The Indigenization of Modernity
On the Relation between Culture and Development

A book not about Asia, not even about the Pacific Rim, Culture and Sustainable Development in the Pacific is instead about the Pacific region in the strict sense of the term. The strategic importance of the Pacific for Asia and, of course, for America has been best known since the Japanese invasion of Pearl Harbor during World War II. The central importance of the Pacific for Asia and, of course, for America has been abundantly clear since the determination of Buddhist teaching transmission in present-day Tibet. a_terrone@levensun.nl

By Antonia Terrone

From the fortunate collaboration between Nicolaus Tournaire, Richard Engelhardt, Russell Marshall, Edna Tait, and Mali Voi. Most eloquent, however, are Marshall’s expressions of the view that culture does not necessarily disappear under the impact of development and modernization, as has been predicted and proclaimed by what he labels the ‘Deepening Modernity Theory’. Instead, as he shows, in the Pacific, global homogenity and local differentiation are developing together. The process of what Marshall characterizes as the ‘indigenization of modernity’ echoes closely the distinction made by Kavaliku in his call for the modernization of local experiences as against homogeneity and disabling westernization. He articulates this vision in terms of a beautiful image of Pacific communities as fish: small fish in their own pond, potentially infinite, at tidal lows but periodically replenished by ocean waters. The common denominator of the contributors is that the Pacific world view 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. As a result of the small scale of most Pacific countries and their lack of resources, culture impinges much more directly on their political and economic organization than elsewhere. In addition, every Pacific country hosts a large and vigorous traditional sector. In most Pacific countries, approximately 50 per cent of the workforce and work resources are still held under customary tenure, while the traditional subsis- tence 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 constitutions that assert national legiti- macy in terms of their distinctive cultural tradi- tions and cultures. One of the implications of this is that the national economies of Pacific countries cannot be adequately encompassed by standard macroeconomic analyses. For that rea- son, the region needs to be clearly distinguished from the larger Asia-Pacific conglomerate in which it is so often subsumed.


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By Toon van Meijl

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 Tibetan cultural areas both in China and in other Tibetan states. Living in an increasingly interconnected world, it is rare to see Western tourists enjoying a walk along the Barkhor market in Lhasa trying to speak or utter some memorized Tibetan words and phrases to smiling shopkeepers and amused pilgrims. A well-written and all-round practical textbook is what we were all waiting for.

The lengthy introduction (pp. 11–55) provides a compre- hensive linguistic description of the Tibetan language focusing on its alphabet, writing system, and pronunciation. Lingu- ist readers will surely find it stimulating and well written. After a brief presentation of the Tibetan language and of other Tibetan dialects, an interesting issue is immediately brought up, namely, the definition of ‘Standard Tibetan’ (1991 skald). which the authors address by describing how the language is spoken in Central Tibet, Lhasa, and in the diaspora (p. 12).

The plurality of Tibetan dialects is well known, and is itself a hindrance to communication not only between Western trav- ellers and Tibetans but also between Tibetans from differ- ent regions. Religious and historical circumstances have indeed given Lhasa a central position, and its dialect has served as a hindrance to communication not only between Western trav- ellers and Tibetans, but often even among Tibetans from differ- ent regions. Religious and historical circumstances have indeed given Lhasa a central position, and its dialect has served as a hindrance to communication not only between Western trav- ellers and Tibetans, but often even among Tibetans from differ- ent regions. Religious and historical circumstances have indeed given Lhasa a central position, and its dialect has served as a hindrance to communication not only between Western trav- ellers and Tibetans, but often even among Tibetans from differ- ent regions. Religious and historical circumstances have indeed given Lhasa a central position, and its dialect has served as a hindrance to communication not only between Western trav- ellers and Tibetans, but often even among Tibetans from differ- ent regions. Religious and historical circumstances have indeed given Lhasa a central position, and its dialect has served as a hindrance to communication not only between Western trav- ellers and Tibetans, but often even among Tibetans from differ- ent regions. Religious and historical circumstances have indeed given Lhasa a central position, and its dialect has served as a hindrance to communication not only between Western trav- ellers and Tibetans, but often even among Tibetans from differ- ent regions. Religious and historical circumstances have indeed given Lhasa a central position, and its dialect has served as a hindrance to communication not only between Western trav- ellers and Tibetans, but often even among Tibetans from differ- ent regions. Religious and historical circumstances have indeed given Lhasa a central position, and its dialect has served as a hindrance to communication not only between Western trav- ellers and Tibetans, but often even among Tibetans from differ- ent regions. Religious and historical circumstances have indeed given Lhasa a central position, and its dialect has served as a hindrance to communication not only between Western trav- ellers and Tibetans, but often even among Tibetans from differ- ent regions. Religious and historical circumstances have indeed given Lhasa a central position, and its dialect has served as a hindrance to communication not only between Western trav- ellers and Tibetans, but often even among Tibetans from differ-