



FORUM

Centre For Citizenship & Human Rights

a Centre with the Institute for Citizenship and Globalisation, Deakin University



Community Development in a 'Global Risk Society'

conference

20 - 22 April 2006

Hotel Y, 489 Elizabeth Street, Melbourne

No 45
March 2006

Centre for Citizenship & Human Rights

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Opening Night - Wednesday 19 April 5.30 - 7.00pm (proceeds to RAWA Revolutionary Women's Ass. of Afghanistan)

Women Challenging Risk

Speakers:

Mariam Rawi - Member of the Revolutionary Association of the Women of Afghanistan. Mariam will speak about the ways in which women have organised community development programs in the midst of gross violations of human rights and personal threats.

Dalal Smiley - Coordinator, Multicultural Affairs at the City of Darebin. Dalal is a passionate defender of Multiculturalism as a policy that has served to facilitate and enhance migrant communities settlement and citizenship and engagement with the mainstream. Her presentation tackles the state of community relations within a Risk Society, in an attempt to unpack how some risks and not others dominate the public agenda

Don't miss this unique opportunity to hear first hand a discussion of the affects of risk society on community development programs

\$10 entry fee to attend opening night ONLY (full conference registration includes opening night)

20th, 21st & 22nd April (there will be two separate streams to the conference running concurrently - **academic papers** and **community workshops & forums**)

Academic Guest Speakers:

Andrew Hewitt: Executive Director of Oxfam Australia

Sue Kenny : Director, Centre for Citizenship and Human Rights, Deakin University

Ingrid Burkett: Oceania representative on the Board of the International Association of Community Development

Azwar Hasan: Founder and Chairperson Forum Bangun Aceh (FBA), a local Acehese NGO based in Banda Aceh, Indonesia

Salma Al-Khudairi: A Consultant for third sector organisations in the Middle East

Meas Nee: Founding member and current director of Krom Akphiwat Phum, Cambodia

Jude McCulloch: Senior Lecturer in Criminal Justice and Criminology at Monash University

Jacques Boulet: Founder of 'Borderlands Cooperative', (a local community learning centre)

Grassroots Workshops: full details of workshops on webpage

www.deakin.edu.au/cchr/cd

(see page 8 for registration form)

There Are Many Exciting Alternatives – Beyond What the ‘Voices of Reason’ are Telling Us

As I sit down to write this I’ve just been finalizing the bibliography on my PhD thesis. I have been lucky enough to participate in one of the Community Building Demonstration Projects, following which – after twenty years in the sector – I have had the ‘luxury’ of investigating aspects of community development that have nagged at me for all that time. I have no doubt that many others have the same kinds of questions, and would love to look seriously into them - but we are too busy meeting the demands that face us in the immediate present. I am happy to have this brief chance to report back from the ‘other side’ as a result of this sojourn.

The ‘nagging questions’ I have refer to the extreme policy ‘fashions’ that have revolutionised (or, less generously, swamped) the community sector every few years: from Hawke’s famed “By 1990 no child will be living in poverty” statement; to Cain’s Social Justice Strategy; then Kennett’s apparent about-face with managerialism (and along with it the ‘necessary’ complete contempt for community); to our current, presumably avante garde Community Building approach. This has been quite a lot to be subjected to, make some sense of, and then participate in! So, what have I found in my research? My main observation is that this is indeed an area of concern to an incredible number of people spanning a vast and surprising range of interests, both locally and globally, in areas I never would have previously suspected. There is indeed a community of people who are asking the same basic questions: What is the good life? What is truth? How are we to live together? Given the extensive and profoundly relevant nature of this work, it is increasingly surprising that this is not part of our everyday culture and conversations - although perhaps not, given the political and commercial interests of our mainstream sources of information. Below I will spell out a few of these main themes in the literature.

The research-methodological text has moved on from my undergraduate ‘Statistics without tears’ (Rowntree 1981) to more so-called ‘postmodern’ sensibilities which are in effect opening-up fantastic spaces in which qualitative research approaches exist that are actively respectful of our *being* in the world – thus allowing us to imagine and construct a relationship with our research ‘subjects’ that is essentially integrated and interdependent. While there remains an ever-present emphasis on scientific objectivism, there is also increasingly room to legitimately engage with areas we have always sensed are relevant to ‘the good life’, but we have been led to believe are unrelated to ‘proper’ research. In particular I refer to ‘other’ ways of knowing the world such as green ecology, eastern epistemology, the perspectives from marginalised groups, and the everyday, embodied, ‘lived experience’ of people (including ourselves) (Denzin and Lincoln’s edited text (2000) is an accessible place to start).

The field of post-colonial studies is another vast and vitally relevant discourse that is still regarded as a specialist area only relevant for experts. In reality these discourses are readily available; they help to provide ‘another’ perspective on our taken-for-granted western paradigms, as well as unmasking the historical and contemporary processes of domination and exploitation that we have become unwitting participants in. The post colonial perspective particularly provides innumerable case studies of the subtle faces of power and complicity that were historically required – and continue today – in order to maintain highly unequal societies. Latrobe University academic Leela Gandhi (2001) points out that while overt power is often counter-productive, far more effective is ‘mind forged manacles’ that arise from an alignment between ideology, institutions, culture and lived-experience. The post-colonial commentators, many of whom originate from the ‘Third World’, patiently continue to provide a perspective on what we are doing to our planet while, providing some much needed pointers to how we might break out of this predicament: as the saying goes “it is hardly a fish that will discover the water”.

The critical schools of social theory, another seemingly erudite and specialist tradition of social analysis, have for around sixty years been providing insights into how we come to create and maintain our current social and intellectual systems through often subtle and minute practices and discourses. Foucault’s ideas of *power-knowledge* were used effectively in Cooke and Kothari’s text the *‘Participation – the new tyranny’* (2001) in order to provide a devastating critique of how ‘development’ practices in the Majority World systematically achieve the opposite of their stated goals of empowerment and poverty reduction. The critical social science literature importantly suggests possibilities for resistance (Hoy 2004) that involve an ethic of caring, preservation, humour and play – such as Jacques Boulet seeks “without making our heads bloody”. This is very much needed in our community sector which has experienced extreme and contradictory about-faces in its approach to the good life, from the welfare state, to markets and, most recently, joined-up – network – entrepreneurial – social capital – place management – capacity building (to name a few!).

In our received propositions about the role of the state – if we are to believe Bracks, Howard, Bush, and seemingly every other ‘world leader’ who claims to know what is best for us – there is no alternative other than to have markets that are larger, more comprehensive and presumably more efficient; with compensatory mechanisms like the Department of Victorian Communities to soften the blow. Yet again, the contemporary literature contains profound analyses that help, not only in providing a perspective on the failings of our current state systems but, more importantly, outlining various creative possibilities for states that will enable citizens to reclaim some of what we have lost, to re-

engage with civic life, and to get some amount of control over determining our futures. Giddens, to give one example, discusses the 'three major revolutions' confronting 'late modern societies': globalisation, transformation in our personal lives and our relationships with nature, and consequently argues for a decentralised state where, 'generative politics' would require the state to enter negotiations with social groups in an 'open' and non-prescriptive attitude as regards the outcomes of those negotiations. Certainly the state should not seek to impose outcomes on communities. On the contrary a 'generative politics' would require the state to treat social groups as part of a '...reflexive citizenry' (Giddens 1998, p71).

I will finish with a brief mention of the environmental-philosophical literature that also is found as surprisingly relevant and accessible. Years ago Capra popularized the notion of post-Newtonian sciences with his best two selling books *The Tao of Physics*, and *The Turning Point*. There is now a wonderful body of literature in this genre that explores how our way of being is peculiarly western, having been 'adopted' through several centuries of Cartesian, deterministic, positivist science. There is now a great deal of exciting work exploring our current predicament and viable alternatives for living with ourselves, our neighbours and the multiplicity of beings in our world. I am thinking particularly of Abram's 'The Spell of the Sensuous' (1997), and other texts like "Now what? Developing our future" (Goodman 2003). Even Leonardo DiCaprio has put together an amazing 'eco-site' on the global politics of oil and water (<http://www.leonardodicaprio.com/>).

So, where does all this leave a Community Building Demonstration Project in Victoria? I do not mean to suggest that literature alone will change the world, but that there are a great many people 'out there' doing work that is relevant and appropriate to our seemingly unaskable and unanswerable questions – and their work succeeds in providing many insights that speak to our concerns – despite the apparently overwhelming appearance that 'there is no alternative'. If one were to ask the same question of the contemporary state government's efforts at 'community building', I suspect their response would be something along the line of: "We've been there, done that. Now we have moved on to a 'community Strengthening' paradigm" (<http://www.dvc.vic.gov.au/>).

■ **Rob Nabben**
Youth Work program
RMIT

References

- Abram, D. 1997, *The spell of the sensuous: perception and language in a more-than-human world*, Vintage Books, New York.
- Cooke, B. & Kothari, U. 2001, *Participation: the new tyranny?* Zed Books, New York.



Australia and New Zealand
Third Sector Research

Eighth Biennial Conference

Navigating New Waters

26 - 28th November 2006
University of South Australia, Adelaide

The current environment for third sector organisations creates new challenges as well as providing new opportunities. Governance is firmly on the agenda. A new paradigm of participatory governance involving the third sector is being proclaimed in some quarters. At the same time corporate governance of third sector organisations is being criticised and their representativeness questioned. Local rather than universal responses to social need are being promoted. What are the implications of these trends for those working in and governing third sector organisations? For activism and advocacy? For social connectedness and social change?

This conference will continue the tradition of ANZTSR conferences of bringing together academics and practitioners to share their knowledge, reflect and discuss their ideas about future directions in the Third Sector.

If you would like to receive more information about the conference please email fipm@flinders.edu.au

Denzin, N. K. & Lincoln, Y. S. 2000, *Handbook of qualitative research*, 2nd ed., Sage Publications, Thousand Oaks, Calif.

Gandhi, L. 1998, *Postcolonial theory: a critical introduction*, Allen & Unwin, St Leonards, N.S.W.

Giddens, A. 1998, *The third way: the renewal of social democracy*, Polity Press; Blackwell, Cambridge, England

Goodman, A. 2003, *Now what? developing our future: understanding our place in the unfolding universe*, Peter Lang, New York.

Hoy, D. C. 2004, *Critical resistance: from poststructuralism to post-critique*, MIT Press, Cambridge, Mass.

Rowntree, D. 1981, *Statistics without tears: a primer for non-mathematicians*, Scribner, New York.

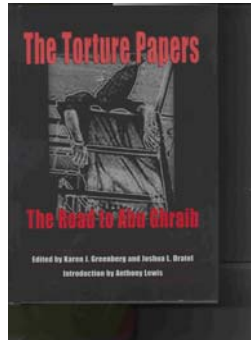
Karen J. Greenberg and Joshua L. Dratel, eds., *The Torture Papers: The Road to Abu Ghraib*, Cambridge University Press, NY, 2005, pp. 1249, Price: \$89.95.

Michael Ratner and Ellen Ray, *GUANTÁNAMO: What the World Should Know*, Scribe Publications, Melbourne, 2004, pp. 163.

Jean Moorcroft Wilson and Cecil Woolf, eds., *Authors Take Sides: Iraq and The Gulf War*, Melbourne University Press, Melbourne, 2004, pp. 200.

The Torture Papers includes full texts of twenty-eight major memoranda “that sought to argue away the rules against torture” including the memos from the US Attorney General, US Department of Defense, US Department of State, US Department of Justice, Chairman of the Joint Chiefs of Staff, Counsel to the President and the US President himself. The Book also includes reports like the Taguba Report (‘Assessment of Department of Defense Counter-Terrorism Interrogation and Detention Operations in Iraq’) and Schlesinger Report (‘Final Report of the Independent Panel to Review Department of Defense Detention Operations’). The book is a testament to how the “skills of the lawyers” (skills that have done so much to protect Americans in the most legalised country) “can be misused in the cause of evil” (Greenberg and Dratel, 2005: xiii). The lawyers who participated in this policy formulation include personalities like John Yoo (Harvard and Yale graduate; Stanford and UCLA faculty), Alberto Gonzales (Rice and Harvard graduate), William Haynes (Harvard), William Taft (Yale and Harvard). These lawyers argued that “allowing customary international law to rise to the level of federal law would create severe distortions in the structure of the Constitution” because it would “bypass the delicate procedures, established by the Constitution for amending the Constitution or for enacting legislation” (Greenberg and Dratel, 2005: 72). Thus they suggested essentially that “neither the federal War Crimes Act nor the Geneva Conventions would apply to the detention conditions of al Qaeda prisoners” (Greenberg and Dratel, 2005: 117). The fact of the matter that is ignored in these arguments is that the international conventions are ratified by the Congress and thus “are the supreme law of the United States under the Constitution and cannot simply be discarded by the president acting alone” (Ratner and Ray, 2004: 12).

The argument in favour of the above policy initiative was that the nature of the new war against terrorism “places a high premium” on factors like “the ability to quickly obtain information from captured terrorists and their sponsors in order to avoid further atrocities against American civilians, and the need to try terrorists for war crimes”, “renders obsolete Geneva’s strict limitations on questioning of enemy prisoners” (Greenberg and Dratel, 2005: 119). Interestingly enough a major figure, Colin Powell, who was against the ‘twisting’ of the law was not a legal expert but warned that the policy will “reverse over a century of U.S. policy and practice in supporting the Geneva Conventions and undermine the protections of the law of war for our troops, both in this specific conflict and in general”

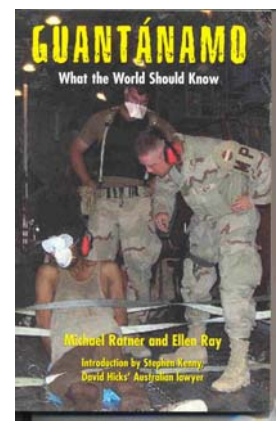


(Greenberg and Dratel, 2005: 123). In any event the US President accepted the legal conclusion that, “none of the provisions of Geneva apply to our conflict with al Qaeda in Afghanistan or elsewhere throughout the world because, among other reasons, al Qaeda is not a High Contracting Party to Geneva” (Greenberg and Dratel, 2005: 134-5).

Thus the counsels argued that the “Standard criminal law defences of necessity and self-defence could justify interrogation methods needed to elicit information to prevent a direct and imminent threat to the United States and its citizens” (Greenberg and Dratel, 2005:) because the “right to self-defence, even when it involves deadly force, is deeply embedded in our law, both as individuals and as to the nation as a whole” (Greenberg and Dratel, 2005: 9).

A classified document (“unclassified when separated from attachment”) titled ‘Working Group Report on Detainee Interrogations in the Global War on Terrorism: Assessment of Legal, Historical, Policy, and Operational Considerations’ emphasised that “the key statutory phrase in the definition of torture, is the statement that acts amount to torture if they cause severe physical or mental pain or suffering” (Greenberg and Dratel, 2005: 247). The “adjective ‘severe’ conveys that the pain or suffering must be of such a high level of intensity that the pain is difficult for the subject to endure” (Greenberg and Dratel, 2005: 247). Thus acts like “playing on the love of a detainee”, “attacking or insulting the ego of a detainee”, or “invoking the feeling of futility of a detainee” (35 similar items; Memorandum for the Commander, US Southern Command, on ‘Counter-Resistance Techniques in the War on Terrorism’ from the US Secretary of Defence, Memo 27) were prescribed and practiced modes of dealing with the detainees. Also “multiple interrogation”, “removal of ALL comfort items, including religious items”, “removal of clothing” and dozens of similar techniques (Greenberg and Dratel, 2005: 966-7) were used as interrogation techniques.

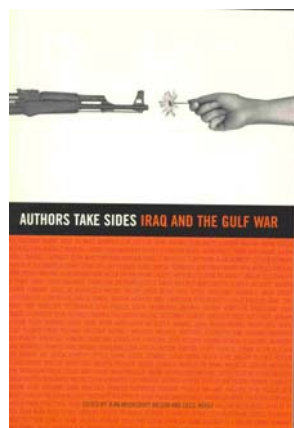
Thus though “interrogation camps are completely and flatly illegal”, “Guantánamo is a twenty-first century Pentagon experiment” outlawed by the Geneva Conventions of 1949 (Ratner and Ray, 2004: 3). The second book under review helps us place things in historical perspective. “Guantánamo Bay Naval Station, a U.S. Military base comprising 45 square miles at Guantánamo Bay, Cuba, exists as a result of what one might call the first phase of outward U.S. imperialism”. In 1898,



as Cuba was fighting for its independence against Spain, the United States intervened in what became the Spanish-American War under the guise of helping the Cubans defeat the Spanish" (Ratner and Ray, 2004: 2). Cuba's Constitution, adopted in 1901, included the Platt Amendment, establishing conditions for American intervention in Cuba and gave the United States the right to maintain a military base on the island in perpetuity (Ratner and Ray, 2004: 2). The lease gives the United States 'complete jurisdiction and control' of that territory, and the lease can only be terminated on the mutual consent of both parties (Ratner and Ray, 2004: 2). The lease actually provides for a rent of two thousand dollars in gold (equivalent to about \$4,085 a year in current U.S. dollars), although the Cuban government has refused to accept any payment since 1959 (Ratner and Ray, 2004: 2-3). Thus to all intents and purposes, "Guantánamo is a colony or territory" and "is under complete control and jurisdiction" of the US, "which should give American courts the authority to look into the detentions in Guantánamo" (Ratner and Ray, 2004: 3)

Following the signing of an agreement, in November 2003, by the Australian government with the U.S. that allows for the prosecution of David Hicks before a Military Commission, his lawyer Stephen Kenny, was allowed to Guantánamo Bay only when he signed an affidavit limiting his "right to speak publicly" about what he "saw or heard there" (Ratner and Ray, 2004: xiv). Stephen Kenny may want to speak out but deterred, thus he is forced not to be the conscience of the society. The third book under review,

Authors Take Sides, on the other hand tells us that "in 2004 the idea that writers are society's conscience, making sense of the human condition for the rest of us, is far from universal wisdom" (Wilson and Wolf, 2004: 1). The authors interviewed for the book are divided in their support for the Iraq and the Gulf War. Out of the 105 responses to the Gulf War questionnaire more than half appear to have opposed the use of military force and out of the 71 replies to the Iraq War questionnaire, 50 were against it, a clear majority (Wilson and Wolf, 2004: 5) because as a contributor on the Gulf War puts it, 'there is no other truth than the truth of the imagination' (Wilson and Wolf, 2004: 4), and the power holders are involved in "selective just wars" (Wilson and Wolf, 2004: 117) earnestly following "the 'Bonaparte principle' of fighting wars abroad to deflect attention from events at home" (Wilson and Wolf, 2004: 8).



The majority of those who replied both in 1991 and twelve years later believed that peace could only come about as a result of prolonged dialogue and negotiations between the

interested parties: the main objectives, it was argued, must be a homeland for the Palestinians, in exchange for security for the Israelis and a fair deal for the Kurds (Wilson and Wolf, 2004: 10), and peace and stability cannot come in the region while the "West continues to assume that conventional military action can defeat an enemy which draws its strength from ideology, not might" (Wilson and Wolf, 2004: 29).

The US lacked "spies inside terrorist organisations", "so officials focused on the hope of getting information by questioning captured terrorist suspects" (Greenberg and Dratel, 2005: xiii). But the fact of the matter is "statements extracted by torture have repeatedly been found to be useless" and "torture does terrible damage not only to the victim but to the torturer" (Greenberg and Dratel, 2005: xiv). In this case the US itself- still the champion of human dignity, liberty, and freedom.

"There should be no place in the world that is a law-free zone, no place in the world where human beings have no rights" (Ratner and Ray, 2004: 6). "How will U.S. and Australian governments respond in future conflicts should their service men and women be captured and held under the rules of Guantánamo Bay rather than the Geneva Convention?" (Ratner and Ray, 2004: xv). Concerned citizens of the world (not only the legal experts) should read these books and ponder about the answers, and possible consequences.

■ **Sami Hasan**
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 University of Technology, Sydney

Books Available for Review

Double Shift: Working mothers and social change in Australia, edited by Patricia Grimshaw, John Murphy & Belinda Probert

A History of Modern Indonesia by Adrian Vickers

The Great Crash: the short life and sudden death of the Whitlam government, by Michael Sexton

Australian Outlook: A history of the Australian Institute of International Affairs
 by John Legge

Island in the Stream: Australia and Japan Facing Globalisation
 edited by Stephen Alomes

Israel's Holocaust and the Politics of Nationhood, by Idith Zertal

■ to obtain a review copy, contact the Centre

Dowding, Keith, Goodin, Robert E. and Pateman, Carole (2005) *Justice & Democracy*, Cambridge University Press, Cambridge (228pp, including Bibliography and Index). ISBN 0-521-54543-9 , paperback \$49.95

The collection of ten essays within 'Justice and Democracy' is an impressive attempt to remedy the defect of dominant themes in political philosophy: namely that they have been mostly unable to hold both justice and democracy in joint focus. The book is admirably devoted to the political theorist, Brian Barry, by some of his friends, former students and colleagues, whom obviously hold him in high regard. When considering Barry's list of achievements and many years of work in this area (pp 212-220), there is no doubt the respect is well deserved.

The contributors to this book present arguments that are relevant, concise and thought provoking, especially in the tumultuous times in which we live. Dealing with topics such as voting theory, impartiality, common good and deliberative democracy, all essays do one thing exactly the same: maintain proportionate focus on both justice and democracy. I can propose no criticisms, apart from suggesting that should a second edition be considered, the issue of national security be examined. In this light, I have chosen to demonstrate some highlights of this intellectually rewarding reading experience, arguing that whilst focusing on four of the chapters, the others are no less pleasing.

"Democracy...should be regarded as a tool or instrument that is to be valued not for its own sake but entirely for what results from having it", states Richard Arneson in Chapter 3 'Democracy is not intrinsically just' (p42). Defending an instrumental approach to democracy, Arneson presents an argument in favour of democratic political rule as a tool, but an argument that also suggests political democracy is intrinsically unjust. This chapter is an interesting and enjoyable critique of political rule.

Chapter 8, 'Justice, democracy and public goods', presents an investigation of the access to public goods for individuals. David Miller explores the equality of access, questioning whether 'equal access for all' is truly fair and equal. This is an important issue, as the quality of our lives is greatly affected by the provision, access and use of public goods. Miller, providing a refreshing change from much literature that usually deals with the allocation of private goods to individuals, considers the processes involved in democratic decisions, in relation to public goods and services.

Julian Le Grand's chapter 'Individual choice and social exclusion' addresses the issue of voluntary social exclusion as a subject of social concern. Le Grand suggests social concern may stem from the effect of the choices made on the individuals' futures and those of others, by violating social solidarity. He argues an interesting theory when he suggests that choices made by the younger self may detrimentally affect the future self. If earlier choices are not 'optimal' for the future self,

should intervention be considered in the interests of justice for the future self, or would this affect democracy of choices?

In 'Subnational groups and globalization', Russell Hardin posits a rich opening statement: "Far too much of the concern with subnational groups, either long established...or recently immigrated, is with abstract principals of justice. Far too little of it is about making societies work at all well to give prosperity to everyone and to do so through democratic procedures". This chapter is a must read, perhaps one that could be included in many undergraduate reading lists in conjunction with study guides.

Whilst the title, and to some perhaps the topic, seems a little dry, the essays are a far cry from this. I regard this book to be a highly recommended collection of essays, dedicated to one of the superior academics in this area. True, it may not lend itself easily to undergraduates or those with little reading experience in justice and democracy, however it may be a relevant resource for postgraduate students and the academic (or practicing) sociologist, criminologist, philosopher or political scientist.

■ **Sharon Brennan**
Melbourne University



Dowding, Keith, Goodin, Robert E. and Pateman, Carole (2005) *Justice & Democracy*, Cambridge University Press, Cambridge (228pp, including Bibliography and Index). ISBN 0-521-54543-9 , paperback \$49.95

Justice & Democracy is a selection of essays written in memory of Professor Brian Barry who was awarded the Johan Skytte Prize in Political Science in 2001. The Prize Committee honoured Professor Barry for his 'profound contribution to normative political theory performed with passion as well as clarity in the grand tradition from Enlightenment'. Friends, students and colleagues including Philip Pettit, Carole Pateman, David Miller, Keith Dowding and Robert Goodin contribute to this vital work.

The book deals primarily with the concepts of justice and democracy in liberal political philosophy: their relationship to one another, their tensions and their links to political institutions and procedures. Democracy is explored in the context of utilitarianism, proceduralism, participationism, contractarianism and deliberation. The

idea that contractarianism is a form of constructive ethics is discussed and Barry's own thinking on this topic is also provided. Barry defined constructivism by reference to two conditions: 'first, that what comes out of a certain situation is to be counted as just and, secondly, that the construction is by the theorist and not by the people in the situation themselves' (p.85). Today, contractarianism has 'to battle on two fronts', suggest Albert Weale 'against the utilitarian and against the intuitionist' (p. 95).

The link between democracy and justice is explored in terms of impartiality which they both manifest and promote, suggests Robert E. Goodin. The theme of impartiality is further developed by Jon Elster who refers to Barry's work *Justice as Impartiality* and explains that Barry conceptualised impartiality as two-tiered. First-order impartiality refers to an absence of personal motivations or private considerations and second order impartiality 'calls for...principles and rules that are capable of forming the basis of free agreement among people seeking agreement in reasonable terms'(Barry 1995: 11). Reason and rational agreement are themes raised throughout the book.

Philip Pettit's discussion of the common good and how it might be 'identified' and 'empowered in political life' departs from the liberal tradition pursued in the book and offers some significant republican insights. Interestingly enough he draws on Barry's earlier work on common or public interests for his inspiration. Pettit contends that the common good does not mean people's common interests but rather to 'the common interests that people have as members of the public', that matters of public interest should be identified 'as those arrangements that are best supported by the considerations and criteria' acknowledged during deliberative discussion and that 'the institutions associated with electoral-constitutional democracy can function....as a fallible means whereby public interests can be identified in practice'(p.150).

Overall, *Justice & Democracy* makes an important contribution to the ongoing debate about the nature of democracy in political philosophy and the relationship between democracy and social justice. A major criticism of the book is that it does not pursue a theme raised in the introduction: that the tension between justice and democracy is most evident in 'multicultural conflict in multicultural societies' (p. 21). A serious omission indeed, particularly to the people interested in cultural democracy today.

Dr. Inta Allegritti
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World Summit on the Information Society

In November 2005, Dr Lucas Walsh participated in the Tunis Phase of the World Summit on the Information Society (WSIS). The Summit represents a major effort by the UN to respond to issues arising from developments in digital technologies and the digital divide; i.e. gaps in knowledge, skills and access to critical information and communications technologies (ICTs). Lucas was involved as an active member of an international non-government organisations (NGO) civil society delegation specialising in issues concerning education, academia and research.

The International Telecommunication Union (ITU) resolved in 2001 to hold a World Summit on the Information Society and to place it on the UN agenda. The establishment of the WSIS was a response to claims by ITU member states to intervene in the US-controlled Internet Corporation for Assigned Names and Numbers (ICANN) and control of root servers underpinning the Internet. The Summit took place in two phases: in Geneva (10 - 12 December 2003) and in Tunis (16 - 18 November 2005). The Tunis phase brought together 18,422 people, including 46 heads of state and government, 197 ministers, 6,241 representatives of 606 NGOs and civil-society organisations. While early meetings emphasised issues of cybercrime, security and electronic surveillance, taxation, IP protection, digital piracy and privacy, the later phase of the Summit focused more on internet governance issues.

WSIS was an historic opportunity for agreement on a common vision of an information society accessible to all. The Tunis phase of the Summit produced two main documents – the Tunis Agenda and the Tunis Commitment, (see <http://www.itu.int/wsis/documents/>). Control of core network resources remaining within the US was agreed to by 100 nations. According to the Internet Governance policy statement, ICANN will maintain control of core governance issues concerning the Internet, which is significant given ICANN's influence and geographical location. More broadly, the WSIS process was based on a consultation model providing recognition to a wider range of perspectives from civil society, NGOs and governments (particularly some developing nations) into the development of internet architecture. The Summit in Tunisia offered a fascinating insight into how political, social, economic and cultural dimensions of ICTs afford civil society movements a political legitimacy in developments associated with issues of global governance that has previously been exclusive to supranational actors and multilateral institutions e.g. WTO, World Bank, IMF, G8 nations and the OECD. The Summit represents a significant step forward in developing a multi-stakeholder partnership model in global deliberations.

Dr Lucas Walsh
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**Community Development in a 'Global Risk Society'
conference**

Registration Form

Name

Address

..... Postcode

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E-mail

Opening Night 19 April 2006 5.00 - 7.00 pm \$10 (included in **FULL** conference registration)

please tick (proceeds to RAWA) Revolutionary Women's Ass. of Afghanistan

Conference 20 - 22 April 2006

Early bird registration \$265* (to be paid by 28 Feb. 06)

Late registration \$295* (to be paid by 26 March 06)

*opening night included please tick if attending opening night

Students/low income \$30 per day (limited places, opening night not included)

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(\$10 discount for CCHR members for earlybird and late registration) (all registration fees include GST)

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