

What has changed? Is the role of indigenous peoples and their resources, including DNA (whakapapa), simply to improve the livelihoods of colonists?

Researchers must be aware of these issues and ensure that through the development of Research Codes of Ethics they do not contribute further to the problem.

- 1 *Pedagogy of the Oppressed*, Paulo Friere, Penguin Books, 1972
- 2 *Technology Transfer: 100+ Examples of the South's Informal Innovation Systems Contribution to the North's Development*, Rural Advancement Foundation International (RAFI), Ottawa, 1992
- 3 The (Uruguay) Round of the General Agreement on Tariffs and Trade (1948, GATT) was concluded on December 15, 1993. The information released to New Zealanders concerning the pros and cons of the issues agreed to in this round of GATT was minimal and yet the GATT signals substantive changes in the lives of individuals. Copies of the (Uruguay) Round of the agreement can be obtained from the Ministry of External Relations and Trade at the cost of \$15.
- 4 The Human Genome Diversity Project, funded by the US National Institute of Health has identified just over 700 communities for DNA sampling. At least 400 of these communities are indigenous. The 5-year project will cost between \$23-35 million (US) and will allow sampling from 10,000-15,000 human specimens. At an average total cost of US\$2300 per sample, the project will spend more money gathering the blood of indigenous peoples than the per capita GNP of any of the world's poorer 110 countries. (Source: RAFI)
- 5 WGIP has worked since 1985 on the development of a Draft Declaration on the Rights of Indigenous Peoples. It has set a new precedent within the UN for its commitment to consultation with indigenous peoples. Maori have participated in the WGIP Drafting process since 1988.
- 6 More information about the Mataatua Declaration can be obtained from Secretariat, PO Box 76, Whakatane, Fax 07-3070762

Core Services Workshops

As part of the Core Services Committee consultation process Alastair Campbell ran a series of ethics workshops, late last year, with different groups in different parts of the country.

The workshops were aimed at testing the response of people to ethical issues raised in the allocation of health care resources. Rather than forming a group representing the "average" New Zealander the Committee held workshops with seven different groups of people whose views might not otherwise have been heard. These were rural, urban-low income, elderly, youth, disabled, Maori, and Pacific Island.

Alastair Campbell described the facilitation of the workshops as one of the most challenging tasks he has undertaken despite many years of working in higher education and with a wide variety of groups.

"It was impossible to run these workshops without a considerable degree of personal involvement. I myself share the anxiety, which many in New Zealand feel, that previously unchallenged values regarding health care entitlement are under threat from economic forces out of our control. Because of this there was no real distance between me and those who felt and expressed anger at the workshops. I was certainly not a "value free" facilitator.

My ability to communicate as a bioethicist was also under constant, and justified, challenge. I have rarely felt so strongly the unreality of the lecture hall and seminar room. I was meeting groups of very great diversity and for whom abstract philosophical discussions of ethics had, rightly, little appeal. As facilitator I was learning at least as much as I was enabling others to learn "

Each group was presented with three games in which they had to address the most complex question in allocating resources: "Is it fair?". The first concerned the division of a birthday cake at a child's birthday party; the second, Under Seige, the sharing out of food and water among a group of people caught in a war zone when there may or may not be enough to go around; and the third and most difficult, the Lifeboat, the division of food and water among the same group of people as in the second

scenario but this time with the knowledge that they can't all survive.

It was the latter situation which brought out the most creative solutions. Different ways of adding to the scarce resources were explored such as trapping condensation from plastic and catching fish and birds. Ancestral wisdom, prayer and karakia all provided guidance and salvation. The "weakest" member of the group, a frail, elderly woman, turned out to be an expert navigator, provider of fishing line from her hair net and source of wisdom.

Alastair Campbell said what emerged from the workshops was that there is a very high degree of consensus across different age groups, and different social or cultural groups, about the fundamental values that should underlie any definition of core services.

"All workshop groups were deeply suspicious of any suggestion that those who are more "useful" should be favoured and it was striking how, even when the survival of the whole group was under threat, there was a refusal to make judgments of this kind. Two powerful shared values were concern for the vulnerable (young or old), and the desire for co-operation, with each group member having a special contribution to make.

But the question is how, in the realities of scarcity, will we ration? There seems little argument that New Zealanders believe the moral basis for the distribution of health care is the criterion of need. How can we discriminate between needs in a way that is ethically acceptable? To do this we will have to build on the foundation laid in the games where it was accepted that some should limit meeting their needs in order to ensure the welfare or survival of others, and that people should work together to find alternative solutions acceptable to the whole group, when there is simply not enough to go around.

Perhaps this points a way forward for the Core Services Committee in their consultations. Instead of asking only "what do you want or need?", they should devise ways of asking the more advantaged members of our community, "what would you give up in order to ensure a fairer system for all?".

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