aloha*, the essay addresses the Native Hawaiians cry for their rights, framing analysis and melodrama rhetoric produce a dominant discourse featuring Hawai'i's authorities; defining and establishing the Native Hawaiians principle, *kapu aloha*; and discussing the cultural significance of Mauna Kea.

## THE POWER OF SELECTIVITY

The media juxtaposes the proponents ethical support of TMT and the protestors passion for their culture using selective language. The dominant voice is the legislators, the most powerful people who have the jurisdiction over the matter. Blair notes, “Most state lawmakers have been conspicuously absent so far from the debate about the future of the Thirty Meter Telescope and how to respond to the protestors on Mauna Kea who remain adamant in their opposition to building another telescope on a mountain they consider sacred” (2019). The article frames the lawmakers as the subject and begins pitting policy versus passion by including Mauna Kea as sacred to the protestors- who happen to be Native Hawaiian people. Being “absent” from the debate, as Blair calls it, crafts ambiguous assumptions about Hawai'i lawmakers

regarding the future of Mauna Kea. A line is then drawn when the language suggests Mauna Kea is a mountain “they” consider sacred, excluding the Hawaiian people and their opinions. By using “they,” this infers the mountain is just another resource for the community to use yet fails to disclose the cultural significance about why Mauna Kea is sacred. Without hearing from the Native Hawaiians, the legislators become superior and control the narrative of the TMT. Instead, the reader learns about the rationale and strong support for the telescope. Senator Lorraine Inouye endorses the TMT, criticizing the protestors and her colleagues for their actions: “It’s so disappointing that some of you are disregarding your sworn oaths of office, that condone civil disobedience!” (Blair, 2019). Her language strongly chastises the governor and lawmakers who are “condoning” the protestors “civil disobedience,” therefore “disregarding their oaths.” It is urgent for Hawai‘i lawmakers to stand by their oaths because it is morally just according to Inouye. In all, the media bolsters the proponents of TMT by magnifying their point of view as ethical.

Although there is discourse surrounding the unlawfulness of the protestors, the media also incorporates the benefits for Native Hawaiian people, thus attempting to compel their support for the TMT. Some legislators agree there must be, “...equal importance [that] should be placed on cultural, spiritual, and environmental values of Mauna Kea,” coupled with their frustration for the project to progress (Blair, 2019). The article frames the situation in favor of the Native Hawaiian people and their needs even though the peoples’ opinions aren’t included in Blair’s article. Even Representative Romy Cachola concedes they, “...look forward to rent from TMT because a portion of it could go to the Office of Hawaiian Affairs as part of their ceded land revenue” (Blair, 2019). He involves the potential benefits, which are merely a possibility once TMT is operating, for Office of Hawaiian Affairs (OHA) because they are an organization that supports the Native Hawaiian people. In all, the possibility that OHA may receive money sounds moral and just implies that the Native Hawaiian people are overreacting to the situation. The University of Hawai‘i’s president sustains this dialogue by praising their educational institution. President David Lassner honors the success of UH in being a unique learning establishment: “...the only freestanding school of indigenous knowledge at a major research university (UH Manoa) in the U.S., the only college dedicated to an indigenous language at a public comprehensive (UH Hilo) and an unprecedented increase in

enrollment and degrees earned by Native Hawaiian across the UH system” (Lassner, 2019). Lassner considers the university’s purpose as an asset for the Native Hawaiian people, providing a progressive experience. His opinion further contributes to the morally good effort in support of the TMT. Altogether, the legislators’ and UH president’s attitudes work together to gather favorable evidence to persuade readers and the Native Hawaiian people to endorse TMT.

## ETHICALITY TO THE CONSTITUTION

The dominant discourse illustrated in the mainstream media encourages a moral judgement in favor of TMT based on the partial language used to voice the concerns of Hawai‘i’s powerful leaders and educators. In legal terms, lawmakers who support TMT must abide by the constitution, accounting for the legal process and permits gained for the construction of the telescope. After finalizing the legal rights for construction and navigating how to respond to the *kia‘i*, many proponents of the TMT are frustrated with the issue. Senator Clarence Nishihara argues, “So they pick and choose what to call desecration” (Blair, 2019). Nishihara downplays the cultural significance and emotions of the Hawaiian people because he understands it is his job to uphold the constitution. Nishihara isn’t the only senator who stands by his responsibility to the law, only strengthening the support for TMT. Senator Mike Gabbard attempts to create a bridge expressing his empathy for the Native Hawaiian people: “I understand the deep frustration Native Hawaiians feel of decisions made in the past on Mauna Kea. That doesn’t mean the state and astronomy community can’t learn from those mistakes and move forward in a fair way on the mountain” (Blair, 2019). Gabbard reacts to the protest on Mauna Kea as if the Hawaiians are only fighting for their sacred space. However, he downplays the people’s emotions as well, claiming the state and astronomy community can “learn from those mistakes and move forward in a fair way on the mountain.” Gabbard fails to “understand” how the Hawaiian people truly feel by insisting the state and astronomers working together can change the Mauna Kea narrative in a positive way. Senator Breene Harimoto further maintains the concerns lawmakers have while suggesting now is the time to build the telescope. Harimoto asserts, “I think there would be long lasting negative effects if we back out now” (Blair, 2019). She emphasizes the possibility of “negative effects” if TMT is not built on Mauna Kea. These negative effects though refer

to the connection with the TMT organization, not the future of the Native Hawaiian people and Mauna Kea. In all, the workings of a dominant voice perpetuate the concerns about the issue as a moral judgement tailored to the beliefs of Hawai'i lawmakers.

Readers are encouraged to accept and support TMT because they abide by the law.

Moreover, there is a push for propriety within the education system as TMT will provide tools beneficial for the future. The University of Hawai'i works with the TMT organization, overseeing the management plan. The president of UH is a pivotal role in the construction of the telescope and has a powerful voice alongside the legislators. In his letter to the university's community, Lassner articulates the community must control their emotions and engage in civility while hoping to find common ground for integration of culture and science. He emphasizes, "See, for example, how Hawaiian-speaking students have learned to meld traditional Hawaiian naming practices in modern astrophysics to give names to celestial objects discovered using the resources of Hawai'i; these names have now been made official by the International Astronomical Union" (Lassner, 2019). Lassner promotes the amalgamation of the Hawaiian culture and science within the UH system, ultimately bringing cultural awareness. His language attempts to include the Native Hawaiians, luring them into supporting TMT for profitable cultural growth as seen with the International Astronomical Union adopting Hawaiian names to identify celestial objects discovered with tools in Hawai'i. Representative Calvin Say additionally emphasizes the unifying of culture and science. He contextualizes the ancient Hawaiian tradition of sailing comparing TMT as an elevation to their practice: "I truly believe that our forefathers, the navigators of the Hokulea, they used the stars and the universe as a guide, and the TMT will be another (type of) equipment for that use" (Blair, 2019). The language justifies the dominant discourse while presenting evolution as suitable during this time. By indicating the TMT can reflect the Native Hawaiian navigational methods, Say follows Lassner's tactic to gain approval from the people through illustrating cultural progression. Overall, as lawmakers plan for the future of TMT, they continue to advocate for the telescope by emphasizing the existing and future benefits for the Hawaiian culture.

## THE NATIVE HAWAIIAN VOICE: DEFINING KAPU ALOHA

The future of Mauna Kea and the TMT polarized the opponents and proponents, while yielding the notion of kapu aloha and fueling the Native Hawaiian people in civil resistance. There is a lack of information in the mainstream media about the cultural significance and beliefs of the Hawaiian people. This means the *kia'i* had to rely on social media networks to tell their story. Their platform relies on a guiding principle, code of conduct, and philosophy called kapu aloha. Kapu aloha is a way of life that the Hawaiian people and their allies follow in sacred spaces. The term kapu aloha combines two Hawaiian words that are familiar to the Hawaiian people: "Kapu: means taboo or sacred, and while "aloha" has many meanings, aloha encompasses the value of compassion. Andre Perez, a *kia'i* and media contact of Puuhonua o Puuhuluhulu, professes being in kapu aloha is "our highest individual standards," rooted in dignity and humanity (Puuhonua o Puuhuluhulu, 2019b). It is how we carry our self, how we conduct our self, how we treat people, and how we engage with people. These are all disciplinary guidelines surrounding what kapu aloha means. At times, the Hawaiian people are faced with hardships that challenge them and even push them to engage in extreme behaviors. Governor Ige has addressed the Native Hawaiian people illegally blocking the access road to move the equipment for the telescope by issuing an emergency proclamation for the safety of the community. In his press conference, Ige pleads, "There are reports of drugs and alcohol use. There are many groups and they don't all agree about why they are there or what they intend to do. Leaders of the puuhonua have not been able to maintain order and the neutral terms of the puuhonua" (Big Island News Now, 2019). He delivers rumors about the Hawaiian people exercising their cultural rights, attempting to provoke emotional behaviors during the emergency proclamation. During these times of calamity, it is necessary for the people to remember kapu aloha is a guiding principle for the individual to understand their purpose and their *kuleana* (responsibility).

Through the implementation of kapu aloha in everyday practices, the Native Hawaiians create their own definition for kapu aloha encompassing a new philosophy of nonviolent direct action and civil disobedience. When compiling the different definitions, the context of kapu aloha assists in how

one must conduct themselves in every aspect. Amidst the TMT debacle, kapu aloha guides politics in dignity and discipline. Perez states,

“I believe kapu aloha now is evolving into becoming not only our code of conduct and discipline for ceremony and spiritual practice, but it is also evolving into becoming our own philosophy of nonviolent, direct action of peaceful civil resistance so that it is still grounded in our own cultural values and cultural understandings” (Puuhonua o Puuhuluhulu, 2019b).

There is still the aloha aspect of the definition which is rooted in spirituality with the addition of nonviolence and peaceful resistance. The new definition Perez divulges is derived from Mahatma Gandhi’s Satyagraha (philosophy of nonviolence, holding onto truth or truth force) and Martin Luther King’s philosophy of nonviolent direct action and civil disobedience. From the beginning of the protest, the Hawaiian people have demonstrated nonviolent direct action and civil disobedience by occupying the access road on Mauna Kea. It is vital to uphold nonviolent and peaceful actions returning to the meaning of kapu aloha. By enforcing kapu aloha, the Hawaiian people are “fierce in the love of their land” with the ability to be stronger and braver in the face of adversity due to being rooted in guidance. The number of people on the mauna—short for Mauna Kea used by the kia’i and Native Hawaiian people—doesn’t determine the success or failure of the telescope being built, it is kapu aloha. When asked why is kapu aloha so important in this struggle, Pua Case, a kia’i and spiritual practitioner, adds to Perez’s comments revealing how the movement is affecting the next generation in a promising way: “Kapu aloha is a gift to us that enable us to remind ourselves that how we conduct ourselves is just the beginning of how our keiki are going to conduct themselves” (Puuhonua o Puuhuluhulu, 2019b). Kapu aloha is the guiding principle in her testimony, and the leaders and teachers are nurturing the keiki (children) for future struggles, those who have the power and will to continue. Kapu aloha lies in the young kia’i who are looking to the source, Mauna a Wākea and kapu aloha, to defend their sacred spaces in a peaceful and nonviolent way.

The Hawaiian culture is built upon aloha and preserving the relationships with others, best interpreting kapu aloha as a whole. Reciprocity demonstrates how aloha works in Hawai’i,

a give-and-take process. Aloha includes two words, alo meaning front or presence and hā meaning breath and/or life. In essence, aloha embodies the presence of breath and life. Dr. Pua Kanaka’ole Kanahele, a kumu hula (master of hula) and PhD, defines aloha as “exchanging breath means that I’m going to live because you have exchanged breath with me, and you are going to live because I have exchanged breath with you” (Puuhonua o Puuhuluhulu, 2019a). With regards to the aftermath of Governor Ige’s press conference in Hilo, he gets the chance to visit Puuhonua o Puuhuluhulu and the Native Hawaiian people. The *Honolulu Star Advertiser* article validates the aloha shown to Ige through “greetings and giving a lei,” symbolizing their affection and respect (2019). By engaging in kapu aloha with the governor, the Hawaiian people feature the pure love they have for others even if they—the governor—have inflicted pain and worry. Pua Case experiences the unifying of people on the mauna and recognizes how aloha affects each person. On Mauna Kea, discipline and dignity are preserved by all people creating bonds amid the controversial issue:

“The relationships we are making on this ala—because there is an understanding of the way you treat the elements, the landscape, your ancestors and each other—is enabling us to naturally come together in a way and establish alliances and relationships in a way that is open heart between us as kanaka maoli koko Hawai’i, hoa ‘āina and between everybody else that comes here” (Puuhonua o Puuhuluhulu, 2019b).

Aloha radiates on the ala, meaning pathway or road (a reference to the location of the interview), because kapu aloha enables people to immerse themselves in the principle through establishing relationships with other people and the land. Equally, during those times of distress, Hawaiians need to remember that kapu aloha is not passive. Kumu Hōkūlani Holt, a kumu hula (master of hula) and PhD, renders, “Aloha is not being a doormat, aloha is knowing where you come from and how you draw upon that to behave” (Puuhonua o Puuhuluhulu, 2019a). Kapu aloha is empowering to hone into their strength, control, and guidance of their kupuna (ancestors) in the face of adversity. Thus, there are different levels of love ultimately accepting one another whether one is a visitor, opponent, or neighbor of the Puuhuluhulu community as mentioned by Dr. Kanaka’ole Kanahele



(Puuhonua o Puuhuluhulu, 2019a). Through this radiation of love, the Hawaiian people continue to grow and strengthen as a community by concentrating on their purpose of the movement. As a result, the elements and ancestors are a significant part of kapu aloha guiding the Native Hawaiians and their allies to create bonds that elevates their desire to protect a sacred mountain.

The Hawaiian people have been practicing kapu aloha long before the controversial TMT, but it has been brought back to the forefront to guide the people in protest. The widely-used term, kapu aloha, originates from ceremony in the context of spirituality evolving into a guiding principle. Kapu aloha is known to be filled with ancient wisdom and spirit that is led through ceremony distinguished by Perez and Case. Perez expresses the purpose is to maintain the kapu, the sanctity of the ceremony, which conducts those in the practice. In ceremony, kapu aloha didn't need a definition. It was an idea and known understanding which was ma'a (customary) to the Hawaiian people. When they heard kapu aloha, people would just nod and say "yes," because they understood kapu aloha meant holding oneself to the highest standard according to Case (Puuhonua o Puuhuluhulu, 2019b). Native Hawaiians already understand the parameters of kapu aloha, but now with the booming movement on Mauna Kea there needs to be a definition of kapu aloha for strangers to the culture:

Then when there needed to be an explanation for that so others would understand what that meant, that's where multiple definitions came out, 'well to me kapu aloha means this, to mean kapu aloha means this,' but it was rooted in chants. (Puuhonua o Puuhuluhulu, 2019b).

During this time, defining kapu aloha is crucial as Case mentions with many people coming up with ways to understand the term. There are frequent visitors that travel to the mauna to learn about kapu aloha, so the Native Hawaiian people have to refine the term for others to comprehend. The best explanation is recognizing the guiding principle is standing for what is sacred. Case analogizes, "think about your most sacred place whether it be halepule, be it a temple, be it wherever you go that you are in your most sacred" (Puuhonua o Puuhuluhulu, 2019b). Essentially, we don't have to understand Hawaiian protocols of ceremony to learn about kapu aloha. When there is a shared value about what sanctity

means, that is kapu aloha. As the guiding principle, kapu aloha is interpretive, evolving, and a force based on the needs of the people. Within the context of spirituality, there is great power in prayer allowing us to rediscover kapu aloha. Perez contends it is urgent to pule, to pray, when it becomes difficult to remain in kapu aloha due to an injustice or painful action. Atop the mauna, there was a recent experience with the Department of Hawaiian Homes Land (DHHL) where the hale (house) was torn down. According to *Big Island Now*, the hale was built as a learning center and halepule (church) with all the resources for the structure being donated, but there was no permit obtained to build the hale. In the interview, Perez reminisces on the incident and remembers seeing Auntie Pua Case praying during the event. In her prayer, Case was praying to their ancestors with nā 'aumākua, a chant calling to the deified ancestors. It is through prayer, as Perez mentions, we are able to "focus to maintain that discipline, and, as I always say, that dignity" (Puuhonua o Puuhuluhulu, 2019b). Again, kapu aloha is being reinforced through spirituality and prayer to demonstrate the highest self even in difficult situations attempting to test how committed the individual is to the purpose.

#### LIFE AND THE SACREDNESS OF MAUNA KEA

Kapu aloha is the monopathy that instills the cultural significance of Mauna Kea as a symbol of life. The Mauna Kea movement has proven kapu aloha is imperative to one's relationship with the 'āina, the land, and preserving the sacredness. As we analyze the Hawai'i news media, the articles downplay the cultural significance of Mauna Kea to the Hawaiian people. The lawmakers merely state their understanding of the sacredness of the mountain yet proceed to support a structure that invades the Native Hawaiian resource. Thus, the Hawaiians fight to protect Mauna Kea can resonate with readers and enhance a monopathic identification with them according to Schwarze (2007). Regarding kapu aloha, the interconnectedness to the deities or the elements unfold the sanctity of the land, while demonstrating why the Hawaiian people are protecting Mauna a Wākea. Dr. Kanaka'ole Kanahale discloses the ancient Hawaiian people understood there are horizontal divisions of the land that include the elements (Edith Kanakaole Foundation, 2019). The wao akua is the land belonging to the akua (the god/gods), and papa lani is the region above earth's atmosphere where the top of Mauna Kea



resides. According to the Hawaiian people, the papa lani is sacred and no humans belong there because it is a place where the gods dwell (Edith Kanakaole Foundation, 2019).

It is important to mention the formation of the divisions are derived from the Kumulipo. The Kumulipo is the Hawaiian creation chant that tells the genealogy from the early development of life (very much like the Bible), particularly sacred to ali'i or the chief. In each division are the four basic elements which are masculine entities setting up the foundation of energy in life: Kū, Lono, Kanaloa and Kāne. They are the life forces the ancient Hawaiians recognized in nature and their lives, ultimately dictating the way of life. The way of life circles back to the sacredness of Mauna Kea. There is no oxygen in papa lani, so it is no place for humans to be nor be constructing buildings in the wao akua. Connecting the significance of the elements of life and Mauna Kea is an emotional appeal to sympathize with the Hawaiian peoples' struggle. Schwarze (2007) declares the "stress on the singleness of *feeling* foregrounds emotion as a crucial mode of meaning-making and appeal" (p. 252). The Native Hawaiians' message for others is to protect the land that sustains life. Their fight and purpose is to preserve the Hawaiian land for future generations to come because their ancestors have done that for them.

In the Hawaiian culture, the land and water are symbols of life enabling people to prosper for years to come. Alongside the feeling of monopathy, the singleness component "can counter dissipation energy, but can also attempt to restore energy dissipated through balance and tradeoffs" (Schwarze, 2007, p. 252). In the framing of the TMT controversy, the balance needs to be instituted between the proponents of TMT and the Native Hawaiian people. The issue generates dissipation of the Native Hawaiians' standpoint, believing the lawmakers are executing their ethical duty to the constitution. By amplifying the importance and sacredness of Mauna Kea, the singleness of monopathy enhances cultural preservation through halting the construction of a massive structure. Kauila Kanakaole professes, "The 'āina houses life... So 'āina and water are the giver of life" (Puuhonua o Puuhuluhulu, 2019). Kanakaole says not only is 'āina, the land sustaining life, so too does the water on Mauna Kea. Atop the mountain, there is a crater that gathers water called Waiiau (also known as Lake Waiiau). The mainstream media fails to mention this resource that is substantial to the mauna and the Hawaiian people.

In Salazar's doctoral dissertation, he identifies Mauna Kea as a procreative piko- a symbolic name of a summit. Waiiau and the healing water are the "regenerative mana of Wākea and Papahānaumoku," the sky father and earth mother (Salazar, 2014, p. 170). The Hawaiians believe in the divine power of Waiiau relating back to the hierarchical structure of the land divisions and life, thus the people have not built any massive structure on the mauna. The water connects Native Hawaiians to their ancestors, ultimately reminding them of their purpose to ensure the protection of the giver of life. Hence, the awakening of the Hawaiian people displaces and trades off with the legal obligations for TMT to proceed. The Native Hawaiian people tell their story encompassing the prestige of preserving their resources that give them life.

### IMPLICATIONS: THE FUTURE OF MAUNA KEA

The time is now, a time for Native Hawaiian people to stay rooted in their cultural values and beliefs through asserting their rights as a people. The Hawaiian people have been silenced in the news media, making it difficult for them to be heard and understood. In the silence, the lawmakers of Hawai'i and other influential figures have carefully crafted the TMT narrative as a progressive tool for the future. Ultimately, the legal obligations and coexistence of science and culture are the driving forces Hawai'i leaders are conveying to gain support for TMT. While majority of the media covers the ethicality of upholding the constitution, the frame of kapu aloha indicates the kuleana (responsibility) the Native Hawaiian people and their allies have to the sacred mountain through instituting a code of conduct and philosophy to follow. The frame is exhibited through the melodrama rhetoric, offering an oppositional attitude seeking to assess social and political issues such as Mauna Kea and the TMT. Kapu aloha is defined as a code of conduct and a guiding principle influencing the way Hawaiian people and their allies must behave. Additionally, the code is a discipline requiring commitment to the purpose and dignity to exhibit the highest self. As an individual is navigating the practice, kapu aloha is exemplified through the prohibition and reciprocity-the way people treat one another regardless of their background-ultimately laying down the foundation for the future leaders and generations of the lāhui (community, nation). The principle is an ancient idea developed from ceremony and spirituality. The principle has evolved into a philosophy of

nonviolent direct action and civil disobedience embracing Hawaiian values. Above all, kapu aloha is not passive.

The Native Hawaiian people continue to refer to the code of conduct, keeping it relevant to their experiences. Lastly, melodrama encourages the reader to empathize and identify with the Native Hawaiian people by muting the governing narrative and uplifting their story. This is the monopathy that strengthens the cultural significance of Mauna Kea. Mauna Kea is a symbol of life which is interconnected with the elements and the Hawaiian people. Readers are introduced to the feeling and singleness of monopathy as propelling components to what sacred means to the Hawaiian people. At last, life is the water and the land which reinforces the sacredness of Mauna Kea as the piko.

Kapu aloha provides structure and cohesion through setting guidelines for the manner in which all people must behave in sacred spaces such as Mauna Kea. Without structure, it would be difficult for the Hawaiian people to advance in this particular movement following their cultural beliefs. It has been a struggle for the people to maximize their voice as there are authoritative opinions suppressing them. Through it all, the Hawaiian people have turned to social media and digital platforms to raise awareness while calling out to kia'i and allies to educate others. Furthermore, the struggles of the Native Hawaiians doesn't end with maintaining the sanctity of Mauna Kea. Since the people have stood their ground on the mauna, Hawaiians are putting their foot down once again to protect all vital resources from being commercialized. In all, there is a need to recognize and articulate the genealogical claims Native Hawaiian people have to their ancestral homelands. The political consciousness reinforces the awakening and a reminder for the Hawaiian people to take control of their birthright to the land. Time and time again, the Hawaiians have witnessed their kupuna and their people engage in political activism originating back to the illegal annexation. The Hawaiian people have endured their language being taken away, the desecration of their sacred land, discrimination in both the workplace and education system, and political power in the hands of the colonizers. A i ke aloha 'āina hope loa, "until the last aloha 'āina" envelops the solidarity and responsibility the Hawaiian people have to their culture. The bravery and commitment the Native

Hawaiian people proclaim are an example for other indigenous groups who are silenced.

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