



Dr. Sitaleki Finau
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It's always been difficult trying to follow all the acts that have been and gone; but probably I'm saved by the fact that we've talked about Africa, we've talked about Russia, and the U.S. and the very first day we talked about Hawaii.

I think today we will talk about the Pacific. It's not the last of the least but we'll try to talk about it.

... I don't think that my mother would like to hear me called a rascal; she thinks I'm the most naïve and gullible person she ever had, not to mention I'm an only child. *laughs*

It's been a tremendous day and a half. I'd like to thank Ann Davis and Nancy for enabling me to be part of this celebration.

I think its not often we celebrate the Pacific and as we have noted even as we celebrate Hawaii and the Pacific, we end up celebrating Africa and Russia and all the other places and the Pacific almost went unnoticed. This presentation is dedicated to the Pacificans of the village where I come from in Tonga. I always do this because if any of you get insulted I blame them and not me and that is the very purpose of that.

The other thing is that there seems to be some difficulty with the word Pacificans. I've been nagged and kind of tickled because I am party to the people who developed the word. It means that there are people in the Pacific who dedicated their life for Pacific people and in some states be able to speak one of the thousands of languages that Pacific Islanders speak. It's important, the language speaking is not just for communication, it has the context for culture and all the other things.

But today, I'm supposed to be talking about globalization. I thought that there are only four bits of information that I need to have presented and then we need to talk about... we'll have a chat... otherwise, it will just be a monologue.

I'm going to talk about globalization and about the consequences of it on a global scale and probably in the second part we will travel very fast because a lot has been said about that already. And then we will look at globalization and Pacific health and then Pacificans: Back to the Future.

We've heard about "Back to the Future." And it must be a good thing because the top public health person in America says it is a good thing. What is globalization? Globalization is a movement of people, information, and all sorts of things across boundaries. And that boundary could be geographic, political, or cultural and there are other boundaries. With geographic boundaries, what globalization has done is to say that there are no islands anymore, geographically speaking. We can go and have a Coke in the village where I come from any time of the day now. That is what globalization has done to a village like mine.

Economic - globalization has done a lot about disparities. It has increased disparities as we have heard yesterday, not only between countries but within countries. With the results of political colonization taking place come ideologies, come people who are a lot more assertive than Pacific islanders or Pacificans. Then a new political system emerged that doesn't fit with the sociocultural context of the countries.

And culture – what happened to culture? Globalization has resulted in social dissolution, homogenization of cultures. Globalization in terms of culture is a whole process of assimilation. Everybody or at least the dominant cultures want everybody to do their culture because it is the only one. So, that's what globalization is. But then again – it's not a new thing. It's been ongoing for a long time and the Pacific has been...has imported disease, firearms missionaries, those guys need to relook at them. They have come as well and with them have come convicts.

Many of the Pacific Islands had convicts ... in other words; the Pacific Islands have historically become a place for the dropouts. They don't fit in Europe, Italy, or North America. Those people come first of all for sandalwood, then what little natural resources there was and after they were finished, the missionaries came for our souls. And it's a bit...well, we haven't seen heaven since then. Once they have the souls, they decided it's not much use and they start taking slaves from the Pacific. They work in South America, the most notable of them are the Kanaks in Australia working the canefields. And of late, especially notable is the Kingdom of Tonga. They come for our intellectual property, they come for our DNA, they come for our traditional medicine – looking for things that might be useful for them.

But the new thing about globalization in modern days is the scale at which these movements are taking place – it's just much bigger than anything that happened before and also the velocity.

Velocity has built in it direction and the velocity of this globalization has been from outside into the Pacific and with the talk like ‘death of distance’ and so on. All that talk is about the unidirectional flow of information, ideology, money, people and all those things form the outside into the Pacific. With that velocity also comes time, where everything happens so fast that you’d think its happening in your front door. This has negative and positive effects. I won’t try and drag this on because you have heard about this in the last few talks.

What we have to note is that global progress has happened, but at the same time it leaves its bedfellow, degradation. And with a system like that – what you need to do is look at it and hesitate and try to get some kind of consensus opinion on whether we should try to go on or not. I said this once and one of my professors said “Yes, the problem with you is you don’t recognize when the ideology is perfect.” And I say, “Yes, the ideology is perfect. If it wasn’t for people things would have been perfect in the world. So what is the purpose of having a world?” I think we will quickly get into this globalization.

But there’s no consensus as yet about globalization and its effects on all levels of society and all levels of countries; but while that is going on – there is a general agreement that is bad because of the maldistribution it creates.

It has created gross maldistribution in resources, in connectivity, in monetary terms, in wealth, and we need to rethink about this because it happens at global, national, and local levels. Also, it is bad mostly for the health of the disadvantaged.

In other words, as the cap increases those that didn’t have it have it even less; but one good thing that is happening is it’s been good for the advantaged. They’ve become wealthier, more aggressive – they’ve become more dominant. And I think in terms of the world as it is – it’s obvious that globalization and the way that the people at the helm of globalization are looking at a healthy world is because of healthy profits. It is not because they like me or you or anybody else, it’s because they are looking at healthy profits.

So you’ve got rich people like Turner, for example, investing in WHO and all that kinds of stuff and that is because they understand that a healthy world is for healthy profits. And this is not a bad thing. I think this is the bandwagon we’ve been waiting for. We need to get on this band wagon while they are thinking about healthy profits and we could look for some social profit in the interim. And one of the things that are most important about the taking advantage of this is global governance. The mechanisms for global governance needs to be more humane and more directed at equity than accumulation and I think that’s where we need to take advantage of this activity.

The other thing is there needs to be generation of knowledge and the dissemination of knowledge and use of that knowledge for people that need it – not for the professors and all those people who are already too smart for their own good anyway. *laughs*

The other thing is we need to not only think globally, but we need to be able to act globally. And that means we need to strengthen the activities at the local level.

This is a global dissertation or discourse – now we can go into a Pacific intercourse. One of the things about the Pacific is - and this map [slide] comes from Colonel Person of the Tripler Medical Center – but he is putting the Pacific in the context of what most people in the U.S.

understand. This is the size of the U.S. and this is Hawaii over there and the Cook Islands, American Samoa and Palau. This is how vast the Pacific is. Not only that, there is a lot of heterogeneity within the Pacific region. One of the common mistakes especially is like this example of New Zealand. They think there is a place called Pacific Island and that a group of people comes from Pacific Island. They don't know there are numerous islands, at least 120 languages and at least 27 political entities and such and so on and so forth. Not to mention that fifty percent of the global population less than nineteen years old resides in the Pacific. All those discrepancies are there and I think this is one of the challenges for us – as we globalize. We need to think not that the Pacific is homogenous because like what was suggested – one hat does not fit all. I agree with that concept. That's a very Pacific concept.

In terms of globalization, the Pacific has been subjected to all these influences from different places. Academics – not many people think about how academics come. I think some of you are familiar with the definition of an Eskimo family. There is a mother, a father, children, grandmother, grandfather, and an anthropologist. *Laughs*

So... the Pacific is getting to be like that. You have these academics popping up everywhere... some of them even pop off *laughs*; but then there is another new thing coming to the Pacific – refugees. This is something that was never there before –except for the ones that came of their own free will – like missionaries and all those other guys.

Australia paid twelve million dollars to Nauru so that it's responsibility for refugees from Afghanistan can go over there. They built a big fence, put people in the fence – but of course no fence can keep people apart. So, the Nauruans and the Afghans are fighting because the fence has broken down. So this is one of the things that has come in and many Pacific Islands are in the process of negotiating for being paid to have refugees.

One of the downfalls of the Pacific has always been it's technology was not good enough for some of the activities that are happening. So you have all these pressures come from all sides and then the Pacific exigent pressure is mostly the migration of people to New Zealand and Australia - a little migration to Easter Island and to Chile, Iran and South America and a fair bit going to North America. All those Tongans of San Francisco – they are usually big and beautiful. *laughs*

There's a little migration that goes into Asia, but not very much. The interesting thing is that the reason for all this was expansionism from the Rim countries looking for space and now the Pacific is getting crowded. We need to think of something else and you probably noticed that it doesn't matter what people say, size really matters. *laughs*

And it doesn't matter how you use it – size still really matters. *Laughs*

And this is the basis for globalizing the Pacific; it's because it's small and you have all these colonial powers that colonize land, people and now the intellect. There's also the technological invasion and the dominating of the small and vulnerable. There's also the process I alluded to earlier – the “making-you-in-my-image” kind of process, the assimilation that also kills heritage and identity of the different countries. Take the example that these “..?...” do: family planning. What is family planning really for? And for whom? There are not enough Pacificans in the world – so why are we taking family planning? There are far too many of the other guys from over there – so how come they are not forced to take the pill or injections or whatever?

The other thing is – this accumulation of wealth. The accumulation of wealth is not a Pacific concept and what has happened for some of those that have gotten into the bandwagon of the accumulation of wealth is the discrepancies and disparities that we see. Wealthy used to be distributed amongst the people. Apparently it is a bad thing to like your relatives. Also, the cultural imperialism I call it, is the attitude that I am here to teach you a thing or two. Yesterday I asked a question at the University of Hawaii panel. They keep saying that the University of Hawaii has a role in the Pacific and Hawaii and so on and so forth and I asked; what is that role that the University of Hawaii new school of public health is going to have? The answer was we are going to teach you public health and so open up and we'll teach you public health. And I preempted my question by saying – have you got something new or are you going to do what killed you before? At some stage being Pacific becomes not digestible to some people and I think the school of public health died because to tried to swallow the Pacific.

These are some of things with globalization or at least in the last few years; the fertility has gone down, family size has gone down, death rate has gone down, and there has been increased migration to various Pacific Rim countries. But there is an interesting phenomena that happens. For example the people of Yap, they're looking for jobs so they go to Guam and then they go to the U.S. mainland and the Yap government brings some people from Asia to come and do the activities in Yap. The country of Palau, they are getting Filipinos to do the work and they [Palauans] hop on a plane and go work some place else. There is an increase in the expatriate population in Pacific countries, no doubt. If there are too many people in the Pacific and we are taking the pill, how come more people are coming in? It doesn't seem to click.

The other thing is, now there is a lot of mixed parentage people around the Pacific and some of them have mixed identities and don't remember who they are. Take me for example, not many Tongans have eyes like this, but this is the kind of contrast you have. I cannot follow the logic.

Health – life expectancy has improved but only in the areas that had been improving. It has stayed the same in many of the other areas. Non-communicable diseases are very important but infectious diseases are still very important and have not gone away. And in fact, some of them are re-emerging. One of the things that I found interesting when I was looking at the mortality patterns is that maternal mortality and infant mortality in some countries are increasing. And American Samoa is one of those countries in the last decade. And I was really surprised because I didn't think so. I thought that because American Samoa is a friend of America and because America is so rich that American Samoans would live forever, but apparently not.

The other interesting thing is that the mortality rates of five year old girls in most of the Pacific is increasing. That's something I didn't know until I started looking at this and you start wondering what is happening.

The other interesting thing is that in the last decade the five leading causes of death and five leading causes of morbidity in the Pacific have not changed. They have only reordered themselves within that five. One year it is infectious disease, the other year it is non communicable diseases, cardiovascular disease, diabetes... And it is just the same five that keep rolling around. So you ask – what have the health services been doing? Because it definitely is not health service. They are definitely not ministries of health because that is not where they spend most of their money. They are definitely ministries of diseases. But how come the diseases are always the same? One of the other things that is happening with globalization and health in the Pacific are the new health services. The emphasis on technology, the emphasis on specialists

who sit in hospitals and are not very accessible to the multitude of the people who live in the islands that we saw earlier. The new technologies have become unaffordable and you get countries that don't have basic health service for more than fifty percent of the population but they have a CT scan that works some of the time because they forgot to train someone to look after the CT scan. You have got all these funny things with technology that are, just at the baseline, not affordable.

In terms of management style, there is a focus on efficiency. This is monetary efficiency, the traditional Pacific management style is not about efficiency, it is about people.

The re-ordering of priorities – because in the Pacific countries most of the people who have most of the power and most of the money are the civil servants. The whole health system – which is mostly government oriented, is around what is important to them. On a global scale – when New Zealand, Australia, and the U.S. wanted to know what are the risk factors doing in relation to what is killing them most, which is non communicable diseases like coronary heart disease, they go to look in the Pacific for some of the clues for this. When AIDS became important to the other countries – it became a priority in the Pacific regardless of the fact that none of the old priorities had changed. They just renamed the priorities and followed the money patterns, rather than the health patterns of the other countries. One of the things that is happening to the societies in the Pacific is that many of the societies have become 'caterers[?]' to tourists. They're selling their culture, they're selling their souls, they're selling their bodies and I am told that selling bodies is not good any more. And this is part of that global process where tourists become the central focus. What happened to self-sufficiency? And what happens, like the Maoris of New Zealand have asked, "once we were warriors". What happens to those warriors? They became maids, servants, life savers, tourist exports, and all those kinds of stuff. Not very warrior-like things.

Also, there has developed a new form of economic paradigm for the Pacific which is basically called the MiReB economy which is migration, remittances, and bureaucracies, I think. This is the kind of economy where your relatives go overseas and send you money. In countries like Tonga, for example, living beyond its means because it is supported by the MiReB economy phenomena. Migration has done that and it is working for many of the countries in the national as well as the personal scales. But what it means is visits and re-visits, because as the years go by the remittances go down. You put your relatives on the plane and they go back to the countries that they come from and when they get back the remittances go up. So, there is a process that is needed to keep this economy going.

Food choices depend on affordability rather than on any real choice or what you like and whether it is healthy or not. A recent study in Tonga showed that people knew all the messages about fat food and all that kind of stuff – they knew all about that. They knew about how good traditional food is, but they couldn't afford that, they could only afford the others. So what happened to local production, what happens to taxation systems to make global production not so expensive and so on and so forth?

But one of the most devastating things that is happening to the Pacific is the monetarization of it's thinking. Everybody is starting to think about money first and then people last. In the first talks we emphasized the fact that public health is about people, it is not about money, it is not about services – it is about people. And of course the whole globalization and the environment - there is fancy things about waste dumping, nuclear this and that and the other, and sea levels

rising. But right in front of all that are the fundamental basic things: water supply and sanitation. We have these global problems that the Pacific is being used for and are affecting the Pacific, but none of the basic things have been accepted. So – I ask the question, why is this? And one of the consultants from New Zealand told me: that is because water and sanitation are not sexy. So, there it is. Why is this happening? We are paying for the consumption of people in the developed countries and we suffer on their behalf.

There is a light for ‘back to the future’ – globalization is a people led process and therefore it can be directed and managed by people and this is where I think in a conference like this, we have to start calling Pacificans to arms. We need to manage globalization and subsequently, our health. If we don’t do this, we have seen from experience, not one else will do it. We need to have a strategy to recognize Pacific smallness and the fact that the Pacific’s most important asset are it’s people. We have got to survive the bullies. In other words, we have got to recolonize the Pacific rim. We need more Pacific people to migration to the Pacific Rim countries and to try and put some Pacific-ness into these places where they don’t know anything about us. There’s a story about Henry Kissinger - that in his heyday he was being briefed about Micronesia. After the briefing he said, “I don’t understand something – Mike who? Who is this guy Mike we are supposed to be dealing with?”

That is the extent to which we have to work. We have to re-colonize not only the Pacific Rim geography, we need to try to inhabit the intellect. The future of the Pacific lies in this MiReB economy. Not suddenly, Tongans sometimes dream that we are going to find oil like the sheiks and stuff like that. It doesn’t happen. So we have to take the most obvious track. And it’s working now to strengthen the MiReB economy. We need more people to go out and find money for us. We need to create markets specifically for the Pacific. In terms of trade, a good example is the squash pumpkin market in Asia. The Pacific is trying to fulfill that market, and it is a niche market. We need to be smart about those kinds of things.

I mentioned governance earlier. The problem with smallness is - when you try to deal with the global level you are a nobody. I think I was talking to someone the other day about how the world is divided into three types of people: the rich, big guys, the guys who haven’t got it, and the third lot is the non-guys and that is the Pacific because it is too small. You look at the map of the Pacific and it is just dots. There is no shape, no color, just dots. And that is because we are small and we need to make use of alliances for that kind of global governance activity that we need to have. I think we are charming enough that people will want to be friends with us and I think we should use that charm to try and participate in global governance....*laughs*

So what we are looking for is trying to equalize this – not close the doors, but just equalize it. One of the things we need to do, that some of the indigenous populations are missing out on, I think we need to protect the Pacific. We need to create centers of Pacific-ness and centers for Pacificans. Why/ Because some indigenous populations now have globalization and other people in their faces and they have nowhere to go. The Pacific has that opportunity to create centers of Pacific-ness in the Pacific. And then we can go and make a nuisance of ourselves elsewhere. And when we forget how to speak Tongan or Hawaiian or whatever, we can always go back to Hawaii and learn how to speak Hawaiian and to Tonga to learn to speak Tongan and dress like a Tongan and even smell like one. *laughs*

It is important to protect these countries so that they become the center as we try to equalize the pressures. In terms of alliances, in order to counter globalization and it’s negative effects, we

need to join the movements trying to get health as a public good. Health is not only a goal, it is also a pathway for development and industries. I think we need to promote cultural democracy. That is the atmosphere in which you are allowed to practice your culture without being discriminated against. We are familiar with political democracy and I think America is the best example of that democracy. If you have money and a newspaper, you get elected. *laughs* So, we want to not deal in that kind of stuff. We want to deal in cultural democracy. The rights of people to practice their culture without being discriminated against. That kind of objective would be conducive to protecting the Pacific.

We need to preach that equity is the insurance for productivity and the assurance for continual production. We need to say that things are balanced – like a couple of speakers said earlier, there would be no jealousy, no fighting, no stealing and all those things that make rich people think that they are better than poor people. We need to promote activities that lead to equity.

Migration is one big mother for the Pacific. It needs to be encouraged and managed. The local countries need to be readied to send people out. It is not a new thing for the Pacific. We've always been traveling, we've always been scouring the edges. That is how we ended with the small islands. Because we looked at all the other places and decided that the small islands are better than the big ones. *laughs*

This process of Pacification is very important for Pacific people. In other words, to make people aware, make people think and talk about the Pacific, and eventually maybe people will love the Pacific the way we do. It is a process that we have to do – no one else will do it for us.

So, the current way globalization goes... I don't think that Pacificans will be bedfellows with globalization the way it is travelling now. However, to re-emphasize what I said, in order for us to migrate, in order for us to be everywhere, we need to grow in numbers. Forget about the pill, forget about family planning, forget about all those things and go forth and reproduce Pacificans. Because this is a size game – we need to show them out size. I mention the creation of safe-ness for Pacificans.

The other thing that is important about the protection and the generation, regeneration of Pacific people is the fact that we need Pacific people in the Rim countries as ...buffers. And also a conduit for economic development. We need Pacific people on the outside to keep the people on the inside safe. I think it's time for Pacificans to take over Pacific health and to make it look like themselves and make it appropriate. I think that we need to go through a Pacification process, not only of ourselves but also of others before we tread into this globalization.

And the last thing is that we are going to make a lot of mistakes, everybody does. And the one thing that is going to be different from the kind of imperialistic things we've been under is that if we make a mistake – we'll learn a lesson. Guess who has been learning all the lessons? All the consultants and other people who have been coming – they make mistakes, they bury it, and we don't learn anything. I think what we are asking for it to be given the opportunity to make a mistake so we can learn, because we are not perfect. We're not perfect, pretty close, but we're not perfect. *laughs*

And don't forget that this is not a call to arms for us to have a fight. Pacific means peace and my mother says I am vulnerable. So, please be gentle with me. Thank you.

Transcribed by Bianca Isaki, July 16, 2002