

The Landscape of Civil Society - the role of community associations in providing spaces for dialogue.

Spaces for Dialogue – forming views on new and conflictual issues.

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This paper was developed as part of a project exploring consensus forming by Maori² in relation to technological change and globalisation.

1. Introduction

Our work has highlighted what we call “*the dilemma of dialogue*”. That is; at a time when the need for real in-depth dialogue over complex issues is being increasingly recognised by those involved in creating and providing technical information there is also increasing commercial pressure for people to access information and to act as isolated individual consumers.

Our research focuses on exploring how the process of consensus is reached; how differences in opinion are resolved (if they are resolved) and developing an approach that could be used to receive feedback on emerging issues from Maori.

Understanding how people make sense of new information includes the changing role of civil society organisations (CSOs) in providing spaces where this information can be assessed. As CSOs become more focussed on "efficiency" in delivering services, and "accountability" in caring for funds they leave less space for the apparently casual discussion which is a key way through which people make sense of the world. In many cases, for Maori in particular, these discussions take place more frequently among trusted elders and other members of the extended family.

Recognising this suggests that the definitions of the non-profit or “third” sector which we are generally concerned with are not adequate to understand the nature and role of civil society in building social capital and the functions which it serves.

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² The indigenous people of New Zealand.

In developing an understanding of these issues, which are core aspects of civil society, (rather than the non-profit sector), we need to include both the third sector and elements of the fourth sector (family and extended family networks).

This requires considering the functions of the fourth sector as having substance in themselves rather than debating the degree to which they fit within the third sector; which is often defined by relatively narrow legal boundaries that have much to do with taxation and English Charity heritage, than with the nature of civil society.

Measuring the number of CSOs, the number of “members” and the economic value of the sector, especially that deemed to accrue to voluntary workers obscures the fact that as community organisations become more “efficient”, more professional, and more clearly focussed on effective service delivery and management of funds then less space and time is available for the social interaction and talk that contributes to building social capital and social cohesion. This space allows for sociability, the opportunity to share concerns, examine new information, reflect on implications and come to a considered view of the world.

Understanding the nature of these spaces requires that our focus opens to the extended family and associated cultural and friendship networks. To those who are close to people and who are trusted rather than necessarily technically skilled or certificated. To networks that are truly “civil”.

This approach can help identify ways in which Government's policies may need to change. Encouraging the growth in numbers of CSOs and volunteers as a way of building social cohesion and social capital may be ineffective if their core elements are increasingly being expressed elsewhere.

We should recognise formally constituted community organisations for what they are; have appropriate legislation in place to enable them to flourish and also recognise that some critical functions in civil society take place elsewhere.

"Civil society" is not synonymous with "non-profit organisations" but the impact of research such as the Johns Hopkins Comparative Nonprofit Sector Project and Robert Putnam's "Bowling Alone" has led many policy analysts and advisers to collapse them into one category. That is, they count the number of CSOs and their membership and draw conclusions about the scale and nature of civil society in a particular place.

We draw attention to the diminishing role that such organisations have in providing a space for dialogue and the importance of recognising that such a role is often played by extended family or cultural networks. CSOs are part of civil society - they are not, on their own, civil society. And the legal rules that bound them are, by and large, predicated on the need to satisfy taxation rules rather than to protect the core nature of civil society.

To be effective in a “civil” sense, CSOs need to consciously create spaces for dialogue and deliberation and ensure that the forms of communication within these

spaces provide the time and interaction that are required for people to make sense of increasingly complex issues.

In our case studies we looked at biotechnology issues, including xenotransplantation³, in discussions with Maori in Opotiki and Whakatane⁴. What we wanted to understand was: “What helps form a willingness to openly consider a new issue?” and how does this process work in practice.

In general our experience indicates that the following factors are key contributors to this process:

- The **place** where discussion happens.
- The **protocol** or rules under which a discussion takes place.
- The **people** who participate in the discussion.
- Access to **adequate and appropriate information** to make a considered choice.

And, of critical importance, adequate time to absorb and reflect on this information with others about how it relates to underlying norms, values, custom and aspirations.

However, serious consideration of new and potentially controversial issues is conditional on being willing to consider the issue and gaining permission from trusted people (including permission from yourself) to take such action.

The process we have used to explore these issues includes a review of hui in New Zealand and customary talanoa decision making processes in the Pacific, interviews with key respondents, workshops in Opotiki and Whakatane and surveys of workshop participants.

2. Changing environment.

Although our focus concerns a specific group of people in New Zealand we are all subject to similar global changes in how we receive and interpret information.

What is changing from a former or customary way of receiving information and forming views?

It not just that the **quantity** of information is increasing, although there has been an exponential increase. The increased amount of data available leads to the potential for overload and increasing difficulty in identifying which information can be trusted.

³ Animal to human transplantation of live cells such as the use of pig cells in treatment of diabetes.

⁴ Provincial towns on the East Coast of the North Island of New Zealand with a high Maori population

Crucially, the **form** of delivery of information is also changing. This includes access to information through the internet, the web, cell phones, satellite TV and niche radio which has resulted in diverse and segmented media delivering diverse and separated “bits” of information.

A key issue is that of the changing **spaces** where discussion and dialogue take place with consequent changes in the participants, again with a tendency to become segmented. Changing work patterns in New Zealand with the closure of many meat processing works, car assembly plants and other large employers together with the movement of many workers, such as those in forestry, onto individual contracts has resulted in a move from the shared atmosphere of the works cafeteria and associated social activities to the solitary thermos and sandwich or to the individualised coffee bar. Whereas for many workers meal breaks formerly provided an opportunity to discuss with a known group of co-workers media stories that all had shared; for many these opportunities for informal talk have been replaced with solitary or selected and segmented discussion that is limited by the increasing likelihood that individuals will have accessed different media (TV or radio programmes, web-sites etc) and will have been subjected to different information. Can civil society organisations have a role to play in filling this social networking gap?

The **nature** of issues which increasingly challenge core norms and values. Emerging issues can be over-whelming and invasive. Unquestioning dependence on the former key lynchpins of religion, culture and science has been disrupted.

A major issue is how to decide which information can be trusted.

- **Media Source** such as a known and dependable newspaper or TV programme;
- **“Author”** e.g. a known and dependable journalist or investigative reporter;
- **Presenter** e.g. a known and dependable front-person or news presenter;
- **Approval** or authorisation provided by a known and dependable primary source such as a respected university, international institute or another agency with which you have close connections.

In practice people often depend on a moderator or adjudicator (although they are not usually recognised and acknowledged as such) to help them sift through and assess the value of the available information. By this I do not mean a moderator in a discussion over different options but someone who can “adjudicate” between the competing claims for “truthfulness” from various sets of information, including the sources themselves. This process is particularly significant for Maori.

These changes call for the development of appropriate forms of dialogue carried out within recognised and trusted spaces together with a means of “ordering” information so that it becomes manageable and able to be effectively processed. This ordering may require the involvement of a trusted “moderator” or “adjudicator”.

The key to effective consideration of emerging issues by lay people is that the discussions take place in an environment marked by trust.

With the expansion of the total quantity of information and the number of potential sources the need to clarify where a mandate for accepting certain information has come from takes on increasing importance.

Sources that might have appeared highly dependable and acceptable in the past, such as Government departments and scientific institutions, have become clouded with suspicion in many people's minds. There are a number of causes for this including:

- The motives of funders are a key concern especially if there appears to be any link with a commercial operation that could potentially profit from the acceptance of a new development.
- Growing mistrust of Government in general has had an impact on trust in information from Government agencies. Often the first question asked is "what spin are they putting on this issue?"
- The emergence of a wide range of alternative sources of information, some of which actively emphasise their unofficial or counter establishment image. These sources carry the implicit message that "official" forms of information are directed and controlled by the "establishment" and therefore must be suspect.

The expanding quantity of information with an accompanying growing lack of trust in official sources has caused many people to turn back to their own resources.

The independence of information sources is highly important. Although agencies such as the Bioethics Council may have a mandate to provide independent advice to Government, concern was expressed in workshop discussions that because the Council acts on the instructions of Government in terms of what issues should be considered then their advice will be tailored to fit Government expectations.

In the past fear of the unknown was usually dealt with either through religious faith/customary belief or scientific rationalism. These two alternative underpinnings of norms and values are both under threat and many people are seeking new ways of dealing with these fears from both an individual and collective basis in the absence of unquestioned confidence in these external beliefs.

In order to hold meaningful dialogue a strategy is needed for dealing with perceived risk, which includes fear of the unknown and the associated fear of uncertainty (as to how both known and unknown factors might impact).

Making sense of a changing world requires access to trustworthy information that is provided by people who are themselves trusted.

A dilemma raised in the workshops is that those who are most trusted are likely to be whanau (family) or close friends who may not have expertise in an area of technical concern.

3. Key features of effective dialogue

It is not just the provision of more or better technical information that is required.

The following features are key factors in developing views on new issues.

1. The **place** where dialogue takes place (the venue) should be selected by and be acceptable to participants. On some occasions a marae (Customary Maori meeting house) will be appropriate, sometimes other venues would be more suitable e.g. a school or sports hall might be more inclusive. Making the space appropriate for a discussion requires adhering to a relevant process covering the terms of discussion.
2. The **participants** who take part in exploring the issue. In general this should be as open as possible with all those who are affected or interested having the opportunity to participate. The role of the adjudicator or moderator is particularly critical in ensuring equal participation.
3. **Process** – how is the issue presented and discussed? Our experience has been that a deliberative and reflective process that is not time-limited is most effective. The opportunity to reflect on information presented with trusted contacts outside the dialogue room between meetings is crucial.
4. Becoming **willing to engage**. The role of custom or protocol in establishing a safe space within which people can talk about issues is important. This acts to “clear the air” and ensure that all those present are aware of (and comfortable with) the procedures to be used. The protocol associated with authentic (rather than symbolic) hui has a real purpose for Maori in ensuring this.
5. The importance of **education** about the issue to be discussed and about any “surrounding issues”. Critical issues cannot be adequately considered and understood in isolation from the wider environment affecting the community concerned.

4. Customary Maori forms of dialogue

Within authentic customary forms of talk such as Maori hui there is real value in scene setting and ensuring that those participating have completed the process of getting ready to talk and to listen to other views and experiences. The process of “getting ready to talk” is often overlooked or rushed through in consultation processes. An invitation to participate with a subsequent acceptance may be considered adequate preparation. This response may just mean that the participants have expressed agreement to “listen” to what is to be presented, rather than to engage in a dialogue.

In initiating discussion with Maori on controversial issues such as those concerning biotechnology it is crucial that both the preparation to meet and the actual process of meeting are appropriate and take account of custom. However, this must be authentic and not just symbolic. Agencies often use the term hui to describe their use of a symbolic form of custom which may give the appearance of enabling a customary Maori approach which is not followed through in the actual process and content of the dialogue. In this case participants are likely to go through the pretence of engaging without really committing themselves to a meaningful dialogue. Two features that are critical to the Maori way of talking about issues are:

- The discussion should be open-ended without tightly imposed time limits; if the issue cannot be dealt with adequately during one meeting then a quick (or false) decision should not be made, rather the meeting should re-convene later

and the discussion continue until such time as views have been adequately explored and agreement reached. This may involve agreement to disagree.

- The boundaries of the discussion should not be strictly limited at the outset. Space must be allowed for input about associated issues and concerns of importance to the participants. Encouraging consideration about how and where the issue relates to the wider environment is important.

If the intention is to engage with Maori through a hui process then it is essential that the protocol or ceremony that operates to “set the scene” for the subsequent discussion is understood as having real purpose and value and not just be seen as a time-wasting ritual.

This protocol:

- establishes who is present and who they represent or are affiliated to
- establishes and reaches agreement over the purpose of the meeting
- allows the opportunity to “let off steam” and express strong views that might otherwise either disrupt the substantive discussion or remain hidden and unacknowledged
- acknowledges the history of the discussions – both the history of the people involved and the history of the issues to be discussed
- establishes this as a reciprocal forum in which a range of views will be put forward and listened to with respect.

In a formal hui this is carried out through:

- powhiri (formal introductory speeches from the hosts) and response from the guests
- waiata (traditional songs) from each side
- the giving of a koha (or gift) by the visiting group.

Together the speeches and waiata link the gathering with the past, bring the past into the present and link those at the meeting to “others” who are not present. The process of the powhiri from the host iwi acts to “lift the tapu” (sacred state) on the hui and confirms that the place where the discussion is to occur is appropriate for this activity. That is, it removes any restrictions on discussion and sanctions the holding of the meeting, enabling it to go ahead.

The formal welcome is often followed by refreshments prior to any actual discussion. This serves to cement the agreement to talk and is a sign of reciprocity – a response to the “gift of koha” with the “gift of hospitality”.

In total the ceremony (consisting of the powhiri, the waiata and the responses) establishes the situation and the conditions under which people are willing and able to talk with each other. That is, the welcome and response set the scene and establish that those present do, in fact, wish to talk with and listen to each other and that they are willing to respect an agreed protocol for such a meeting.

An amended version of this process can be used in a situation where all of the participants are known to each other. What is important is that the key aspects are respected and implemented in a relevant manner.

As well as our discussions on xenotransplantation we have also run workshops and met with Maori leaders to discuss new forms of organisational structure that could be suitable for Iwi (tribal) Authorities and other forms of Maori collectives. A draft paper on a new legal structure produced by Te Puni Kokiri (Ministry of Maori Affairs) states that the purposes for this new structure could include delivering efficient business operations, charitable purposes, financial management, delivery of health and social services and area based governance. These functions are largely set in relation to the management of Treaty claims, accountability for funding etc.

A major gap identified in our workshop discussions is that the proposed structure does not provide for a clear “space for dialogue”. What is missing from the draft Te Puni Kokiri framework is recognition of the role played by customary Maori structures and processes in providing spaces for dialogue and acting as guardians of cultural values. This has been provided most clearly in the past by hapu (sub-tribe) and Marae committees. To be effective in carrying out the other business and social service oriented roles time and space must be set aside for robust discussion.

This is not a diversion from the business and social purposes, rather it is at their very core.

5. The impact of disappearing spaces

However, as customary and other community based structures have become more “technocratic” and “bureaucratic”, through pressure from Government agencies to become more “business like” and to focus on the delivery of contracted services they have become less able to provide this dialogue function which depends on flexibility, being open to all to participate, having open ended time frames and informal procedures.

The general move by Government to contracts for service with community organizations has resulted in similar impacts on a wide range of community groups from the Maori Women’s Welfare League and the Women’s Division of Federated Farmers to the Cancer Society. The emphasis within these community agencies has moved from providing a space where issues of concern to members can be discussed to operating a service that is largely defined and funded by Government.

In the absence of adequate opportunity to communally explore issues and concerns, when an emerging development challenges both past and current ways of acting custom can be invoked to deflect further consideration of new ideas that have not been adequately assessed and approved by the community affected.

Processes that are considered to be “external”, that have been developed without participant input, that do not have a mandate from the community, may be rejected without in-depth consideration on the grounds that they conflict with traditional or customary values.

However, the same or similar new and emerging ideas may be accepted if they are seen to have been developed through an appropriate process that is owned by Maori.

Examples are the commercial use of Maori culture and tradition and the general area of biotechnology. These can both be rejected as being foreign, imposed and not in tune with traditional values.

At the same time these concepts may be accepted if they are introduced through an appropriate process. For example, the use of Maori culture for commercial purposes may be accepted if the business is Maori based and Maori controlled and the decision to engage in commerce is made by Maori.

These concerns raised by workshop participants relate to the “pathway” of knowledge including the source, type, content and the vector through which it is delivered and presented. That is, whether information that contributes to the creation of knowledge is projected onto a recipient group or is drawn towards that group by participants.

Has this information been imposed on the recipients from outside or has it been presented in response to interests or concerns that they have been involved in determining?

The multiple changes in the way in which information is presented, accessed and assessed noted above suggest re-visiting two of Marshall McLuhan’s concepts from the 1960’s, the “global village” and “the medium is the message”.

In *Understanding Media* McLuhan said “...since the inception of the telegraph and radio, the globe has contracted, spatially, into a single large village.”

In the global village, McLuhan’s original concept suggested that the spread of information, especially through TV, meant that people would increasingly live vicariously in a global society while remaining physically in their own local community. Universal information would be available locally, distance no longer mattered - the world was being brought back home and made accessible. The assumption was that, with a limited number of TV channels, **people everywhere would increasingly share the same information at the same time** – an example being the Apollo moon landing. However, when McLuhan was writing the Internet and web had not yet emerged.

We are now in danger of moving into what might be better described at best as global suburbia – where the city centre is elsewhere, distant and elusive; with the strong possibility of IT leading us into a world made up of a series of global ghettos.

The global village concept had connotations of people being brought together as complete citizens – the reference to the “village” suggested an environment in which this universal global information could be shared and made sense of locally.

The global suburb, in contrast, brings together specific discrete features such as the shopping mall and the cinema. Those without both the technology to access and the resources to purchase are left behind in isolated global tenements or ghettos, while

those with these resources are turned into global consumers rather than global citizens.

Furthermore the growing segmentation of the media into self-selected “bits” highlighted in New Zealand by the Sky TV advertising campaign for digital TV and a Personal Video Recorder which “gives you the power to decide what’s on your telly”, the blog phenomena where we can each create our own (self-centered and self-refereed) news and the I-Pod syndrome where individuals can create their own self-contained play-list are features of a move towards global (separated and isolated) ghettos rather than the global (shared) village. In this situation we can each choose what information we wish to access and which sources we trust. It becomes possible to selectively seek out information sources that are fully supportive of or fully in opposition to, (for example) biotechnological developments.

In the political sphere we have also moved into the realm of “I-Pod politics”. The proportional representation system used in New Zealand fosters the proliferation of special interest parties such as The Greens, and the Maori Party where the necessity of debating issues within the “broad church” of a traditional party is replaced with a commitment to a pre-selected approach to a limited range of specific issues.

In the case of McLuhan’s concept “the medium is the message” the emergence of new forms of media suggests that the message (or multiple messages) is also likely to have changed. McLuhan said *“The medium is the message”* because it is the *“medium that shapes and controls the scale and form of human association and action.”*

As there is no longer any one predominant medium (as with TV during the McLuhan 1960’s) and within each medium further segmentation occurs the singular term must now be replaced with the plural – media, as in *“the media are the messages”*. Leaving us with the issue of which to access, which to believe and how to make these choices. There is no longer the prospect of “one message” in political, cultural, technical or historical terms.

The dilemmas and contradictions inherent both in IT and in the process of globalisation (in which IT plays a major part) is that these developments offer endless difference and total compliance. Promises of individuality (your own special site configured to reflect your interests – or prejudices) and uniformity within these specialist niche sites are offered at the same time.

The new forms of media are themselves key elements in the changes that we must deal with.

Changes in the form and impact of the media are taking place within an environment marked by a move between customary, modern and post-modern societies (elements of all three may exist alongside each other within a particular society). These changes have a particular impact on the nature of the spaces available to people where they can assess changes and make sense of the new, emerging world.

In **customary society** norms and sanctions are known by all; they are embedded in tradition and can only be amended with the participation and agreement of those affected. This does not mean that dialogue is necessarily democratic but that the rules

of discourse are understood and only disputed through other customary processes. In cases where a leader speaks on behalf of the group, this is itself part of the custom and in many cases the leader *presents* the decision or views of the group – they do not necessarily *make* the decision.

In **modern society** the norms and values transmitted through and upheld by culture and religion have, by and large, become replaced by scientific fact and legal sanctions.

In both cases there is a large degree of certainty – backed in one case by tradition and in the other by science, technology and bureaucracy.

In **post-modern society** these certainties have each in turn been stripped away. There are more choices and opportunities than there are possibilities to implement them; there is no correct way in which culture, science or society itself should develop – there is no set “end-game”. All bets are off and uncertainty rules.

In customary society spaces for dialogue are largely used to reinforce existing norms and values, only amending them within limits as necessary.

In a modern society these spaces are used to access information, share knowledge and amend existing rules to meet newly emerging “facts” – scientific and social.

In a post-modern society, where both custom and science have lost their aura of certainty, these spaces are increasingly fragmented and while the potential supply of information appears to be infinite the nature of specific groups is such that within this plethora of information it is possible to be increasingly selective about what is accessed and how this is analysed.

Within this changing world the effective consideration of new issues requires:

1. Safe spaces.
2. Trusted people.
3. Deliberative dialogue process (including listening as well as speaking)
4. Appropriate and relevant information.
5. Adequate time for engagement and reflection

Sufficient time for effective engagement, sharing of experiences and reflection on the potential impact of new developments is seldom available due to external pressures and the lack of understanding of its importance.

6. Themes from the workshops

1. There was a strong request for quality technical information that comes from trusted sources and is interpreted or mediated by a trusted informant.

However, the main people who participants had discussed issues with between workshops were close whanau (extended family) members.

There is a potential disjunction between these two points – while quality technical information was a priority, the usual sources of such information were not held in high regard, while those who are trusted to help work through such issues are unlikely to have the necessary technical expertise to sort through often conflicting information. The role of the discussion moderator who can “adjudicate” or “arbitrate” between different sets of information and opinion was highlighted.

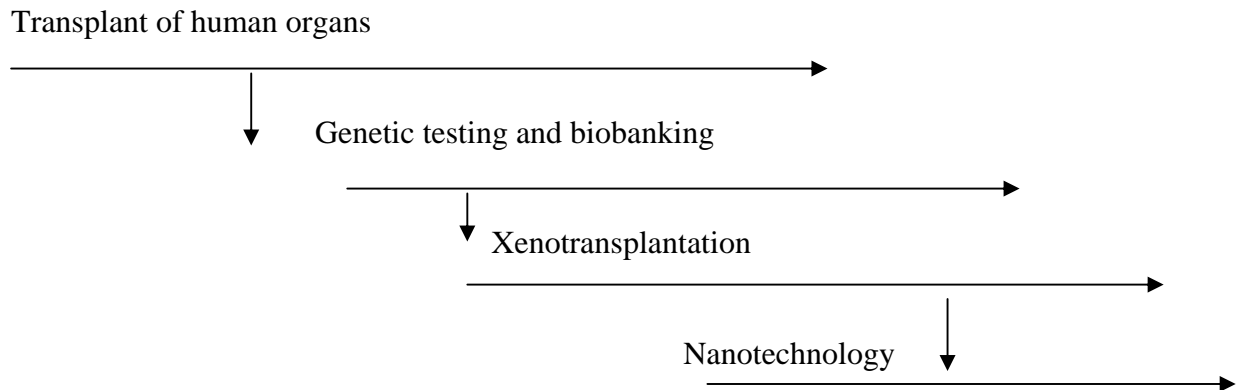
2. It is important to include and consider other associated options and developments and not become narrowly focused on a pre-selected issue. Participants felt that xenotransplantation, for example, could not be adequately considered without reference to developments in stem cell research and nanotechnology, while these all need to be considered in relation to a balance in emphasis between prevention and treatment of medical conditions.
3. Personal situations heavily influence opinions and positions on issues relating to health status and treatment. When a family member has a health condition that could possibly be helped by a procedure then that procedure is likely to become acceptable regardless of other cultural issues and beliefs.

This suggests that the cultural, spiritual and ethical aspects of biotechnology (which is the Bioethics Council’s brief) cannot be usefully considered separately from their practical use. Cultural, spiritual and ethical aspects of biotechnology are strongly related to cultural, spiritual and ethical views on other issues such as concern for the well being of others (especially whanau), self-preservation and the sanctity of human life. These could all be considered within the rubric of “cultural, spiritual and ethical aspects of biotechnology”; how they are interpreted and put into practice interfaces with technical and political concerns.

4. A “New Zealand” position and approach should be developed and Government should not simply “follow the leader” behind other countries. This was tempered with the reality that globalisation makes it impossible to isolate New Zealand from the rest of the world. The concern is to maintain the integrity of a New Zealand (and especially a Maori) perspective in the face of the forces of globalisation. This requires Maori input at the outset when options about new developments are first considered, not just at the later “consultation” phase.
5. In order for people to feel comfortable investing time and energy in considering difficult and often conflictual issues it is essential that they are assured that what they have to say is actually important and will be listened to. One-way information gathering from the community without an adequate response or indication that community views have been given serious consideration is not sufficient.

In response to participants saying they felt they were continually faced with responding to questions about yet another development rather than being able to see

and discuss the big picture the following diagram was drawn to show how this process occurs at present. A series of historical, stepping-stones show schematically where the discussion is at present and why people are concerned over the progress (or lack of it) with this discussion.



At each point, when the discussion appears to be approaching the stage of being understandable (and in some cases acceptable) to the community, another development emerges. Concern over the existing issue continues but officially something else emerges and takes over the discussion. In some cases an earlier form of technology may become redundant as a new form emerges, in other cases the development may continue or it may find a place as an ancillary process. The discussion process needs to be framed so that we can build wider community understanding of the issues and not simply meet restricted, government-defined consultation targets.

It can take considerable time before the full implications of new developments are understood and the community may wish to re-engage in a dialogue at this point (on genetic testing for example) only to find that the dialogue door has been closed and that official discussion has moved to another issue. In our workshops there was interest in engaging in further (ongoing) dialogue on the whole range of issues noted.

7. Reflections

1. The **issues** presented at the workshops were considered by participants to be important and requiring further discussion.
2. The **process** of presenting information, placing it in the context of personal knowledge and experience, sharing and reflecting on this outside the “dialogue room” and then returning for further discussion was considered to be useful and is a formalised version of customary, or “natural”, decision-making processes.
3. There are two **main goals for formalised dialogue** of this kind:
 - To influence Government policy.
 - To develop an aware, informed and knowledgeable community.
4. Our focus has been on the second; to move from talking about dialogue to engaging in dialogue and beginning the journey from public opinion to public knowledge. It is then up to the community concerned to take action, if they wish, to influence policy.
5. Workshop participants and others with whom we have discussed these issues expressed interest in continuing the discussions outside the brief of the Bioethics Council. That is, to explore the wider arena of how technology is developing in relation to dealing with health conditions without being restricted to a topic set by an outside agency in order to assist that agency make a submission to Government.
6. Encouraging community interest in and dialogue about critical issues is likely to lead to ongoing interest in developing further understanding of the issues – not just responding to questions from government or other agencies.
7. What is needed is not just a framework for consultation procedures but one for the engagement of people affected at an early stage in the development and acceptance of new issues and ideas. This needs to recognise the ongoing nature of community interest beyond any formal consultation
8. In response to the need for trusted “moderators” who can help communities sift through information the emphasis should move from current concerns to develop “strong leaders” (who can make decisions and initiate action on behalf of people) to identifying and supporting sensitive and reflective moderators who can assist people negotiate through and adjudicate among a variety of alternative sets of information and viewpoints.

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