

Psychological Perspectives on Science Diplomacy. National Members, Regional Members, and Affiliate Organisations to the International Union of Psychological Science were invited to make oral contributions to inform the Union's Psychological Science Diplomacy© framework. The framework will serve as the foundation of global psychology's united effort to serve humanity during periods of crisis. Below was the basis of the oral submission made by Dr Waikaremoana Waitoki, on behalf of NZPsS.

Issues: characteristics of monocultural notions of science diplomacy

Science diplomacy offers opportunities for knowledge exchange across international and national borders: established and emerging researchers are able to share their knowledge, gain new insights and essentially contribute to global issues – pandemics, climate change, poverty, health inequities, and the impact of extractive industries – or war - polluted lands and waterways, displaced peoples; and wealth inequities that contribute to the uneven impacts of climate change.

Championing science diplomacy however requires more than an acknowledgement of a science tradition that is culture free, value-free and universal.

It is not possible to retrofit the history of science diplomacy to a benign past.

A review of the origins of science diplomacy finds a history that romanticises the development of international relations as means to contribute to global issues. Yet that history overlooked the established history that scientific enquiry was premised on empire-building and imperialist expansion. The 'founding' of New Zealand by Captain James Cook was not a result of a scientific expedition to plot the 'transit of venus', it was a deliberate military mission to conquer Pacific lands before another European nation could get here first.

The idea that whole continents, countries and islands could be invaded, people enslaved, eliminated or colonised derived from 'scientific inquiries and religious debates' about who in the world has value, and who does not.

Underpinning these discussions is an entrenched system of racism and misogyny – that psychology addresses, but also overlooks.

The relevance of locating the history of science diplomacy means that we are under no illusion that a western paradigm of science, including psychological science, is dominated by the descendents of European nations, predominantly white, eurocentric, heteropatriarchal, and Christian.

'Science diplomacy is the use of scientific interactions among nations to address the common problems facing humanity and to build constructive, knowledge based international partnerships.' Dr Federoff, *Science and Technology adviser to the US secretary of State.*

We value scientific interactions that also value epistemic pluralism, where Indigenous science, determined by and for Indigenous peoples are not excluded. In Aotearoa New Zealand, Indigenous scientists are constantly under pressure to prove the relevance of our science, to prove our right to exist, and to prove our ability to generate solutions to local and global issues. Science diplomacy cannot be apolitical – otherwise it must turn a blind eye to abuses that occur in non-white countries: issues have been raised about abuses that occurred in Egypt - host of the COP27; the abuse of women in Iran; the murdered and missing Indigenous women in Canada and the US; the health inequities, and unacceptably high rates of incarceration that occur for Black, and Indigenous peoples across settler-colonial nations. An apolitical science cannot overlook human rights abuses because of skin colour, class, gender, disability, sexual identity, or education level.

Equity in science implementation means for example that vaccinations are provided freely to the global disadvantaged, rather than stockpiled by wealthy nations. Vaccine distribution in New

Zealand was inequitably delivered to white communities creating risk for Indigenous and Pacific communities, who were most at risk of illness and death from COVID.

“Science provides a non-ideological environment for the participation and free exchange of ideas between people, regardless of cultural, national or religious backgrounds.”

I have no doubt that science has enabled many to have a good quality of life, science that works to benefit humanity is important – and in that humanity, we cannot overlook the need to preserve culture, language and the right to self-determination, and self-governance.

In addressing the values underpinning a western paradigm of science, and indeed western notions of diplomacy, we can move towards a science that accepts it is not value, or culture free.

When we consider the intention of science diplomacy as a public good, and public service, we must look at who is being represented, and what are the issues that have the most impact, that are most acute, chronic, and amenable to change.

In closing, psychological science is wielded, it is manipulated, examined, and tested against particular standards. Implementing science diplomacy must include an analysis of who decides on the agenda, who is represented, who decides where in the world to go – and how they will go and what issues are important.

Psychological science implementation must also acknowledge who should be involved, whose rights will be protected, whose sovereignty respected, and whose lands, culture and way of life is at risk.

We can use science, with heart, to locate the levers of change that will have the greatest impact – we propose that science be used to address the impact of racism, the impact of colonisation, exploitative capitalism, the persecution and abuse of women and young girls, and to ensure that science knowledge and practice is used generated and delivered equitably across the globe.

Dr. Waikaremoana Waitoki, Immediate Past President, NZ Psychological Society, Indigenous Social Scientist, psychologist.