

Table 1 UpDated List of Factors

Triggering Question: *"What factors will help significantly in rescuing the enlightenment from its failings?"*

#: Factor

- 1: IDENTIFY SUCCESS (Denise)
- 2: TRUST (Denise)
- 3: USE PATTERNS OF FAILURE AND SUCCESS (Denise)
- 4: CONTACT WITH THOSE IN NEED (Geoff)
- 5: TRANSPARENCY TO BUILD TRUST (Geoff)
- 6: PROMISE KEEPING (Geoff)
- 7: RELINQUISHING POWER (Geoff)
- 8: HOSPITALITY (Geoff)
- 9: EXPANDED NOTION OF ACCOUNTABILITY (Janet)
- 10: RESPECTFUL COMMUNICATION (Janet)
- 11: EXPANDING CONSCIOUSNESS TO SEE CONNECTIONS ACROSS CONCEPTUAL AND ORGANIZATIONAL AND SPATIAL BOUNDARIES (Janet)
- 12: IMPROVING THE PROCESS OF RESEARCH AND MAKING IT MORE DISCURSIVE AND ACCESSIBLE AND OPEN TO THE IDEAS OF OTHERS (Janet)
- 13: IMPROVING THE CAPACITY OF POLICY MAKERS AND POLITICIANS TO BE INCLUSIVE (Janet)
- 14: IMPROVING LOCAL GOVERNANCE USING LOCAL KNOWLEDGE (Jim)
- 15: OPTIMISM AND PESSIMISM (Jim)
- 16: HUMAN NATURE (Jim)
- 17: METHODOLOGY (Jon)
- 18: COMMUNICATION (Jon)
- 19: CAPACITY (Jon)
- 20: PARTNERSHIPS (Jon)
- 21: RESPONSIBILITY (Jon)
- 22: MIND OPENING (Paisal)
- 23: BRAIN TRIGGERING (Paisal)
- 24: LOOKING INSIDE (Paisal)
- 25: ENABLING PEOPLE'S CAPACITY (Paisal)

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- 26: CORRECTING THE FAILINGS (Paisal)
- 27: ENABLING STREET TRADERS TO HAVE MORE INFORMATION ON THE POLICY PERTAINING TO GOVERNANCE OF INFORMAL STREET TRADERS (Sudarmo)
- 28: CORRUPTION AND LACK OF TRANSPARENCY IN MANAGING THE DAILY TOLLS COLLECTED BY THE OFFICIAL FROM THE STREET TRADERS (Sudarmo)
- 29: ADVOCACY TO SUPPORT THE STREET TRADERS (Sudarmo)
- 30: MARGINALIZATION OF SOME TRADERS BECAUSE OF COMPETITION FOR SCARCE RESOURCES (Sudarmo)
- 31: TOP DOWN PLANNING BY THE GOVERNMENT THAT FOCUSES ON CITY AESTHETICS OR BEAUTY AND NOT ON THE WELFARE OF THE STREET VENDORS (Sudarmo)
- 32: USING RELEVANT LANGUAGE TO STAKEHOLDERS (Vu)
- 33: PARTICIPATING STAKEHOLDERS (Vu)
- 34: BEING RESPONSIVE TO STAKEHOLDERS TO AVOID FORMALISM CONSULTATIONS (Vu)
- 35: LEAVING OUT 'POWER ABUSED' ON THE DIALOGUE (Vu)
- 36: CONDUCTING PARTICIPATORY ACTION RESEARCH (Vu)
- 37: WE MUST BETTER DEFINE WHAT WE MEAN BY TWO KEY WORDS: 'ENLIGHTENMENT' and 'ITS FAILINGS' (John)
- 38: WE WANT TO REFER TO THE ENLIGHTENMENT AND ITS FAILINGS (John)
- 39: SETTING AND OBSERVANCE OF RULES OF MUTUAL RESPECT, FOR OTHERS, OTHER VIEWS, NON-HUMAN CONSIDERATIONS AND FUTURE GENERATIONS (Rob)
- 40: MORE INFORMED UNDERSTANDING OF AND COMMITMENT TO CIVIL SOCIETY, IE IN THIS CASE, THE NOTION THAT AS AN INDIVIDUAL, ONE HAS BOTH RIGHTS TO BE HEARD AND OBLIGATIONS TO LISTEN AND ACCEPT THE VIEWS OF OTHERS, AND TO ACCEPT THAT SOME POLICY DECISIONS CANNOT FULFILL EVERY INDIVIDUAL'S NEEDS OR WANTS (Rob)
- 41: AN OBLIGATION ON ACTIVE PARTICIPANTS IN CONSULTATIVE PROCESSES TO BE FULLY (OR MORE) INFORMED, RATHER THAN 'COME AS YOU ARE' (Rob)
- 42: FOCUS PARTICIPATIVE PROCESSES AROUND DIRECTIONS AND PRIORITIES IN RELATION TO 'CONUNDRUMS', RATHER THAN 'POPULAR VOTE ON SPECIFIC PROPOSITIONS' (Rob)
- 43: DEMONSTRATE ATTITUDES AND PROCESSES THAT REBUILD OR COUNTER-ACT THE (PERCEIVED) DECLINING TRUST IN GOVERNMENTS AS REPRESENTATIVE DECISION-MAKERS, AND ENCOURAGE PEOPLE TO ACTIVELY CONTRIBUTE DESPITE THEIR CYNICISM (Rob)
- 44: NEED TO CHANGE ATTITUDE BOTH MEN AND WOMEN'S PART (Nadira)
- 45: NEED TO AMEND THE EXISTING LAW (Nadira)

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46: COMPENSATION SHOULD BE MADE TO THE VICTIM (Nadira)

47: A SUPPORT CENTRE SHOULD BE INTRODUCED TO DISTRIBUTE PROPERTY (Nadira)

48: ENSURE SUCCESSFUL IMPLEMENTATION OF EXISTING LAW (Nadira)

49: GENERAL COMMENTS FROM PARTICIPANTS

Table 2 Updated List of Factors with Clarification

Triggering Question: "What factors will help significantly in rescuing the enlightenment from its failings?"

Factor 1: IDENTIFY SUCCESS (Denise)

In order to address solutions for failings, one needs to have an achievable goal. An ideal is rarely if ever achievable. Realistic goal(s) need to be identified.

Q: John asks: Could this be redefined as Realistic Goals?

A: As the author of this Factor, I do not wish to change it.

Realistic goals and identifying success are related but not the same. Yes, we must identify realistic goals but what fraction of achieving these goals is "success". We don't always need 100% to be successful.

Factor 2: TRUST (Denise)

I am not sure that "trust" is the best term for the concept, but here goes...

We are captives of our own society, culture, history and education. We trust that the values, morals and ideals that we most often hear/read are universal. The problem with this is that a "philosophy" gains credibility if it is repeated often enough.

Western (European) thought dominates and thus is perceived to be "right".

How are the ideas of other cultures going to be heard and afforded the same trust?

This same concept is also present within a group -- the person(s) in authority is/are trusted to have knowledge and wisdom, those without rank or status have difficulty getting heard or trusted.

Factor 3: USE PATTERNS OF FAILURE AND SUCCESS (Denise)

Comparing and combining what we learn from the past should provide solutions for the future. This is no trivial task as fully analyzing what factors contribute to either success or failure takes into account ALL details no matter how large or small.

Factor 4: CONTACT WITH THOSE IN NEED (Geoff)

Witness the history of "Border Protection" and the imprisonment of asylum seekers in Australia. Those who came into contact with asylum seekers were generally moved to accept them into their lives. Many members of the Government sought to shield themselves emotionally by creating legislation "at a distance". The visit to Baxter Detention Centre by a small group of Liberal backbenchers was life-changing for them, and the beginning of a backbench revolt against the current government policies.

The "Pacific Solution" extends the logic of maintaining distance -- "out of sight, out of mind". The Government has made it very difficult for anyone, particularly for the media, to have open contact with asylum seekers to expose their plight and give voice to their pleas.

Q: John: Add a qualifying word such as contact with those in need?

A: Yes, I think this helps.

Factor 5: TRANSPARENCY TO BUILD TRUST (Geoff)

Open Communication among a diverse community enhances transparency and reduces suspicion fuelled by silence.

So within Multifaith Chaplaincy I invariably copy an email (which is directed to a specific person) to the whole group so that everyone is kept in the loop. This is a norm for me, understood by the whole group, but not always practiced by other members of the group.

However, this does not apply if the communication is of a personal nature that threatens the right to privacy of the other -- and this is also well understood among chaplains who must maintain a high ethical regard to issues to do with confidentiality.

Trust is an important attribute in creating cohesion in a diverse community. Transparency is one factor in building and maintaining trust.

Q: John: Add transparency to build trust?

A: Yes, this clarifies what I was meaning.

Factor 6: PROMISE KEEPING (Geoff)

In the reconciliation process developed by "Young Ambassadors for Peace" in Indonesia, commitment to promise keeping is one of the main commitments that young Christians and Muslims make with each other at the end of a workshop program that brings them together to deal with past traumatic events and subsequent suspicion.

Framing trust building in these terms is more specific and tangible to the participants than framing it generally as 'trust'.

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C: John: You have three key words: Reconciliation, Framing Trust and Promise Keeping. They are not synonymous.

A: True, but in looking for foundational factors in framing trust and reconciliation the ethical principle of honesty framed as promise-keeping is what I was wanting to propose.

Factor 7: RELINQUISHING POWER (Geoff)

If minorities are to have a voice, which I take to be at the heart of inclusive practice, dominant systems must use their power to create the space and platform for such voices to be heard. Mutual respect is built in this way.

This action and attitude has been conclusive in building a multifaith chaplaincy at Flinders even though we recognize that, outside of our own relationships with each other, such power imbalances remain a reality. Indeed, residual inequalities continue within the chaplaincy, which must seek ways to address it.

A recent example might be attendance at the annual national conference of university chaplains. Chaplains from religious minorities rarely attend. There is not only the inherent Christian culture, inherited from a chaplaincy tradition, to contend with, but just getting there financially is difficult.

Because most of the chaplains are volunteers, we have argued with the University, using the protocols of "Volunteering SA", that they have a moral obligation to support the professional development of the chaplains (as volunteers) and hence a responsibility to provide funding for attendance at their annual conference. This then provides a more level economic playing field, and the attendance by the majority, so expedited, provides the additional emotional support in countering offending cultural attitudes and the possibility of transforming those attitudes for the future.

C: John: Description of factor does quite agree with heading.

A: Yes. I was trying to say something about the use of power to empower the powerless or less powerful - my first line; the rest was trying to illustrate it in some way.

Factor 8: HOSPITALITY (Geoff)

There is a common communication technique called "active listening". It places the receiver in the position of a host who, by simply repeating back what the host has heard, cognitively and emotionally, clarifies the communication for the speaker and encourages the speaker to explore further and express what it is s/he wishes to communicate. The listener is expressing social, emotional and intellectual hospitality -- creating a safe place for the other to be understood. (Henri Nouen, Reaching Out).

Hospitality therefore goes beyond opening our physical spaces, our homes and organizations, to the other. It invites the other into our lives holistically. Miroslav Volf (Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation) calls this "embrace". In chaplaincy circles it is more often called hospitality.

Hospitality in this holistic sense is another way of understanding inclusivity.

Factor 9: EXPANDED NOTION OF ACCOUNTABILITY (Janet)

Plain English How do we make thinking and related practice more inclusive - what factors do we need to consider?

Testing out ideas needs to be done by those at the receiving end of the decisions and with future generations in mind. The argument about principals (the people) and agents (their elected representatives in institutions who they have voted into power) is extended through this research. The principals (become sustainable social and environmental systems) and their agents (governance processes through accountable deliberation and policy networks).

One truth can lead to fundamentalisms (economic, religious and scientific); it is also based on a mistaken understanding of the nature of reality. Closure to ideas and closure to systems leads to 'dissipation of energy'. The basis of all life is communication.

Through dialogue one idea and another idea can be discussed and debated and then synthesized on the basis of respectful dialogue. This is the dialectical process of 'unfolding' ideas and 'sweeping in' (West Churchman 1979a, b, 1982) a range of contextual considerations. Without respect the will to participate is eroded.

Ashby's (1956) rule of socio-cybernetics is based on the idea that complex decisions are best made when the complexity of the decision makers is taken into account. Thus decisions need to be taken at the lowest level possible in society. This is known as the principle of subsidiarity (discussed at length by Schumacher and recently by Peter Singer (2002 in his work 'One World'). Singer argues that the principle applied in the European Union could be the basis for a new form of governance that could help to ensure that decision making is not imposed and that it is relevant to those at the receiving end of the decision. Importantly, it enables not only better accountability, but better risk management.

But unfortunately there is one flaw in the argument. What happens if the stakeholders do not wish to act as caretakers and instead

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want to impose their will, rather than thinking about ways to sustain future generations of life? The answer is that participants should be free to the extent that they do not undermine diversity and freedom of others. When participants shift from being caretakers to willful stakeholders then the decision needs to be made to set aside their ideas, because they are not in the interests of the common good. But the problem is always who decides on the common good? 'The heretic', 'the terrorist', 'the witch' according to the postmodernist can be 'the prophet', 'the freedom fighter', 'the genius', in the eyes of some. The utilitarian notion of achieving the greatest good or happiness for the greatest number is one way to test out the consequences of ideas, but it is insufficient and needs to be expanded to consider all the stakeholders and all forms of life, not just some. C. West Churchman's 'Design of Inquiring Systems' is the basis for testing out ideas using 'logic, empiricism, idealism, the dialectic (which includes subjective ideas in the process of dialogue) and pragmatism'.

When pragmatism is expanded to include dialogue with all the possible participants or representatives /advocates it moves closer to idealism. The notion that poverty and pollution have a 'boomerang effect', as Ulrich Beck (1992) argues in 'Risk society' is a low road to morality. It is at this point that idealism and pragmatism touch fingers across the divide. Perhaps this is the way forward and idealism and pragmatism can unite in the interests of a sustainable future. Representation shifts closer to the ultimate truth that we must respect the 'web of life' (Capra 1982) and that we are part of it. Homo sapiens sapiens has the power to act as caretakers and consumers. We can choose to sustain the web or destroy it. Extreme forms of postmodernism can lead to irrational decisions, but extreme forms of modernism are equally dangerous! The enlightenment and democracy rest on participation and testing out of ideas. Let us retain the will to be open to the ideas of others and let us communicate with one another respectfully. The powerful have made decisions in their own interests. It is time to realize that in the long term everyone will lose if policy makers and managers do not take decisions in the interests of society and the environment as a whole.

Factor 10: RESPECTFUL COMMUNICATION (Janet)

In research with participants at two Aboriginal NGOS people stressed the need for communication that is respectful, that does not shame others and that one of the ways that the wellbeing of people is undermined is when people are "snooty" and not prepared to listen to other people and respond.

Factor 11: EXPANDING CONSCIOUSNESS TO SEE CONNECTIONS ACROSS CONCEPTUAL AND ORGANIZATIONAL AND SPATIAL BOUNDARIES (Janet)

All the service user participants in the Australian Research Council study so far have stress that the following are the most important aspects of what works: Being friendly, Caring, Going the extra mile, Co-location of services, Tracking and helping people through the system, Following through with services and linkages so people do not 'get lost', fall through the cracks, feel treated like a football, Communication to ensure the messages get through -- e.g. the note to do maintenance on a house being muddled and all the possessions being removed from someone's home whilst in hospital. Barriers to success include the following: "Snooty" people, Being told to go elsewhere, Being late and told to come back another day. But the most important realization is that the problem is not one that any one service can solve: "Not just a problem that services can deal with -- it is about housing, jobs and employment".

It was interesting to note that when Cyclone Katrina hit New Orleans it was considered very important by the women at Neporendi who talked about the poor planning, the possibilities of climate change being responsible and the fact that the poor of New Orleans suffered most.

As Devji has argued the landscape has changed and western enlightenment and governance needs to acknowledge wider horizons and not think in terms of compartments. People are able to identify with others across national boundaries . .

Factor 12: IMPROVING THE PROCESS OF RESEARCH AND MAKING IT MORE DISCURSIVE AND ACCESSIBLE AND OPEN TO THE IDEAS OF OTHERS (Janet)

People need to feel comfortable, they need to find things accessible and the language needs to be right for them. This means that we need to be able to adjust language to context.

If participatory action research processes were taken seriously so that the principle of subsidiarity -- decisions tested at the lowest level possible and Ashby's rule -- that decisions should be taken by people in such a way that the complexity of the decision is matched by the complexity of the people involved.

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Factor 13: IMPROVING THE CAPACITY OF POLICY MAKERS AND POLITICIANS TO BE INCLUSIVE (Janet)

Feedback and not linear logic underpins the physics of the universe. This is the 'boomerang affect' (See Ulrich Beck in Risk Society 1992). Beck stresses -as does Tim Flannery (2005)- that pollution knows no boundaries-nor does social injustice.

Even if we could protect ourselves through national boundaries, barriers of class or privilege-eventually the impact of our social and environmental actions will affect us.

Pay back or feedback cannot be ruled out of policy decisions. Social and environmental pollution spreads and affects us (eventually)irrespective of our socio-economic power or where we are located.

We can protect ourselves for a while, but as Flannery and Beck demonstrated we shape the society and the climate . We design our futures(Banathy 1996).

Thinking in terms of one political term is absurd when generational futures are at stake.

Factor 14: IMPROVING LOCAL GOVERNANCE USING LOCAL KNOWLEDGE (Jim)

Having worked in and studied Indonesia for more than 30 years I see a desire in the state apparatus, the international donor agencies and the developmental NGOs to assume that uniformity of structure and operating processes is a necessary step for efficiency and accountability. Indonesia's decentralization and local democratization effort is hampered by expectations that are too high that assumes consultants, or officials or accountants know what needs to be done and that local populations or local state officials or politicians are intellectually or morally or technologically inferior. The other side of this is that the effort to improve governance and to make those improvements sustainable requires complex holistic pictures of interaction between environment, economy, society and politics and these in turn require intensive efforts to understand and report. Even then the problem is that people higher on the power pyramid may not have the inclination or interest in understanding or dealing with local diversity.

Factor 15: OPTIMISM AND PESSIMISM (Jim)

Public administration discourse seems to me to start from too optimistic a view of the agencies concerned. It often assumes a willingness to succeed at the assigned task and a desire to work for the common wealth.

Political Economy on the other hand generally assumes rational, self interest and may have too pessimistic a view of humans and human organizations.

Factor 16: HUMAN NATURE (Jim)

Any effort to improve human life has to depart from a view of what is possible. Ideologies that assume the perfectability of humans (like Maoism) risk leaders justifying any action to achieve that perfect human.

Ideologies that assume that people are self-interested and gullible (like product and political marketing) and public institutions unable to achieve much (like the neo-cons) risk never trying to release the creativity of their people.

Q: Janet asks: Are we talking about Human Will.- Hobbessian notion or Nietzsche?

It seems people are prepared to think of others and the environment if they can see that it is in their interests to do so. If there is no sense of reciprocity then they will not. So it seems this is a CRUCIAL DIMENSION TO DISCURSIVE PROCESSES THAT CAN HELP PEOPLE TO REALIZE WHY IT IS IN THEIR INTERESTS TO THINK ABOUT OTHERS AND THE ENVIRONMENT.

Are we talking about the human desire (Deleuze and Guattari) to connect with others, if they can see that it is in their interests to do so? And this leads to willingness to change - hence the notion of fixed and fluid identity - or molar and molecular identity to use the concept of Deleuze and Guattari.

Are we talking about the potential for some people to be altruistic - to be prepared to trust others so as to build bonds or bridges - so as to create a more sustainable future? this is where the theory on networks becomes so relevant - from Putnam to Bourdieu.

Factor 17: METHODOLOGY (Jon)

What we lack is an efficient and effective methodology to deal with the complexity of human issues, one that does not allow us to become paralyzed by the dialogue. If good governance is about inclusion, identification and the implementation of people's choices, then our methodologies need to be action orientated, procrastination leads to frustration, sinicism, withdrawal and exclusion.

Factor 18: COMMUNICATION (Jon)

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For thinking and practice to be more inclusive in order to overcome the failings of the Enlightenment, our communication needs to be relevant and appropriate. A common language is needed between Academia, Policy, Politics, Management and the Masses, elitist communication creates barriers and perpetuates exclusion.

Factor 19: CAPACITY (Jon)

The capacity of all stakeholders to respond and to have tolerance and understanding of alternate viewpoints needs to have increased prominence in our education and practice.

Factor 20: PARTNERSHIPS (Jon)

There needs to be equality of participants, inclusion requires the removal of power over and freedom from coercion and repercussions.

C: John: Partnerships. However it refers to equality and freedom.

A: In regard to factor 20 Partnerships, as the author, my concerns in regard to inclusion, was for participants to be equal in power and for all to be free or protected by the group from outside influence or the repercussions that might flow from their participation.

Hense I likend it to a business partnership. In the Local Government scean I often see business people not participating because they fear it will damage their business.

Factor 21: RESPONSIBILITY (Jon)

Everyone needs to be responsible, all stakeholders need to accept their Duty of Care to society to involve and be involved, in the concept of civics.

Factor 22: MIND OPENING (Paisal)

This is the first step to let all participants open their minds and then speak out the ideas. It is the first knowledge tool encouraging people to show themselves who they are and what are their standing points in the targeting area?

Factor 23: BRAIN TRIGGERING (Paisal)

The second factor is trying to people to have a chance to investigate and evaluate their key success factors of knowing and practising (praxis) such as views, thoughts/intention, practicing, talking, working, effort, mindfulness, commitment, knowing and skills of successes. Simply, brain triggering factor is letting people to recheck, cross-check, evaluate their key success factors are righth or wrong against appropriate or possible benchmarks, perhaps, invented by the world society together.

Factor 24: LOOKING INSIDE (Paisal)

Looking inside is a continuous process right after the factor "brain triggering". This will help people to know their own values in terms of knowing the outside world (others) and realizing the inside word (herself/himself).

Factor 25: ENABLING PEOPLE'S CAPACITY (Paisal)

This factor aimed to enhance and integrate people's capacity working together to achieve common goals and fulfill their own needs simultaneously.

Factor 26: CORRECTING THE FAILINGS (Paisal)

After enhancing and enabling people's capacity, correcting the failings's factors, at least, must include four important factors a.) being awareness, b.) taking careness or caution, c.) being creative and d) sustainability. At which the first two factors (a.) and (b.) will be death with any negative things, while the latters (c.) and (d.) will be taken into account in dealing with positive things sustainably.

Factor 27: ENABLING STREET TRADERS TO HAVE MORE INFORMATION ON THE POLICY PERTAINING TO GOVERNANCE OF INFORMAL STREET TRADERS (Sudarmo)

I am working with Street traders in Solo. I am doing my PhD research on

GOVERNANCE OF INDONESIA'S STREET VENDORS : A CASE STUDY FROM CENTRAL JAVA, INDONESIA . In my opinion,

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one of them is information. The street traders need information

Factor 28: CORRUPTION AND LACK OF TRANSPARENCY IN MANAGING THE DAILY TOLLS COLLECTED BY THE OFFICIAL FROM THE STREET TRADERS (Sudarmo)

Corrupt policies that affect their lives and the corrupt procedures that favour some and not others.

Corruption is hidden and this is unjust.

Some are favoured, because they are powerful or know powerful people. If they are connected personally with powerful people and have good personal relationships with the authorities.

Q: Janette is asking the meaning of the concept or "Corruption"?

Factor 29: ADVOCACY TO SUPPORT THE STREET TRADERS (Sudarmo)

The most vulnerable street traders are the ones that are not part of an association that can help them to bargain with the apparatus or officials.

They are also not protected by the policies if they are not part of an association

Factor 30: MARGINALIZATION OF SOME TRADERS BECAUSE OF COMPETITION FOR SCARCE RESOURCES (Sudarmo)

Street traders are competing for the space where they can best market their goods and services

They are competing for a share of the market

Competing for powerful protectors.

Factor 31: TOP DOWN PLANNING BY THE GOVERNMENT THAT FOCUSES ON CITY AESTHETICS OR BEAUTY AND NOT ON THE WELFARE OF THE STREET VENDORS (Sudarmo)

The street vendors are moved by the government so that they can make the tourism precincts beautiful and they care more about the city environment than about the rights of the street vendors. Also the street vendor's services and goods are cheap and useful for poorer residents of SOLO.

The bribes people pay to the apparatus or authorities helps to pay salaries of the authorities and sometimes the more powerful street traders collude with the authorities.

The activities of the most marginalized -- such as prostitutes and those from outside SOLO and those engaged in activities that are seen as most dirty or polluting are moved furthest from the city.

The issue of forced relocation is important. They are moved from the strategic places in the centre of the city to remote areas. Many ??? have no choice but to move even tho they need to sell their goods and services to survive as the informal sector is the only way they make their living

There are 9 groups of street vendors, only 3 agreed to move and the rest did not agree.

Factor 32: USING RELEVANT LANGUAGE TO STAKEHOLDERS (Vu)

One of the reasons for losing attention of participants on the conversation or consultative meetings is the irrelevant language.

Stakeholders need to understand the issues before getting involved in the conversation and/or meetings, and then they can contribute their ideas as well as making the dialogue more effectively.

Factor 33: PARTICIPATING STAKEHOLDERS (Vu)

Stakeholders who have lived experiences need to be in process. They might know better than others about their situations, issues and problems. They themselves can do anything to make their situation better than others. .

Factor 34: BEING RESPONSIVE TO STAKEHOLDERS TO AVOID FORMALISM CONSULTATIONS (Vu)

Stakeholders' contributions should be listened, acknowledged and proceed in consultative process.

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Factor 35: LEAVING OUT 'POWER ABUSED' ON THE DIALOGUE (Vu)

Stakeholders come to dialogues or consultative meetings with thinking that they are treated equally without looking down by others. The powerful people should be leaved out groups; they may scare other people and dominate the conversations.

Q: Janette is asking the meaning of the word or concept of "power abused"?

Factor 36: CONDUCTING PARTICIPATORY ACTION RESEARCH (Vu)

Understanding and transferring knowledge to people locally project based on.

Factor 37: WE MUST BETTER DEFINE WHAT WE MEAN BY TWO KEY WORDS: 'ENLIGHTENMENT' and 'ITS FAILINGS' (John)

The Enlightenment is a seen as "an international movement of thought with social and political ramifications." (Audi, Cambridge Dictionary of Philosophy, 1995).

To which period of the Enlightenment Movement do we refer?

In America the Enlightenment passed through three phases: "Before 1763 with the desirability of using reason and the undersirability of relying on authority abd tradition to solve human problems. Between 1763 and 1789 the Enlightenment it was known for a burst of creativity. Finally during post-colonial decades the Enlightenment was seen as as movement which assimilated the dual ideas of autonomy (within the bounds of [moral] responsibility and popular sovereignty (restricted by a mechanism of government)" (Wightman Fox and Klopenberg: A Companion to American Thought, 1995)

Needless to say the Enlightenment was considered differently in other countries other than the US (in particular Europe) and in other periods.

Therefore what DO WE MEAN BY IT and what are the main ideas that it stands for?

Janet explains:

** what are the factors that help to improve thinking and practice democracy.*

** All the discussion is dedicated to the "Democracy Project."*

** Liberal democracy is based on voting and not enough discussion to work through what it is that people want to vote for.*

** I find it useful to remind ourselves that only people with*

property could vote in Austrlia and Britian and if you were a woman or of Aboriginal descent the vote came much later - albeit South Australia - lead the way on women's vote!

** But we need to find the roots of democracy in the public agoras- hence my keenness on the work of Aleco Christakis and Ken Bausch. The challenge is to make the agoras accessibe to everyone- rich and poor, educated and those reliant on their valuable lived experiences.*

** the point is that the testing of ideas should not be done by experts or the elites. Policy and practice needs to be shaped by the diverse people at the receiving end of the decisions, but with future generations of life and sustainable futures in mind.*

** Linear logic needs to be replaced with systemic reflection acroos compartments of science and across organisational silos*

This theme is taken up by Dryzek in his books " Deliberative Democracy and Beyond " and Discursive Democracy : politics, Policy and political Science" and I am happy to say is the key theme of vol 1-3 of C.WC Churchman series on Rescuing the enlightenment from Itself: critical and systemic Implications for Democracy and many chapters of Wisdom , Knowledge and Management , vol 2 and it is the central theme of Systemic Governance and Accountability: working and re-working the conceptual and geographical boundaries where the notion of identity and meaning are addressed. Complex problem straddle boundaries and the challenge is to find a way to enable people to participate in the decision making.

Factor 38: WE WANT TO REFER TO THE ENLIGHTENMENT AND ITS FAILINGS (John)

We must clear what these main FAILINGS are and what we mean by FAILINGS if we pretend to offer something better or something to replace it.

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Factor 39: SETTING AND OBSERVANCE OF RULES OF MUTUAL RESPECT, FOR OTHERS, OTHER VIEWS, NON-HUMAN CONSIDERATIONS AND FUTURE GENERATIONS (Rob)

None provided.

Factor 40: MORE INFORMED UNDERSTANDING OF AND COMMITMENT TO CIVIL SOCIETY, IE IN THIS CASE, THE NOTION THAT AS AN INDIVIDUAL, ONE HAS BOTH RIGHTS TO BE HEARD AND OBLIGATIONS TO LISTEN AND ACCEPT THE VIEWS OF OTHERS, AND TO ACCEPT THAT SOME POLICY DECISIONS CANNOT FULFILL EVERY INDIVIDUAL'S NEEDS OR WANTS (Rob)

None provided.

Factor 41: AN OBLIGATION ON ACTIVE PARTICIPANTS IN CONSULTATIVE PROCESSES TO BE FULLY (OR MORE) INFORMED, RATHER THAN 'COME AS YOU ARE' (Rob)

I say this because often the level at which participation / consultation occurs is detailed, and assumes prior knowledge or values, and if participants begin at different levels of understanding or with preconceived/ misconceived understandings, then their contributions will not be equal and will be less capable of alignment.

Factor 42: FOCUS PARTICIPATIVE PROCESSES AROUND DIRECTIONS AND PRIORITIES IN RELATION TO 'CONUNDRUMS', RATHER THAN 'POPULAR VOTE ON SPECIFIC PROPOSITIONS' (Rob)

None provided.

Factor 43: DEMONSTRATE ATTITUDES AND PROCESSES THAT REBUILD OR COUNTER-ACT THE (PERCEIVED) DECLINING TRUST IN GOVERNMENTS AS REPRESENTATIVE DECISION-MAKERS, AND ENCOURAGE PEOPLE TO ACTIVELY CONTRIBUTE DESPITE THEIR CYNICISM (Rob)

None provided.

Factor 44: NEED TO CHANGE ATTITUDE BOTH MEN AND WOMEN'S PART (Nadira)

Awareness rising about the bad impact of dowry, existing law to combating dowry can solve the problem.

Factor 45: NEED TO AMEND THE EXISTING LAW (Nadira)

Provide clear definition of dowry and increasing penalties for dowry violence.

Factor 46: COMPENSATION SHOULD BE MADE TO THE VICTIM (Nadira)

It is the victim who should be compensate from the abuser or from the state.

Factor 47: A SUPPORT CENTRE SHOULD BE INTRODUCED TO DISTRIBUTE PROPERTY (Nadira)

Women don't get their due share from the relatives' property so a support centre can work to distribute all property among their inheritance. So that all can get their share.

Factor 48: ENSURE SUCCESSFUL IMPLEMENTATION OF EXISTING LAW (Nadira)

Training all governments' staff involved in the law enforcing agencies. A commission consisting of civil society and government can be set up to follow up all cases.

Factor 49: GENERAL COMMENTS FROM PARTICIPANTS

GENERAL COMMENTS:

Janet McIntyre:

Cluster #6: Methodology, Cluster #5: Hospitality and Cluster #4: Accountability are closely linked.

Borradori, Habermas and Derrida (2004) / "Philosophy in a Time of Terror" / stress the importance of two-way communication and that we should not rely so much on one way television media. We need to talk respectfully and hospitably with one another.

Habermas stresses communication for finding the truth and Derrida stresses the process of dialogue as being the most important.

Both stress dialogue - Habermas talks of respectful dialogue, whereas Derrida talks of hospitality- a more encompassing concept.

Table 2 Updated List of Factors with Clarification

Triggering Question: "What factors will help significantly in rescuing the enlightenment from its failings?"

We cannot expect people to engage in dialogue unless they feel comfortable and unless they trust the people they are talking with - so the challenge is to show how discursive dialogue by the people can make a difference to shaping policy that matches the life experiences and the needs of people.

Rob Donaldson:

Hello to all in the conversation. Below is my first offering, having considered the triggering question and followed the conversation thus far.

My contribution is with the experience of many years in South Australian local government, mostly in urban planning activities and related projects, and more recently as a Chief Executive Officer. Certainly that is practical experience, at the 'grass roots' level as they say, and within certain best / common practice and legislative settings - so it remains to be seen whether that is as 'learned' as the contributions to date.

I will start with the following quote, sourced from the 2004/2005 SA Ombudsman's Annual Report, which I think highlights well the tension between the powers and obligations of public sector organisations that make decisions that affect people's lives and the rights of individuals to be heard and to have things their way within the not-yet-formally-defined bounds of their obligations to "civil society". Here it is -

Your theme- "Balancing the Obligations of Citizenship with the Recognition of Individual Rights and Responsibilities" - goes straight to the heart of what has always been sought in civic life. What is the duty owed by a citizen to the state? What are the rights of the citizen in a civil and democratic society? In a time when institutionalised selfishness and marketplace greed are rampant, the insistent and constant honouring of our basic humanity is important. While too much state or corporate power is an obvious problem, unrestrained individualism also carries a curse: a chronic sense of grievance, of perpetual entitlement, of civic ignorance, and a wilful disregard of history.

As ombudsmen, you have been assigned to moderate governmental authority."

[Opening speech by Her Excellency the Right Honourable Adrienne Clarkson, Governor General of Canada (8th International Ombudsman Conference, Quebec City, Canada 7-10 September, 2004)]

Terms like inter-generational equity and interdependency of communities (to one another, and component parts to the whole) come to mind as fundamental reference points for better representative decision making based on inclusive community contributions on issues. I am reminded of the observation of a local government administrator that when his council was removed and a single appointed representative installed, the organisation's capacity to engage and include was improved, because the absence of its 'elected representation' meant that it has lost a key source of interpreted reflections of community aspirations and priorities. He felt they did a much better job dealing direct through the structured methods they were forced to employ when the removal of elected rep's left a vacuum!

We need to rebuild in communities and bureaucracies, some faith that if decision-makers led and imposed less, then communities would step in to fill the void, and produce equal or better solutions. This must in part involve a focus on the potential of the positive choices rather than, as is often the case, the obligatory destruction of the agencies' proposition. Is that realistic and achievable? I would like to think it is.

It seems common ground now that communities' trust in government continues to decline, and cynicism is fuelled by media reporting based on the necessarily short attention spans of recipients. Government is virtually established as 'fair game'. There is a focus now on 'local' issues, because at least one might make some difference there - and stop something - and the state of the larger world (or at least our clearer appreciation of it thanks to our new and astounding communications capacity) is changing so fast, in frightening ways, and is felt beyond our shaping. So it is not surprising that much of today's inclusive participation at the local level reflects self-protective and cynical positions on the part of those who choose or have to get involved.

One might ask whether legislation, including setting of lowest common denominator requirements, has helped or hindered agencies in using best practice techniques. Budgets, access to specialist skills and resources, and overcoming the above-mentioned inherent attitudinal barriers, are challenges for most in local government.

Table 2 Updated List of Factors with Clarification

Triggering Question: "What factors will help significantly in rescuing the enlightenment from its failings?"

Often the focus is on seeking outputs like 'right / wrong' or "popular support" for specific propositions, when it would be better to converse and contribute at the level of outcomes expressed more as directions, priorities, policy preferences and the like. These require more work and do not lend themselves so well to local politicising, because a debate needs a proposition not a conundrum! Even successful approaches to consultation and inclusion at the 'big picture' level still leave for the future an expectation that project or decision-specific consultation will occur, at which time the bigger, longer-term and strategic context can be overwhelmed by the sort of imbalance that the Canadian Gov-General noted.

The notion of the 'loner' or dissident elected representative as the voice of the not-included has taken some hold lately too, causing people to think carefully about the balance of priority between diligently and defiantly representing one's platform and mandate, and one's duty/s as part of a governing body that makes collective decisions, from high level to very detailed. How we can be genuinely more inclusive without making this balance even more precarious for elected representatives is a key challenge.

An observation - the tried and true technique of 'getting up a petition' is now only as worthwhile as the information that leads to people signing up and the demonstrated responsibility of the proposition, with respect to inter-generational equity and the like. Some people take the view that for every petition there can be a counter-petition, leaving the receiving authority none the wiser!

Some final questions -

- how might the theme outlined in my quote above be managed in new inclusive methodologies?*
- what might be the obligation of participants to be reasonably informed rather than simply have an opinion?*
- do the philosophies and methodologies need to vary, by 'high level to detail level' in a decision-status hierarchy or on the continuum of 'proposition-response, to conundrum-choice'?*

I trust that this informs the debate somewhat, generated as it is from a variety of very local and very direct experiences

Figure 1 UpDated Classification of Factors

Triggering Question: "What factors will help significantly in rescuing the enlightenment from its failings?"

Cluster 1: CLARIFICATION OF TERMS

- 1: IDENTIFY SUCCESS (Denise)
- 3: USE PATTERNS OF FAILURE AND SUCCESS (Denise)
- 15: OPTIMISM AND PESSIMISM (Jim)
- 23: BRAIN TRIGGERING (Paisal)
- 26: CORRECTING THE FAILINGS (Paisal)
- 37: WE MUST BETTER DEFINE WHAT WE MEAN BY TWO KEY WORDS: 'ENLIGHTENMENT' and 'ITS FAILINGS' (John)
- 38: WE WANT TO REFER TO THE ENLIGHTENMENT AND ITS FAILINGS (John)

Cluster 2: AUTHENTICITY

- 2: TRUST (Denise)
- 5: TRANSPARENCY TO BUILD TRUST (Geoff)
- 6: PROMISE KEEPING (Geoff)
- 22: MIND OPENING (Paisal)
- 24: LOOKING INSIDE (Paisal)
- 25: ENABLING PEOPLE'S CAPACITY (Paisal)
- 34: BEING RESPONSIVE TO STAKEHOLDERS TO AVOID FORMALISM CONSULTATIONS (Vu)

Cluster 3: SENSITIVITY

- 4: CONTACT WITH THOSE IN NEED (Geoff)
- 27: ENABLING STREET TRADERS TO HAVE MORE INFORMATION ON THE POLICY PERTAINING TO GOVERNANCE OF INFORMAL STREET TRADERS (Sudarmo)
- 29: ADVOCACY TO SUPPORT THE STREET TRADERS (Sudarmo)

Figure 1 UpDated Classification of Factors

Triggering Question: "What factors will help significantly in rescuing the enlightenment from its failings?"

Cluster 4: ACCOUNTABILITY

- 7: RELINQUISHING POWER (Geoff)
- 9: EXPANDED NOTION OF ACCOUNTABILITY (Janet)
- 20: PARTNERSHIPS (Jon)
- 21: RESPONSIBILITY (Jon)

Cluster 5: HOSPITALITY

- 8: HOSPITALITY (Geoff)
- 10: RESPECTFUL COMMUNICATION (Janet)
- 12: IMPROVING THE PROCESS OF RESEARCH AND MAKING IT MORE DISCURSIVE AND ACCESSIBLE AND OPEN TO THE IDEAS OF OTHERS (Janet)
- 18: COMMUNICATION (Jon)
- 32: USING RELEVANT LANGUAGE TO STAKEHOLDERS (Vu)

Cluster 6: METHODOLOGY

- 11: EXPANDING CONSCIOUSNESS TO SEE CONNECTIONS ACROSS CONCEPTUAL AND ORGANIZATIONAL AND SPATIAL BOUNDARIES (Janet)
- 17: METHODOLOGY (Jon)

Figure 1 UpDated Classification of Factors

Triggering Question: "What factors will help significantly in rescuing the enlightenment from its failings?"

Cluster 7: INCLUSIVITY

13: IMPROVING THE CAPACITY OF POLICY MAKERS AND POLITICIANS TO BE INCLUSIVE (Janet)

14: IMPROVING LOCAL GOVERNANCE USING LOCAL KNOWLEDGE (Jim)

19: CAPACITY (Jon)

31: TOP DOWN PLANNING BY THE GOVERNMENT THAT FOCUSES ON CITY AESTHETICS OR BEAUTY AND NOT ON THE WELFARE OF THE STREET VENDORS (Sudarmo)

33: PARTICIPATING STAKEHOLDERS (Vu)

35: LEAVING OUT 'POWER ABUSED' ON THE DIALOGUE (Vu)

36: CONDUCTING PARTICIPATORY ACTION RESEARCH (Vu)

Cluster 8: HUMAN NATURE

16: HUMAN NATURE (Jim)

Cluster 9: MARGINALIZATION

28: CORRUPTION AND LACK OF TRANSPARENCY IN MANAGING THE DAILY TOLLS COLLECTED BY THE OFFICIAL FROM THE STREET TRADERS (Sudarmo)

30: MARGINALIZATION OF SOME TRADERS BECAUSE OF COMPETITION FOR SCARCE RESOURCES (Sudarmo)