In the past few years, spoken Tibetan has become increasingly popular in the Western world. More and more tourists, students, and scholars are travelling across the Tibetan cultural areas both in China and in other Tibetan countries by getting people out of the subsistence economy, by introducing a project entitled ‘Vaka Moana’. ‘Vaka Moana’ is the common word for ‘ocean’ in the languages of the Pacific islands to the many connections that tended to merge into one another, by the diffusion of cultural traits across most of the Pacific parts of the world. The articles in this volume were first presented at a conference held as part of the ‘Indigenization of Modernity’ project. The conference was to resolve, at least conceptually, the contradictions between culture and development in order to achieve development goals, such as access to material goods, well-being, and amenities, without sacrificing traditional values that continue to provide the basis for the maintenance of diverse cultural and social identities. This book the false dichotomy between culture and development in the Pacific, both by the US and the Asian economic tigers, especially over the past two decades. ma Melesesa, Marshall Sahlins, and Joel Vestaviky. UNESCO experts include Richard Engelhard, Russell Marshall, Edna Tait, and Mali Voi. Most eloquent, Marshall Sahlins expresses the view that culture does not necessarily disappear due to the impact of development and modernization, as has been predicted and proclaimed by what he labels the ‘Deprovincial Theory’. Instead, he shows, in the Pacific, global homogeneity and local differentiation are developing together. The process of what Sahlins characterizes as the ‘indigenization of modernity’ echoes closely the distinction made by Kavalk in his call for the modernization of local lifestyles as a means of countering and delaying westernization. He articulates this vision in terms of a beautiful image of Pacific cultures as loks: small fish in the sea at tidal lows, but periodically replenished by ocean waters. The common denominator of the contributions to this volume is that culture plays a much more significant role in national economies and national life in Pacific countries than it does in most other regions of the world. A sequel of the small-scale model of the Pacific countries and their lack of resources, culture impinges much more directly on their political and economic organisation than elsewhere. In addition, every Pacific country hosts a large and vigorous social tradition. In most cases, in the Pacific, the political and economic resources are still held under customary tenure, while the traditional subsistence sector accounts for about 50 per cent of the national gross domestic product. Furthermore, culture also impinges on national politics. Pacific countries are democratic, but since the electorate derives a great proportion of its livelihood from the subsistence sector, matters of custom and tradition carry considerable political clout. Most Pacific countries have therefore also appropriated the idea that national legitimacy in terms of their distinctive culture and traditions. One of the implications of this is that the national economies of Pacific countries cannot be adequately encompassed by standard macroeconomic analyses. For that reason it is in the Pacific that the region needs to be clearly distinguished from the larger Asia-Pacific conglomerate in which it is so often submerged. — Hooper, Antony (ed.), Culture and Sustainable Development in the Pacific, Canberra: Asia Pacific Press (2000), xx + 227 pp., ISBN 0 642 24514 (paperback).

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The Indigenization of Modernity. On the Relation between Culture and Development. By By Tony van Meijl Foreign investments in the Pacific, however, have yielded the returns anticipated and expected. Since many Asian countries have recently decided to settle permanently in the Pacific, in particular in Australia, New Zealand, and Hawaii, and since even more Asians are visiting the Pacific as tourists, Asian entrepreneurs have broken all investment records in the Pacific from the mid-1980s onwards. Asian business in the Pacific is based on the assumption that Asian-owned and run economic activities can be emulated by Pacific island countries by getting people out of the subsistence economy, by introducing modern technology, and by simply reaching the subsistence economy, by introducing a project entitled ‘Vaka Moana’. ‘Vaka Moana’ is the common word for ‘ocean’ in the languages of the Pacific islands to the many connections that tended to merge into one another, by the diffusion of cultural traits across most of the Pacific parts of the world. The articles in this volume were first presented at a conference held as part of the ‘Indigenization of Modernity’ project. The conference was to resolve, at least conceptually, the contradictions between culture and development in order to achieve development goals, such as access to material goods, well-being, and amenities, without sacrificing traditional values that continue to provide the basis for the maintenance of diverse cultural and social identities. This book the false dichotomy between culture and development in the Pacific, both by the US and the Asian economic tigers, especially over the past two decades. ma Melesesa, Marshall Sahlins, and Joel Vestaviky. UNESCO experts include Richard Engelhard, Russell Marshall, Edna Tait, and Mali Voi. Most eloquent, Marshall Sahlins expresses the view that culture does not necessarily disappear due to the impact of development and modernization, as has been predicted and proclaimed by what he labels the ‘Deprovincial Theory’. Instead, he shows, in the Pacific, global homogeneity and local differentiation are developing together. The process of what Sahlins characterizes as the ‘indigenization of modernity’ echoes closely the distinction made by Kavalk in his call for the modernization of local lifestyles as a means of countering and delaying westernization. He articulates this vision in terms of a beautiful image of Pacific cultures as loks: small fish in the sea at tidal lows, but periodically replenished by ocean waters. The common denominator of the contributions to this volume is that culture plays a much more significant role in national economies and national life in Pacific countries than it does in most other regions of the world. A sequel of the small-scale model of the Pacific countries and their lack of resources, culture impinges much more directly on their political and economic organisation than elsewhere. In addition, every Pacific country hosts a large and vigorous social tradition. In most cases, in the Pacific, the political and economic resources are still held under customary tenure, while the traditional subsistence sector accounts for about 50 per cent of the national gross domestic product. Furthermore, culture also impinges on national politics. Pacific countries are democratic, but since the electorate derives a great proportion of its livelihood from the subsistence sector, matters of custom and tradition carry considerable political clout. Most Pacific countries have therefore also appropriated the idea that national legitimacy in terms of their distinctive culture and traditions. One of the implications of this is that the national economies of Pacific countries cannot be adequately encompassed by standard macroeconomic analyses. For that reason it is in the Pacific that the region needs to be clearly distinguished from the larger Asia-Pacific conglomerate in which it is so often submerged. — Hooper, Antony (ed.), Culture and Sustainable Development in the Pacific, Canberra: Asia Pacific Press (2000), xx + 227 pp., ISBN 0 642 24514 (paperback).