



PSYCHOLOGISTS FOR
SOCIAL RESPONSIBILITY

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Psychologists for Social Responsibility Stands with the Kanaka Maoli (Native Hawaiian) Protectors of Mauna a Wakea

Psychologists for Social Responsibility (PsySR) is an organization devoted to anchoring the profession of psychology more firmly in support of social justice, peace, and environmental sustainability. We support the Kanaka Maoli in their efforts to protect Mauna a Wakea from further desecration. Grassroots movements such as this one are consciously resisting power structures that disregard the lifeways of Indigenous people and that desecrate both precious resources and sacred spaces. We believe that these movements are among the most important vehicles for bringing core values of care and compassion for the earth into focus. The movement, led by the Kanaka Maoli, to Protect Mauna a Wakea clearly embodies these values. We therefore affirm our solidarity with the Mauna Kea Protectors, and our opposition to construction of the Thirty Meter Telescope on Hawai'i Island.

The Hawaiian people have endured over a hundred years of mistreatment. The sovereign constitutional government of Hawai'i was overthrown in 1893 by U.S. diplomatic and military and business interests via the arrest, at gunpoint, of Queen Liliu'okalani. Five years later, Hawai'i was annexed by the U.S., against the stated wishes of U.S. President Grover Cleveland. One-hundred years later, U.S. President Bill Clinton apologized publicly for the illegal overthrow. Since contact with the west, the Kanaka Maoli have suffered endless cultural oppression and theft of ancestral lands, including the desecration of land and sea ecosystems by the U.S. military at Pohakuloa, Makua, Waikane, and Kaho'olawe.

Mauna a Wakea is considered the most sacred mountain in Kanaka Maoli religion and culture. Opposition to construction of Observatories on the mountain has existed since the

first telescope was built in the 1960s. Opposition to the Thirty Meter Telescope arose as soon as the project was announced in 2009. The construction would desecrate pristine land, and it would affect the wind, climate and water aquifers on Mauna Kea. Protests began in 2014 and went global within weeks of the April, 2015 arrests of 31 Protectors, who blockaded roads to keep construction crews off the summit.

The Governor announced on July 10 of this year that construction would begin on July 15. On that day hundreds of protectors converged on the mountain. Two days later, 38 Kupuna (Elder) Protectors were arrested and released. By the following weekend, 2,500 people were occupying the Pu`uhonua o Pu`uhuluhulu site of refuge/protection.

Legal maneuvering continues, but many public officials and organizations have called for at least a moratorium on construction. Numerous Kanaka Maoli organizations and individuals—supported by thousands of local, national, and international allies—have mounted a sustained, dynamic, and powerful organizing campaign of nonviolent civil resistance to construction on Mauna Kea.

Reaffirming our 2016 statement in support of the Standing Rock Sioux, we believe the movement to Protect Mauna Kea embodies five dimensions of struggle:

- “racial justice and resistance to colonialism and white supremacy;
- protection of the ecological resources on which our collective human future depends;
- solidarity-based resistance to oppression by wealthy and powerful companies and institutions;
- resistance to violent and militaristic responses to peaceful protest; and
- freedom of speech, association, and the press.

A commitment to even just the first dimension of struggle is sufficient reason to oppose the Thirty Meter Telescope. The intersection of all five makes such opposition essential. ”

Psychologists have a moral obligation to address injustice and to stand with marginalized people. Beyond this statement of solidarity, we hope to engage movement leaders and participants in order to learn what distinctive role psychologists — whether clinical, social, community, developmental, ecological or otherwise — might play in advancing this important intersectional movement and others like it in the U.S. and around the world.

The actions of the Mauna Kea Protectors offer an inspiring model of nonviolence, integrity, self-respect, and persistence for everyone who is committed to a sustainable human future. They show us a way to resist racial injustice, ecological destruction, political-economic oppression, militarization, and abridgement of basic human freedoms.

PsySR extends its appreciation and support to the Mauna Kea Protectors and their allies for their peaceful, principled, and courageous efforts.

Psychologists for Social Responsibility

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