



Tuahiwi Marae, Tuahiwi



Takahanga Marae, Kaikoura

A Process for Enhancing Dialogue on Biosecurity Issues



Wairaka Marae, Whakatane



Matahiwi Marae, Hastings

A Process for Enhancing Dialogue on Biosecurity Issues

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Landcare Research Contract Report: LC0304/132

PREPARED FOR:
MoRST

DATE: June 2004



ISO 14001

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New Zealand Science and Technology Dialogue Fund 2003/04
Final Report

Scheme: New Zealand Science and Technology Dialogue Fund
Ministry of Research, Science, and Technology

Contract No.: 2002–2003/03

Research Title: A process for enhancing dialogue on biosecurity issues

Provider Organisation: Manaaki Whenua – Landcare Research

Researchers: Dr Phil Lyver
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Start Date: 27 May 2003

Finish Date: 20 June 2004

Report No.: Final Report

Reporting Date: 20 June 2004

Summary

The objective of this research was to find a better way for scientists to have meaningful dialogue with the wider community about contentious scientific issues. We tested a dialogue process that combined principles from Franklin Covey's "The 7 Habits of Highly Effective People" programme with aspects of tikanga Māori (Māori custom) on two pest control issues: the use of 1080 to control mammalian pest species and the introduction of biological control agents for weeds. We invited stakeholders with a history of involvement in these issues, as well as groups that traditionally have played a lesser role (e.g. women, youth, and the elderly), to participate in discussions or debate on these topics. The dialogue occurred at four 2-day hui around New Zealand: two in the North Island and two in the South Island.

This report outlines the background of this work, the processes and activities used during each hui, and our overall reflections on this project.

Important lessons learned were:

1. The process proved to be a successful formula for engaging stakeholders in dialogue. It helped people discover common ground, learn more about the standpoints of others, and build trust and understanding.
2. Much time has to be spent building relationships with stakeholders prior to the dialogue event. The event itself is just the tip of the iceberg.
3. While it seems a good idea to cast the net widely when looking for participants, they need to see that they will benefit from attending.
4. Taking 2 days out to attend a hui was a problem for some groups and prevented them from attending. By contrast many of those who did attend said they would have liked it to be longer.
5. Providing support through information and guidance was an important part of helping people to deal with a culturally unfamiliar environment.
6. Getting women to present formally to the group was difficult, but they were very good at working within the group and interacting less formally.
7. Participants need to be present at the hui for the entire time because the dialogue process builds upon itself.
8. Much of the success of the process came from finding common ground, which then allowed people to discuss the science and work through the problem.
9. Complex problems require the negative aspects of a solution to be balanced against other alternatives. The strength of dialogue in this situation was that it allowed each participant to weigh up the positive and negative points for themselves in an environment where those in authority were not able to move into persuasion mode.
10. People need time and a reason to consider issues and to develop their own understanding and solutions. Most experts have had years to consider the issues, other people need more than just a public meeting for this. "Taking people with us"

therefore means providing a reason and opportunities for them to participate in piecing together an understanding of the issues rather than trying to persuade them.

11. People are taught to speak, but are not taught to listen. To exchange knowledge we need to develop our listening skills. It takes training, effort, work, and self-aware reflection to build good listening skills.
12. Effective facilitation is essential for good dialogue.
13. Removing participants from familiar surroundings assisted with breaking down barriers between groups. Being placed in a “new” environment helped participants to become more open to “new” ideas or alternative perspective.

1. Introduction

Community groups and scientists often do not see things the same way and this tension is accentuated when science is used to justify particular decisions or policies. This project tests a process for promoting and facilitating dialogue between scientists and the wider community in our particular field of interest: natural resource management. This project emerges from work that the Ministry of Research, Science and Technology (MoRST) completed on public trust in science (Hipkins et al. 2002) that showed there was a need for better dialogue processes in New Zealand. This debate was paralleled by similar work in the UK (Postnote 1995; Kass 2001; Research Councils, UK 2002). MoRST was interested in trialling dialogue processes in the New Zealand setting.

An aim of our process was to provide a uniquely New Zealand context through the use of tikanga Māori. Pākehā have generally failed to recognise the values and rules governing discussion in Māori settings as a source worth tapping (Metge 2001). Although it is now common for Māori cultural practices such as karanga (ceremonial call), pōwhiri (ceremonial welcome), karakia (prayer), and the ritual lifting of tapu (ritualised prohibition) to be included in public occasions, they are typically additions rather than an integral part of the proceedings (Metge 2001). In many circumstances, lack of translation and explanation surrounding the process leads to boredom, resentment, and impatience. A primary goal of this research was to have tikanga Māori as an integral component that guided the dialogue process, which meant these issues needed to be addressed. Adherence to, and explanation of, tikanga Māori was ensured by holding each hui in a marae setting and providing guidance through a cultural facilitator.

The Seven Habits of Highly Effective People (Covey 1990) is a set of principles to help people consider how and what they are doing in life and the results they get as a consequence. It offers a series of tools for thinking and acting in ways that are more constructive and productive both at an individual and at a group level. It is not earth-shattering stuff and most people recognise it as common sense. However, common sense is not always common practice. The book and the training course (Franklin Covey: “The 7 Habits of Highly Effective People”) draw attention to these common-sense principles, put them together into a coherent framework, and suggest practical applications. Landcare Research gives its staff the opportunity to attend the programme, so the organisation as a whole is familiar with these principles and it is largely for this reason that they were used to frame one aspect of our dialogue process.

We tested our process on a highly controversial topic, the use of 1080 (sodium monofluoroacetate) to control introduced mammals. While the use of 1080 has provided a range of benefits to New Zealand it has also caused conflict because of perceived environmental, cultural, sporting, and human health effects. These concerns increasingly threaten pest control managers’ abilities to deploy 1080 in many areas of public, Māori, and private land. Possums (*Trichosurus vulpecula*) and rabbits (*Oryctolagus cuniculus*) especially continue to place New Zealand’s natural environment and primary industries (e.g. agriculture and forestry) at risk (Livingstone 1994). Taking 1080 off the pesticide list would make it much more difficult to preserve our ecological heritage and maintain our primary

export levels. We need robust participatory dialogue processes to frame genuine stakeholder collaboration on these issues.

We also tested our dialogue process on a less contentious issue, the use of biological control agents against weeds. This work has the potential for conflict to develop in the future and greater stakeholder input into research directions is also likely to be beneficial. The weed situation in New Zealand is serious. We now have as many naturalised exotic plants as native plant species. Exotic species continue to naturalise at the rate of around one species per month (Williams & Timmins 2002). Many of these go on to become invasive weeds, which cost the country millions of dollars per year. Biological control programmes are being used to target some of the worst offenders. Biological control priorities are currently being decided, and agents imported, with little or no input from some stakeholder groups. Although groups such as iwi are asked to comment on applications to the Environmental Risk Management Authority (ERMA), they seldom do. Dialogue with these groups is needed to identify and resolve any potential areas of conflict (e.g. which weeds should be targeted in this manner) or misconceptions about the safety and efficacy of this approach to weed control. Resolution of any differences at an early stage will not only minimise the likelihood of wastage and delays but also ensure that all stakeholders can benefit from this weed control technology at the earliest possible stage.

2. Objectives

- To use principles from “The 7 Habits of Highly Effective People” programme with tikanga Māori to develop a dialogue process that enhances interaction, trust, and understanding between the scientific community and other stakeholders.
- To learn about the notion of dialogue in complex situations and ways in which it might be fostered.
- To raise the scientific community’s level of responsiveness to society’s needs and concerns.
- To develop and demonstrate a process that will improve future decision-making.

3. The Process

This project linked proven techniques for dialogue from two cultures. We hoped that the combination of Māori protocol and 7 Habits principles would provide an environment for free exchange of perspectives and increase understanding between stakeholders. We tested this idea at four hui (Table 1). Stakeholder groups that participated are listed below (Table 2).

Table 1 Outline of hui venues and hosts.

Marae	Topic	Rūnanga	Iwi	Location	Date
Tuahiwi	Biocontrol	Te Ngāi Tuahuriri	Ngāi Tahu	Tuahiwi, North Canterbury	Sept 2003
Takahanga	1080	Ngāti Kuri	Ngāi Tahu	Kaikoura	Oct 2003
Wairaka	1080	Ngāti Hokopu	Ngāti Awa	Whakatāne	Feb 2004
Matahiwi	Biocontrol	Te Taiwhenua o Heretaunga	Ngāti Kahungunu	Hastings	April 2004

Table 2 Stakeholder groups represented at the hui

	<u>1080 hui</u>	<u>Biocontrol hui</u>
1.	Iwi	Iwi
2.	Rūnanga	Rūnanga
3.	Animal Health Board	Department of Conservation
4.	Department of Conservation	Environmental Risk Management Authority
5.	Environmental Risk Management Authority	Federated Farmers
6.	Federated Farmers	Forest Industry
7.	Grey Power	Forest Research
8.	Landcare Research	Landcare Research
9.	NZ Deerstalkers Association	Ministry of Agriculture and Forestry
10.	NZ Food Safety Authority	NZ Beekeepers Association
11.	NZ Forest and Bird Protection Society	NZ Forest and Bird Protection Society
12.	Pest Control Operators	Nursey and Garden Industry Association
13.	Pig hunting clubs	Organics group
14.	Regional council	Regional council
15.	Te Whare Wananga	Women in Science
16.	The Game and Forest Foundation	Youth – University
17.	Youth – University	

3.1 The 7 Habits of Highly Effective People

The 7 Habits approach provides a useful framework for achieving interdependence through improving interpersonal interactions. Some of the ideas that we have incorporated into our process include building trust, encouraging win-win thinking and behaviour, achieving greater understanding through improved listening skills, valuing differences, and creating third alternatives (not your way or my way, but a better way than any of us have thought of yet).

We were particularly interested in the principle “seek first to understand then to be understood,” which can also be translated as active listening, and how that might help in complex and difficult situations involving science. By encouraging people through a process of learning to listen and to think win-win, we aimed to help stakeholders communicate effectively, see their common ground, and get to know each other better as people rather than as different political positions. At this point the group was able to work together collectively towards finding solutions they were all comfortable with.

3.2 Tikanga Māori

Manaaki Whenua has a strong focus on building relationships with Māori and on helping staff become more comfortable with tikanga Māori. We felt that the marae environment provided a uniquely New Zealand context and guaranteed each stakeholder group the opportunity to speak on an equal footing. The inclusion of the active listening component meant that standard hui protocol needed to be slightly modified while still maintaining key elements such as:

- *Pōwhiri* (formal welcome)
- *Mihimihi* (introductions/setting the agenda)
- *Whakawhiti kōrero* (exchange of information)
- *Poroporoaki* (acknowledgements and farewells).

Also, important to the inclusion of tikanga Māori was the explanation of overarching principles that guide the way Māori perceive their reality. This took the understanding of tikanga beyond the practical elements of the culture and highlighted what may guide or influence the underlying process for Māori. The cultural facilitator and some Māori representatives assumed the role of explaining these concepts to the wider group. These concepts included:

- *Kaitiakitanga*: the guardianship of resources
- *Manaakitanga*: the practice of caring
- *Whanaungatanga*: the relationship between people
- *Rereketanga*: unification even though there may be diversification; respecting diverse views and realities
- *Manawhenua*: connection to place and land
- *Wairua*: spiritual component of Maoridom
- *Rangatiratanga*: the practice of authority or sovereignty
- *Kotahitanga*: the practice of coalition or solidarity/unity.

Perspectives and explanations provided by the cultural facilitator and Māori participants gave non-Māori stakeholders insight into the way some individual Māori perceive the world and the particular issue. The Māori participants were careful to emphasise that their views, although shaped by their upbringing and experience with the culture, were their own and did not represent the views held by all Māori. The marae environment provided reinforcement and context for their explanations and presentation of their perspectives. The process of *whakangahau* was used in the evenings. This entertainment process was successful in breaking down barriers between groups and individuals. Tangata whenua were asked to provide kapa haka to initiate proceedings. In two hui, stakeholders were recruited as part of the performance. *Waiata* (song) was also used to energise and encourage people to participate in the marae proceedings. At Wairaka Marae participants were asked to compose a waiata as part of a group exercise, which got people working together on a completely different level.

As part of the pōwhiri at each hui, Here Wilson acted as our kaikaranga (elder woman caller) to take us onto the marae. She also participated in the hui, led waiata, advised stakeholders about tikanga Māori and provided guidance, especially for female participants, throughout the two days.

3.3 Role of facilitators

Two facilitators directed the dialogue process at each of the hui. Rau Kirikiri (Treaty Responsibilities Manager, Landcare Research) guided and assisted stakeholders with aspects of Māoritanga, while Wendy McPhail (The 7 Habits programme Co-ordinator, Global Foresight) managed the 7 Habits and general group facilitation aspects of the process.

As part of his role as cultural facilitator, Rau informed stakeholders about aspects of tikanga they were about to encounter as they entered the marae. Rau's explanation of Māori protocol throughout the hui helped stakeholders to listen, understand, and accept the underlying traditional process, even though it was conducted in Te Reo Māori, which most of the stakeholders did not understand. Obviously in a marae environment Te Reo Māori should be acknowledged as the "first" language. However, it was important that non-Māori speaking participants did not begin to feel isolated or disinterested with the process because they could not follow what was being said. In this respect, facilitators needed to find a balance between conducting the proceedings in Maori and English. It also highlights an issue some Māori face at meetings off the marae where English generally is the "first" language. In these sorts of fora facilitators should be aware that some Māori participants, especially kaumatua, could struggle to follow the dialogue and feel isolated. Once on the marae Rau continued to guide the group this way, creating a culturally safe environment. He spoke on behalf of the groups at the pōwhiri and poroporoaki and led the group in waiata. Rau also chaired the presentation sessions, led waiata, and ensured tikanga was observed appropriately.

In a generally male-dominated hierarchical system, the gender and mana of the cultural facilitator is important for operating in this environment. Also, since a cultural facilitator may be operating outside of their tūrangawaewae (home area) they must be careful not to usurp the mana of the tangata whenua in their own cultural domain. This issue was discussed at length with local tangata whenua in the initial relationship-building stage. During the hui, Rau tried as much as possible to hand the mana back to the locals, for example, asking them to lead karakia and offering them opportunities to speak.

Wendy McPhail worked with participants to establish their expectations of the hui, teach the process of active listening, manage the group work and reflect on the hui processes overall. She also outlined the 7 Habits and discussed their significance for the hui. Wendy managed any conflict that arose and monitored the process and the progress of groups, while at the same time adapting the activities to suit the needs of the wider group at the time.

Both facilitators brought a wealth of skill and experience to the process. Their roles included being able to:

- Guide groups through tikanga Maori and the 7 Habits process
- Adapt the dialogue process throughout the hui to changing situations
- Take the appropriate course of action if any of the participants behaviour threatened the safety or purpose of the hui
- Prevent any stakeholder group(s) from dominating
- Stimulate thought processes and discussion if participants seemed stuck or on the wrong track
- Move people toward recognising common ground and looking for win-win outcomes
- Create situations in which communication between stakeholders was constructive and positive.

3.4 Creating positive interactions

Primarily, these hui were designed to get people listening to each other. Each hui was structured to facilitate listening (Table 3).

On the first day, once the formalities and the expectations session were complete, Wendy asked participants to listen carefully to the presentations that day, because each of them would have to present the perspective of another group the following day. The main lesson was to listen and to suspend judgement, by assuming you do not understand. Wendy then issued them with a few suggestions for enhancing their listening, including things like taking notes and holding back any disagreement or opposing ideas. Each presenter was asked to deliver their presentation and answer questions of clarification only. In addition to meal and drink breaks, presentations were followed with waiata to energise the participants. At the end of the day the whole group was taken out to a winery for drinks and nibbles, followed by a meal and entertainment back at the marae.

Table 3 Outline of basic hui process.

Day 1	Day 2
1. Powhiri	1. Karakia
2. Karakia and mihimihi (short)	2. How to listen and role-play to illustrate listening process
3. Whakawhiti korero - Setting the agenda <ol style="list-style-type: none"> a. Context – Why we are here. b. How kaupapa Maori relates to the process. c. Landcare Research’s experience with 7 Habits. d. Evaluation process. e. Agreement around the process f. Background to the 7 Habits and overview 	3. Practice listening: individuals from opposing groups paired up and given an hour to exchange perspectives
4. Expectations and reporting back	4. Individuals report back other person’s perspective
5. Presentations	5. Develop 3 rd Alternatives: participants break into groups and are asked to think “outside the square”
6. Summary/evaluation of day – one word or sentence from each participant	6. Groups report back on ideas
7. Whakangahau <ol style="list-style-type: none"> a. Drinks/nibbles at winery b. Korero by elder about history of marae/explanations of carvings c. Kapa haka performance in evening 	7. Summary: participants asked to give one-sentence summary about their thoughts/experience of hui; survey forms provided
	8. Poroporoaki

Waiata were used throughout to break up the process and to keep the group energised

On the second day, participants were introduced to an “active listening” exercise. Lynley and Wendy role-played poor listening and good listening to illustrate the difference to the group. Participants were given written instructions to take away with them (Appendix 1), and then they were sent out in pairs to complete the listening exercise. Each person had 30 minutes to relate their viewpoint to their partner. The partner was asked to reflect this information back to the person to show that they had clearly understood their perspective. The fact that they had to present the other person’s perspective back to the main group afterwards provided some incentive to listen intently and absorb what was being said.

Wendy and the three authors of this report circulated to help the pairs work through this process and keep them on track. When the hour was up everyone was brought back together again for the presentation of partner perspectives. At our first hui, presenters gave the

presentations back using the third person, so they would talk about the other person. At the second hui, the first presenter presented as if he was that person. The rest of the group followed suit and the process worked so well that we encouraged that approach at the later two hui. Humour played a large part in this reporting-back process.

4. What Happened?

The following outlines observations that we made in running these hui and the most important things that we learned as a result.

4.1 Before the events

Building relationships

The first important step in organising each hui was developing a relationship with the local iwi authorities and rūnanga with whom the hui was to be held. As expected, tangata whenua wanted to meet the people with whom they would be working, and whom they would be hosting. Face-to-face contact (kanohi-ki-te-kanohi) was essential. Former professional, personal, and/or whanau linkages between individuals on our team and particular rūnanga assisted relationship building with iwi greatly. Efforts to communicate with one iwi were abandoned because of the lack of return communication despite the fact that this group had had some contact with Landcare Research in the past. The company's linkages with this particular iwi were no longer current and we had no other relationship through which to establish our approach.

Relationship building with stakeholders prior to the event was more time-consuming than initially expected. When dealing with large organisations or societies it often took months to find out exactly who would be attending. Most participants required several phone calls (some of up to an hour) and emails, as follow-up to letters of invitation outlining the research and the purpose of the hui. This time was spent informing potential participants about the goals of the hui, alleviating concerns about the marae, reassuring them that their perspective would be valuable, even when they felt that they did not know a great deal about the topic, and that other important stakeholders would be there. We did not need to spend as much time with stakeholders with whom we already had established relationships.

The dialogue topic

The issue had to be important enough for people to devote time to attend the hui. It was easier to get people along to a hui on 1080, which is generally more controversial, than it was to get people to come to discuss the less controversial topic of biocontrol of weeds. Other aspects of the hui that attracted participants included the prospect of trying out a dialogue process and seeing what would come of that, and having the dialogue meeting on a marae. However, it was generally difficult to engage and recruit stakeholders that did not have some familiarity and involvement with the issue. Essentially, they had better things to do with their time.

The issue prevented one rūnanga from hosting the meeting. We initially approached Te Rūnanga o Moeraki in North Otago to host a hui on 1080. They were interested, but

eventually decided to decline our invitation to host the hui because they did not have a mandate on the use of 1080 in their rohe (area). They did not want to present a provisional perspective then be held to it at a later date. We suggested that it might be possible to use the hui as a chance to develop a mandate, but in the end they decided against that approach.

Presence of other groups

The opportunity to meet with other important stakeholder groups in the debate (often the ones with opposing views) encouraged some groups to attend. This was particularly so for the two 1080 hui. Participation was sometimes “sold” on the basis of who else was coming to these hui, so it was beneficial to have a commitment from one group before extending an invitation to another. People attending the biocontrol hui were less concerned about who else would be attending.

The marae setting

Some stakeholder groups had reservations about attending a meeting on a marae. Grey Power, Christchurch, did not want to be involved in a marae-based forum, which immersed participants in tikanga Māori. This was the perspective of the Grey Power Committee and the organisation as a whole (the invitation was extended to a meeting of 400 Grey Power members but it was declined). Very few of the 4000 Christchurch Grey Power members are Māori, so the group has minimal direct contact with the Māori community. When questioned, the people we talked to indicated their perceptions were based on information from the news media. A quite different response was received from Grey Power, Whakatāne, where the individual who came had closer connections with the local Māori community (and a personal interest in the topic) and was comfortable attending the hui.

A number of people approached about the hui at Matahiwi Marae expressed misgivings about attending, saying they had previously attended hui that had wasted a lot of time in getting down to business. It is difficult to know whether more people in the Hawke’s Bay have previously attended hui or had more frustrating experiences of hui than in the other places we held them. However, these observations indicate that, for most people, actually coming onto a marae in this manner was a more positive and safe experience than they had expected.

Many respondents, although apprehensive about coming, were reassured by the promise of support and information prior to the event, and during the event. Another important part of organising these hui was making sure that there was a back-up venue that could be used in the event of a tangi.

General observations

Overall, we found that it was easier to get men to attend and present information than women. We had to work harder to convince women to present, although many came in a supporting role and were happy to participate in the overall process. People from large organisations found it easier to attend than self-employed people. Despite this, many people who did attend did so on their own time. A significant number of participants in these hui were from overseas from places as far afield as Chile, Japan, England, India, and Australia. Many of these people were very interested in coming to learn about the marae experience and added additional cultural dimensions.

4.2 At the events

Mixing 7 Habits with hui kaupapa

In our experience, tangata whenua were agreeable for the team to have an external facilitator to assume the primary leadership role for the hui once the formalities (e.g. pōwhiri and kai) were complete. There was at times some discussion around the different kaupapa being used on the marae. For example, some tangata whenua felt uncomfortable with the shortening of the mihi (introduction) process. A more general concern was played out at Wairaka Marae where a number of people who had not been individually invited attended and were clear of the kaupapa. Some individuals attended under the impression that they would be given the opportunity to speak as per standard hui tikanga. This provided some uncomfortable moments for the facilitators until they had a chance to explain (often individually) in more detail about the purpose of the hui and the process being used. One individual quite clearly stated that the reason he was attending was to give one stakeholder “a piece of his mind”. Also, judging from some participants’ perceptions of the proposed hui process, it was clear some had not read the panui they were sent. This emphasises the importance of the “kanohi ki te kanohi” component of relationship building with stakeholders.

The role of women on the marae varied substantially between hui. This was an issue that arose at Wairaka Marae where traditionally women were required to defer to the men and, if speaking in the house, were supposed to kneel or sit so that they were not higher in stature than the men. This did not affect most participants at our hui, but it did impact on the participation of some of the Māori women from that marae. This issue illustrated an advantage of establishing our own kaupapa for the hui rather than using facilitators from local tangata whenua.

Getting to know each other

Working, socialising, sleeping, and eating together allowed people to get to know each other quickly by providing time for unstructured conversation. Hospitality at a local winery at the end of the first day was an enjoyable part of this. This time allowed stakeholders to stand back from the marae-based process and freely mingle and converse in a pleasurable environment that was not structured. As people got to know each other, our facilitators noted it became more and more difficult to stop people talking and to get them back into the whareniui to work as one large group again. As people got acquainted it became clear that all participants shared a significant amount of common ground. Uncovering this common ground was a vital part of all the hui and something that the dialogue process allowed. For example, in all our hui realising the common value of “concern for the environment” allowed participants to discuss contentious issues more constructively.

A student from Te Whare Wananga o Awanuiarangi at Wairaka expressed surprise and delight at the fact that he had been able to participate meaningfully in the hui. He had never imagined that he might talk with scientists and that he would have knowledge of things that they were interested in. During this process he also learned a great deal about the science and about other perspectives on the issue of 1080. He also learned that scientists are people like him with some of the same values, but with a different line of work.

A small number of participants at the two 1080 hui – the ones who had had a considerable amount of experience of “fiery” meetings, mentioned that they had come with some trepidation and been very surprised at the lack of confrontation. At the 1080 hui in Kaikoura

the pig hunting group brought along a small number of caps to give away. It seemed significant that an opposing representative from the Department of Conservation was given a cap on the second day, which he from then on wore.

Attendance

It was often difficult for the iwi hosting the hui to participate fully because of their responsibilities as hosts and any local issues that came up at the time. Moving in and out of the wharenuī during a hui is acceptable practice on the marae, as is sleeping on the mattresses during the proceedings. This meant that holding a dialogue process on a marae was a two-edged sword for the participation of local Māori. On one level, it meant that they were comfortable and easily able to attend, but at the same time they were at home and therefore were easily called on by others to activities that took them away from the dialogue process itself.

At the Wairaka 1080 hui, one stakeholder group had a different delegate attending on each of the days. Since the dialogue process builds upon itself, some momentum and continuity was lost with this group because of this. Other stakeholder groups expressed their disappointment that an individual from this group was not present for the entire time, which also indicates something of the relationship-building process between participants.

At the Matahiwi hui on biocontrol of weeds, participants and organisers alike were disappointed with the number of stakeholder groups (e.g. farmers, forestry representatives, organics groups) who chose not to attend. These groups may well have been affected by the time of year and by the fact that there were other events in the area at the same time that were deemed to be more important to those groups.

For some who declined to come to the hui it was clear that weekends were very precious and that they were unwilling to give up a Saturday to attend the event. Overall the structuring of the hui on a Friday and Saturday suited most.

Listening

During the paired active-listening process, it was sometimes difficult for participants to actually do any reflecting back. Many instead added a little bit in from their understanding, or just agreed enthusiastically, or nodded rather than rephrasing what the speaker had said. In addition, some speakers did not stop speaking, which made it doubly difficult for the listener to take in and reflect what was being said.

However, there were also a few occasions where people expressed surprise at discovering something new about their partner's position during this exercise and this only happened during the reflection process when the speaker was able to disagree with an interpretation and clarify their position. Often at the beginning of the active-listening exercise, people were surprised that a whole hour was put aside, but by the end, they were equally surprised that they could have used longer for doing it!

There was one incident in the presenting back to the group, where Phil felt that a presenter had made fun of their partner by almost overdoing the acting. He felt the presenter was including her own perspective of a hunter by acting like a "country-hick". She was stereotyping and providing a false impression of hunters. In fact, the partner was not the slightest bit offended and considered that the presenter had done a very good job of presenting his viewpoint. This does indicate that there is a fine line between representing

another as faithfully and fully as possible, and caricaturing them and that there are instances where some may feel that the line has been inappropriately crossed. Even so, it does illustrate that humour is an important part of the reporting back process.

One participant at the hui said in passing that she found the presentations back really useful because they allowed her to hear what people were saying for the second time. This hearing things twice helped her understand better and remember more. One individual at the Wairaka hui got up and told the group that he had suddenly realised how little he really listened and that he had learned how important listening is. One may debate this, but we believe that this was a positive outcome that may, in time, have quite an effect on those who work with this individual. He also saw it as a positive outcome of the hui.

Some stakeholders were keen to get some sense of resolution from the process. At our first two hui, this seems to have been at least partially taken care of by the process of finishing up in which Wendy asked people what they were taking away with them. The larger number of stakeholders at the other hui meant we did not do this. Their comments indicated that they were encouraged by how far they had advanced with the dialogue, but a few participants were left with a “what now” feeling. This point highlights the importance of finishing or closing the dialogue and the difficulty of doing so when people feel that they actually want to continue. It is possible that the lack of pressure to resolve the issue could have contributed to the lack of confrontation and the openness participants felt to search for a Third Alternative. It would therefore be interesting to test this further, by trying out our dialogue process on a project around which there is some kind of resolution needed.

4.3 Evaluation surveys

A critical part of this process was for participants and organisers alike to reflect on the strengths and weaknesses of the hui process so that we could if necessary adjust it for the next time. At the end of each event, participants were asked to answer a few quick questions in an evaluation survey (Appendix 2). The following section outlines how participants answered these questions. Table 4 outlines the number of completed surveys.

Table 4 Number of completed surveys from each hui.

Venue	Completed surveys
Tuahiwi (Biocontrol)	19
Takahanga (1080)	21
Wairaka (1080)	29
Matahiwi (Biocontrol)	12
Total	81

(Please note there are sometimes different numbers of responses for each question that was asked in the evaluation survey.)

The overall experience

Participants were asked if they would be prepared to participate in a similar dialogue process again and to comment on their answer. Almost all (99%) of the 81 participants indicated that they would be prepared to participate in a similar dialogue process again. The most common reasons for this were as follows. Each reason is illuminated with one or more quotes from respondents.

- 1) Sixty-four (79%) people felt that the hui was an excellent forum to hear alternative views, share information, network with people, and improve understanding, awareness, and learning. The hui was an enjoyable, informative, invaluable, and interesting experience:
 - i) *“An excellent opportunity to hear and discuss issues and to question my own thoughts”*
 - ii) *“The process proved to be a good learning experience with exposure to a range of opinions and viewpoints outside my normal range of experience”*
- 2) Nine respondents felt that attending gave them an opportunity to learn more about the process and explore possibilities of using the model in their own work; a typical example from this category was:
 - i) *“I found the process very interesting and I think it is something I would like to explore further”*
- 3) Six people thought the hui provided a non-confrontational setting within which to begin dialogue and even resolve conflict:
 - i) *“Brings more understanding without confrontation. A wonderful forum for views without the feeling of threat”*
- 4) Four people felt that they were left with a “so what” feeling and felt the journey was not complete:
 - i) *“I enjoyed the process, but I’m left with a ‘so what’ feeling. I think we’ve come up with some good ideas but what happens to them now?”*

Hui participants gave similar responses to those above when asked what they would tell their friends about the hui. About half (40) respondents stated that the process was an informative, enjoyable, worthwhile, and useful exercise. About a quarter (22) of respondents said that they would recommend the process to their friends, and suggested that if the opportunity to attend such a hui arose they should take it. As one respondent put it:

“Be prepared to give it a go. Don’t go with preconceived ideas. A valuable way of exploring and developing new ideas”

The encouraging feedback was reflected in the majority of stakeholders rating their overall experience as “great” or “good” (Fig. 1).

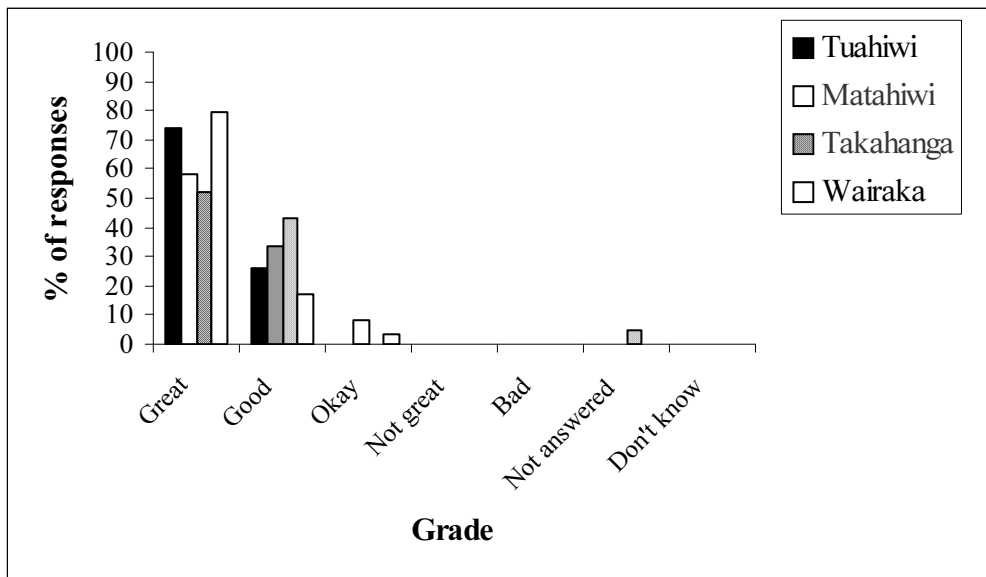


Fig. 1 Stakeholder ratings of the overall dialogue hui experience, from Tuahiwi ($n = 19$), Matahiwi ($n = 12$), Takahanga ($n = 21$), and Wairaka ($n = 29$).

The marae experience

Most stakeholders were very positive about their marae experience (Fig. 2). Over 70% of participants from each of the hui scored their marae-based experience as “great”. For many, the cultural experience was considered one of the most rewarding aspects of the dialogue process. This was reflected in some references to Maori culture and the marae-based experience in the surveys:

“I would tell a friend the experience was a very positive one and I am going to become a Māori.”

“As I have had little involvement with Māori culture I have benefited in seeing their family-type philosophy and was not aware of their need for sustainability i.e., my perception of their (Māori) sustainability was what a magnificent hangi they had with the last moa!”

This result contrasts favourably with the apprehension some groups had about attending a meeting on a marae. Also, some groups did not attend at all because the forum was marae-based. The stakeholders that did attend said they found the marae experience rewarding, indicating that we were able to provide a “culturally safe” environment for participants. Many of them also felt that they would like to repeat the experience.

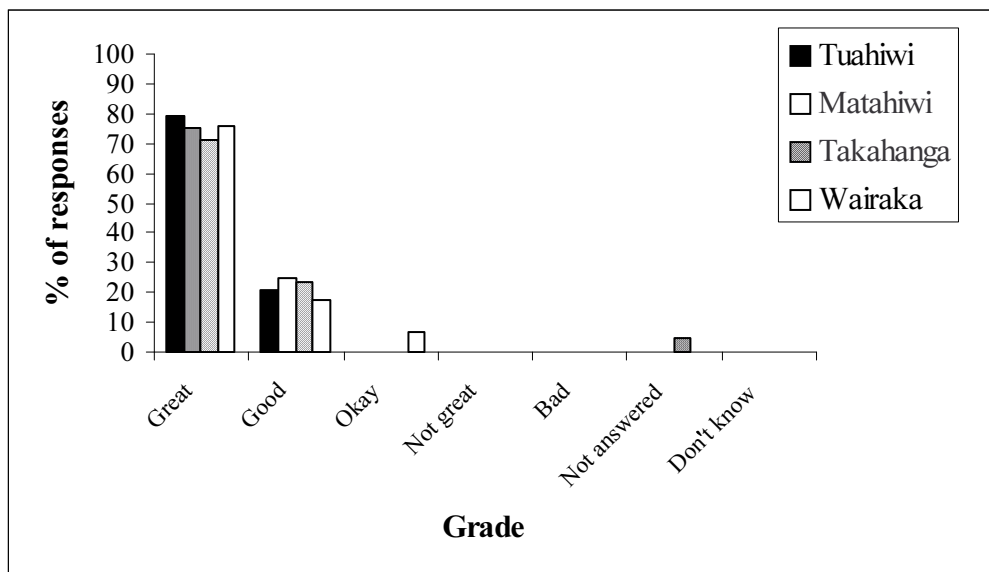


Fig. 2 Stakeholder ratings of the marae-based experience, from Tuahiwi ($n = 19$), Matahiwi ($n = 12$), Takahanga ($n = 21$), and Wairaka ($n = 29$).

The 7 Habits experience

Participants had a greater range of responses to the role of “The 7 Habits of Highly Effective People” programme in the process (Fig. 3). Although we explained that the 7 Habits material was mainly to underpin the process, it became obvious after the first two hui that people wanted more information about it. Consequently, we spent more time discussing the 7 Habits at the next two hui. However, the surveys indicated that small proportion of stakeholders felt this component was “not great” and needed to be developing further, while others had simply become interested in knowing more about the 7 Habits programme. We feel, therefore, that it might be better not to talk directly about 7 Habits but just to teach the principles needed for this process. Tangata whenua from two marae were keen to incorporate the underpinning process into their own hui procedure. One rūnanga were so impressed with the process they contacted the Dialogue Team for literature on 7 Habits to pursue the possibility of using the process in their own forum.

“More 7 Habits material would have been good”

“Possibly increase the amount of time devoted to the process of listening and challenging other perspectives. Day 1 seemed to very long, compared with Day 2, although I accept that full introductions and building of the group needed to happen”

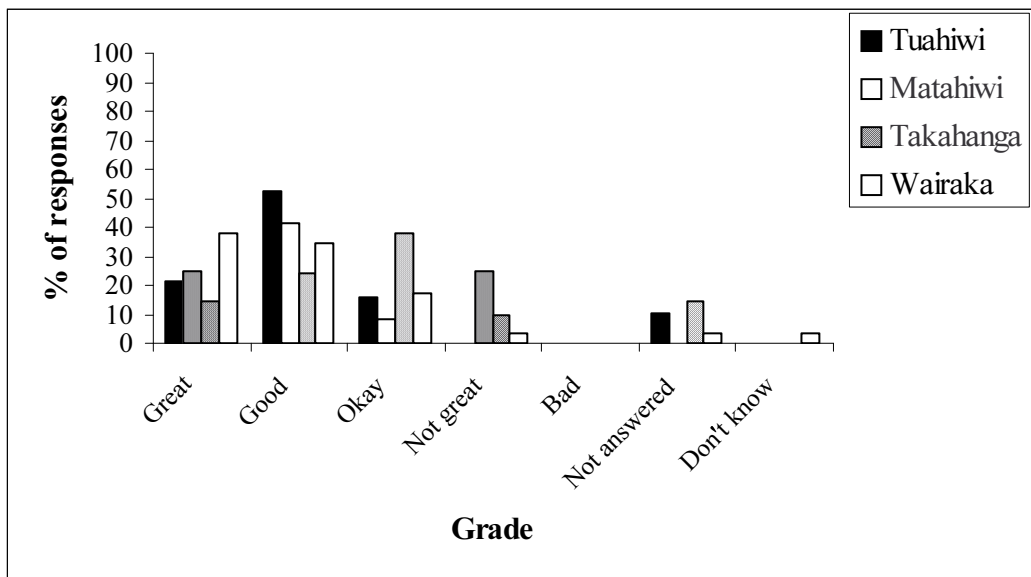


Fig. 3 Stakeholder ratings of “The 7 Habits of Highly Effective People” material, from Tuahiwi ($n = 19$), Matahiwi ($n = 12$), Takahanga ($n = 21$), and Wairaka ($n = 29$).

Recommended changes

Stakeholders were asked to recommend changes to any part of the dialogue hui. Only 39 hui participants answered this question. Some, however, provided more than one response. These changes included (in order of decreasing frequency):

- Logistical changes (e.g. provision of earplugs, less food, more physical activity, greater translation of Māori, more-comfortable beds etc. – 12 respondents).
- Suggestions for 7 Habits process (5 respondents):
- Greater amount of 7 Habits material should be presented to improve understanding of underlying principles;
- Do not have Third Alternative forecasts projecting into the distant future because this produces unrealistic “motherhood and apple-pie” statements;
- Process should include working towards some kind of resolution.
- Time devoted to the overall process could be longer (8 respondents).
- Invite a greater number of stakeholder groups (this was especially relevant in the final round of hui where groups withdrew at short notice – 5 respondents).
- Time commitment to the hui was difficult and we should consider a one-day process (4 respondents).
- Needed to be more controversial with more “for” and “against” groups (2 respondents).

- Conflict needs to be played out in a controlled environment. Groups need the opportunity to openly challenge information from other groups (2 respondents).
- Issue should be more topical to Māori (2 respondents).

Some of the less frequently given responses included: hui needed a better introductory process for participants; hui needed to identify how stakeholders can work better together in the future; hui needed more young people; and more information about the marae and marae protocol was required prior to the hui. We asked participants whether it was important to be able to bring someone they knew to a hui like this. About two-thirds of stakeholders came with someone they knew. Half (40) of the 81 respondents indicated that it is important to be able to bring someone you know to meetings like this, while 34 of them felt it was not necessary. Six respondents did not know or did not answer the question.

Participants were mixed in their thoughts about the time allocated for the dialogue. Some felt that the process could have been longer while others expressed concern that two days was a large time commitment, especially those who were self-employed or had to take time off work to attend. Some suggested a one-day hui or meeting might suit stakeholders better. The two-day commitment for stakeholders was an obstacle in the invitation period, especially if the issue did not seem highly relevant to the stakeholder.

4.4 After the events

We talked to a small number of participants after the event to see what had happened to them as a consequence of the hui. Overall, people were positive about the effect that the hui had had on them and on their networks and the way that they were then able to do their work. The hui have helped people develop and increase the size of their social networks. As one individual commented after the first hui,

“I now have a whole heap of people that I can ring up and talk to when faced with thinking about issues associated with this hui”.

Perhaps the most frequent comment from people was they had maintained some contact with people they met at the hui. One scientist found it extremely useful to get to know personnel from ERMA with whom she has since had to work. Similarly after the Kaikoura hui, the New Zealand Deerstalkers Association (NZDA) continued some contact with Federated Farmers, which resulted in some new initiatives aimed at improving relationships between farmers and deerstalkers.

The hui also increased interactions between attending-groups and scientists who have attended. The Beekeepers Association requested that a scientist come to their national conference to discuss biocontrol of weeds. The NZDA funded Landcare Research to conduct laboratory assays to assess the action of 1080 on androgen receptors (P. Fisher pers. comm.; see NZDA Bugle article – Appendix 3). Scientists have also been contacted by phone or email from people asking for information. The hui were also mentioned in articles that participants wrote for the organisations about the process. For example, we are aware of notes in newsletters of the Plant Protection Society, NZDA, New Zealand Food Safety Authority, and ERMA.

Representatives from Kaikoura rūnanga say that they have shifted their stance on 1080, and some of those people are still talking about how good the hui was eight months after the

event. Scientists present at some of the hui were impressed by the effectiveness of the dialogue and were keen to incorporate it into their own research process. Similarly, members from Kaikōura Rūnanga were interested in using the process to guide their own meetings. Reviews from rūnanga members participating in the actual hui process were very positive. One kuia at Wairaka Marae reported that of all the hui she has attended in her life the 1080 Dialogue Hui rated as the most interesting. This statement was supported by her admission that she never fell asleep once during the proceedings which was something she often did at other hui.

Scientists and dialogue

The scientists at these hui were enthusiastic about the interactions and have learned more about dialogue and about the place of their research work in ongoing debates about both biocontrol of weeds and the use of 1080. One scientist came out particularly interested in taking the process and implementing it in another area of research. In addition, the hui generated a range of Third Alternatives. While these ideas may not be developed, they may contribute into future thinking and future enquiry into the science associated with 1080 and biocontrol of weeds work.

5. Some Reflections – What We Learned

The following are the main points of what we learned from running this dialogue project:

- Allow ample time to develop relationships with stakeholders. The event itself is just the tip of the iceberg.
- Marae are an important part of the everyday lives of Māori groups and therefore booking one is not the same as booking to use a local hall or a lodge. Likewise, hosting an event at a marae is not the same as hosting the event at another venue. What this means is that the relationship between an event organiser and local Māori hosts requires a good level of trust and understanding. Building this relationship requires face-to-face contact and a good deal of time.
- It is vital to have a back-up venue that can be used in the event of a tangi at the marae where the dialogue hui is planned.
- Thought must be put into encouraging stakeholder groups to attend. Stakeholders had a range of reasons for participating in this dialogue process. It is beneficial to at least consider what might make people want to attend such an event before beginning to set up the event.
- Two days was a long time commitment away from family and work for most stakeholders. However, by the end of the event many participants felt that they would have liked more time. It may be worth in future experimenting further, e.g. hold some short hui to “whet people’s appetites” followed by more in-depth dialogue to reach a resolution.
- We feel that it was important to help participants feel at ease while at the marae so that they could engage effectively. At the same time, it is possible that being in an unfamiliar environment helped to hold people back a little in the early stages of the hui, which may lend advantage for discussing contentious issues.
- It took a great deal of careful effort to balance gender participation and even then we did not always manage it. Many of the groups, including iwi, involved in the hui did not have

women in roles where they could present. The women at the events were very comfortable participating in the hui process as a whole, but some were less keen to do the initial presentation.

- Finding common ground was important. This took the form of some common hobbies, a strong concern for the environment, growing up in the same place, or knowing the same people. Finding common ground is a vital part of any conflict mediation process and is therefore an important factor in allowing participants to build trust and work on the issue in question.
- Participants ideally need to be present at the hui for the entire time because this type of dialogue process builds upon itself. Introducing new people in the middle of the process disrupts the flow and participants need to start from scratch building a relationship with the new person.
- Exchanging knowledge means having respect for the other's knowledge, suspending judgement, and working hard to ask genuine questions to build your understanding of them. This is difficult for most of us because we do not naturally possess these skills. It takes training, effort, work, and self-aware reflection to achieve them. No one manages to use them all the time because some situations do not allow it. Much of the process of facilitation is based on a third neutral party creating situations to bring elements of these skills into play and preventing people from lapsing into persuasion and other less productive forms of interaction. Effective facilitation is, therefore, essential for good dialogue.
- The well-honed skills of our facilitators have been absolutely critical to the process. Our process was tightly managed and the quality of facilitation therefore contributed greatly to its success and the outcomes achieved.
- Complex problems require stakeholders to balance the negative aspects of one solution against the pros and cons of other solutions. Often scientists or institutional personnel have already done this balancing process and they work from a place of persuading others to support their decisions. Our process was effective because it allowed each participant to do this weighing up for themselves in an environment where those in authority were not able to move into persuasion mode, and where scientific knowledge was only one part of the equation.
- Connected with the last point is the idea that "taking people with you" requires experts and those in authority to recognise that other stakeholders need to take the time to consider the issue and to develop their own understanding and their own solutions. Of course, to do this, they need the motivation to spend their spare time doing this! If they are presented with a completed plan or standpoint, the main people to get involved will oppose it and the information they will be most open to will be that which helps them in that opposition. If they have to help construct the plan or develop a standpoint, they are going to be open to a broader range of information because suddenly they are going to meaningfully affect the outcomes. Taking people with you means providing an opportunity and reason for them to participate in piecing together a plan or agreed understanding of the issues.
- A frequent message from stakeholders was that consultation usually happens too late or as a "fait accompli" and therefore often seems pretty pointless. This comment reflects the need for institutions to take communities with them, as outlined above.
- Without exception people who came to the hui, and even some who were unable to attend, showed a great deal of enthusiasm for the idea of dialogue. Once there, even people who are known to be "hard core" were fully prepared to participate in the process of dialogue under the guidance of our facilitators.

6. Concluding Thoughts

The work completed at these hui has achieved our objectives. The principles espoused by the 7 Habits programme, run within a hui format, using a marae setting have proved to be a successful formula for engaging stakeholders in dialogue. This process helps people discover common ground, to learn new things about the standpoints of others and to build trust and understanding between the different stakeholders. For example, stakeholder groups with little history of contact have continued to build their relationships after the hui. This includes increased trust and understanding between the scientific community and those who are not normally in contact with scientists. Scientists at all our hui have had contact with other stakeholder groups asking for information, requesting them to speak at meetings or conferences, and commissioning research.

It is difficult to gauge directly whether there has been an increased level of responsiveness to society's needs and concerns, partly because many of the scientists who have attended these hui have already been open to responding to the needs of end-users and the New Zealand community in general. We believe that this process or some variation of it could be used to improve future decision-making and the transparency of decision-making processes. It is also clear that dialogue like this has a place in helping scientists see what is needed to "take the community with them." This question highlights the fact that the issue is not about increasing public trust in science or about a fundamental dichotomy between science and society, but about how all the elements of society, including science, can work together to understand contentious issues or make difficult decisions.

We have enjoyed working with the different rūnanga and visiting the different marae who have hosted us. All have made us feel welcome and have provided an excellent venue and environment for our hui. The relevance of the issue to tangata whenua is an important consideration to assist with "buy-in" from the iwi. A prior relationship with an iwi helped this process immensely. We observed, however, that some marae would not be entirely suitable for meeting during the colder winter months. We noted the difficulties of having to have a back- up venue. As such it seems worthwhile to consider taking the processes to another venue to see if the same sense of welcome, informality and warmth can be generated there. Also, we need to determine whether process can be applied to a wider range of issues.

How exactly this process might be adapted for use in different scientific and social settings is of considerable interest to the three of us. The process as it stands prevents much confrontation and has allowed groups with quite disparate interests and standpoints to find a great deal of common ground and to learn about new facets of a problem that they thought they already knew well. Our own experiences have also been very positive. While the hui have taken considerable time to set up, they have also helped us all develop new and valuable networks and to come to understand more about the process of dialogue and the way people view science and scientists. It has also been interesting to see that the learning is not all on our side, but that other stakeholders have been able to take something from these hui back to the interest groups and professional groups whom they represent.

7. Future Dialogue Research

At this point in our research, we have a number of directions to explore further:

- An important question facing the team is would this process be as successful in other environments? It would be interesting to trial the dialogue process in another communal setting that is not a marae, and where a “dialogue culture” is specifically created which incorporates all the things we felt made our process work so well on a marae (e.g. eating and sleeping together, engendering a spirit of respect). It will be important to create an environment that is as equally comfortable for Māori and non-Māori.
- It may be useful to explore the possibility of conducting a similar process in a shorter time frame. The critical parts of this process appear to include the listening work and the communal living during which participants can get to know each other. There may be ways to shorten the process by about half a day, by starting in the evening and going through to the next afternoon.
- How do we build dialogue capacity within our own and other science institutions? In this new round of research we would like greater involvement from scientists.
- It would be interesting to use different subject matter, perhaps something just as contentious, but perhaps a little more complex and to explore whether the process can be used for problem solving rather than just dialogue.
- In all four of our hui stakeholders were not bound by decisions made at the end of the process. They could afford to be flexible and open with their attitudes and ideas. However, how would this process go if tangible outcomes were at stake?

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Appendix 1. “Active listening” instructions

The Process for Today

1. Listen carefully to your partner’s perspective.
2. Repeat your partner’s perspective back to them until they are comfortable you understand (this may need to be done several times). It is important that your partner feels understood.
3. Only when you feel you can represent your partner’s views back to the group do you reverse your roles and share your viewpoint.

Remember the interaction Ground Rule

YOU can only state your position when your partner is satisfied that you understand
THEIR position

4. Prepare your presentation back to the group. This should represent your **partner’s** viewpoint and take no more than 5–6 minutes.

Remember the person doing the listening does most of the work

Appendix 2. Sample evaluation form

(Please circle where appropriate)

1. Would you be prepared to participate in a similar process again? Yes / No

2. Why/Why not? _____

3. How would you rate your overall experience?

Great Good Okay Not bad Bad

4. How would you rate the marae experience?

Great Good Okay Not bad Bad

5. How would you rate the use of 7 Habits?

Great Good Okay Not bad Bad

6. What would you say to a friend about this hui? _____

7. Is there anything you think we should change for the next hui? _____

8. Did you come with someone you know? Yes / No

9. Is it important to have someone you know at meetings like this? Yes / No

10. Any other comments:

Further communication about this issue (optional)

Please fill in this page, or parts of this page, only if you wish to be involved in further communication about the issue:

Name: _____

Address: _____

Email:

Question:

1. What method of communication would you prefer? (Circle more than one answer if you wish):
 - a. Website
 - b. Newsletter
 - c. Assistance with developing networks (i.e. list of stakeholders and contacts)
 - d. Other meeting and hui
 - e. Other (please state)

Appendix 3. New Zealand Deerstalkers Association Newsletter



Bugle

New Zealand Deerstalkers' Association Inc. National Newsletter

April 2004



<p>From Your President</p> <p>10 Metre Running Target Some concern has been voiced recently amongst the competitive shooting members regarding the withdrawal from the Olympic Games of the 10 Metre Running Target event, and asking the Shooting Federation to be approached to get the International Shooting Sport Federation representative to argue for the event to be reinstated. Consequently some inquiries have been made to obtain some facts.</p> <p>The withdrawal of the event from the Games was confirmed and signed off at the September/October 2003 meeting of the ISSF. The ISSF also acknowledged that they recognised the fact that a whole event was removed from the programme. They were actually asked to lose more than the two shooting events that were removed. (The second one being the Ladies Double Clay event), but managed to hold it at just two.</p> <p>A major deciding factor in agreeing to the 10 M Running Target being sacrificed was that there is only about 212 internationally registered shooters for the event. So in comparison to other disciplines it had the lowest number of participants competing for positions. Like any controlling board, every now and again a hard decision has to be made, this was one of those times.</p> <p style="text-align: right;"><i>Trevor</i></p>	<p>As the National Executive member with the poisons and toxins portfolio, it fell to me to set this up and sign the contract. This has been made possible by the contacts made at the 1080 Hui held in Kaikoura. Landcare have requested permission to use this contract as a positive outcome of the two Hui, the second one that was held in Whakatane. I met and had a lot to talk about with Charlie Eason at the second Hui. He was very happy that NZDA chose to commission research, as it gave Landcare some balance in their research, and said that we gave them credibility as we balanced out the research carried out by DoC and AHB. It was his impression that we are taking away the public image of telling it like DoC and AHB wanted. I hope this is the start of a whole new level and arena of advocacy.</p> <p>Harvie Morrow. Editor.</p>	<p>are enjoying several forms of gun sport then you have more to lose and are paying a few dollars for each sport - just as you pay a few dollars to each club and/or Association. Few individuals realise what COLFO has achieved for them - given that when the Arms Amendment Bill (No2) was introduced in 1999 only one small political party (ACT) opposed it. Now, five years later that restrictive Bill is about to be withdrawn from the House. An impossible dream realised and every responsible firearm's owner has benefited both financially and practically. Consider this practical cost comparison:</p> <ul style="list-style-type: none"> - 1/8th packet of HFC soft air pellets (250) costs \$3.00 - 1/3rd packet of Winchester High Power .22LR cartridges (50) costs \$3.50 - 1/10th packer of .270 Win Power Point cartridges (2) costs \$4.00 - 1/3rd packet of Norinco FMJ 9mm pistol cartridges (9) costs \$4.50 - 1/5th pack of 12G 'Rio 3' 36gr steel shot shells (5) costs \$5.00.
<p>Editorial</p> <p>There are two things to report from the Editors desk this time: - Firstly, the hearing for the Arthur, Clinton and Cleddau valleys has been held in Invercargill. There were two submitters opposing the consent application, and two supporting. The association is still waiting to hear Environment Southland's rulings, which is due as we go to press.</p> <p>Secondly, a contract has been signed between NZDA and Landcare Research to carry out testing on 1080. This testing is aimed at proving (or disproving) any hormonal disrupting properties of 1080.</p>	<p>COLFO UPDATE</p> <p>The New Zealand Council of Licensed Firearms Owners believes that the Government will announce a new Arms Amendment Bill late April or early May. Details of the Bill are a closely guarded secret but there is a feeling that the Government will accept some of the points made in the 6000+ submissions to the 1999 Arms Amendment Bill. The Government has promised that the new Bill will go to Select Committee and it is very important that all firearms owners and sport associations and individuals make submissions. NZDA will advise members as soon as further information comes to hand.</p>	<p>URGENT ACTION REQUIRED</p> <p>PISTOL SAFES Please be aware of the following: The NZ Police has concerns that some recently manufactured pistol safes MAY have been fitted with an unsatisfactory lock. They request that any person who has recently purchased a new commercial 'one or two' gun pistol safe please contact their supplier or local Firearms Officer.</p>
<p>Your \$5 COLFO levy</p> <p>By John Howat, Chair, COLFO Not one penny of COLFO member's funds has been squandered and no person has paid more than the value of the benefits he/she had gained. From time to time different associations receive complaints from their members that 'they are paying too much to COLFO.' The fact is that ALL of the member associations pay the same amount on a per capita basis, with some associations making extra contributions as well. Also some individuals complain that they pay through their membership of two or three member associations. The fact is that if you</p>	<p>REMINDERS</p> <p>Keep in touch - If you want to receive the weekly branch and members' newsletter electronically, please forward your email address to the national office deerstalkers@paradise.net.nz Let them know you have been there - please make sure you always sign the DOC hut log books at all times, even if only stopping for a 'billy'</p>	

NZDA SUPPORTS HI-VIZ -- SEE AND BE SEEN