

Book and Media Reviews

The Contemporary Pacific, Volume 26, Number 1, 231-258
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and Bainton. Their chapters uncover something particularly Christian about management strategies. Tomlinson reveals Methodism as both indigenized religion and a global entity offering new forms of subjectivity. He looks at how non-chiefly Christians define themselves in what many feel is an age of decline in which former power relations are fundamentally reconfigured (167). This in turn highlights alternative opportunities for authority and self-fashioning, as McDougall also explores. Many contributors also claim a central focus on land, although this theme could perhaps have been explored more robustly. While land certainly matters, as the editors note, the focus of the chapters rests on shifting concepts of value, wealth, and economic practice in a way that sometimes overshadows actual grounds and spaces on which such concepts come into significance.

The overall argument or driving motivation for *Managing Modernity in the Western Pacific* is to conceptualize peoples in the western Pacific as actively managing modernity in logical and sensible ways that reflect global approaches to capital and wealth. These ethnographically grounded approaches illuminate aspects of modernity's management in the region in order to counter stereotypes of Melanesians and other Pacific Islanders lacking modern logics about the ways in which capital and wealth are produced, distributed, and circulated. The volume's strongest moments are found where millennial capitalist logics are revealed as working at multiple levels: in everyday life, in governance, and in aid. Each of the chapters makes clear that this is a time of uncertainty

and insecurity and that a deep awareness of global inequality and powerlessness in the global marketplace pervades contemporary contexts in the western Pacific. The authors should be lauded for richly presenting divergent and distinct attempts to manage the tempest of modernity at the intersection of the local and non-local. Shedding light on many topics of concern for scholars, as well as for peoples in the region, contributors offer a welcome glimpse and record of the ways that personhood, wealth, and property are articulated and rearticulated as the outcome of competing managements. This edited volume will be of interest to a wide range of scholars and development practitioners.

JESSICA HARDIN
Brandeis University

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Communication, Culture and Society in Papua New Guinea: Yu Tok Wanem? edited by Evangelia Papoutsaki, Michael McManus, and Patrick Matbob. Madang, PNG: Divine Word University Press; Auckland: Pacific Media Centre, 2011. ISBN 978-1877-3149-4-3, xi + 235 pages, maps, tables, photographs, notes, bibliography, index. NZ\$35.00.

Given the many recent changes in communications technologies and practices throughout the Pacific region and globally, this volume provides a welcome look at the contemporary state of media and communications in Papua New Guinea. From research on "old" media to discussions of the impact of the Internet and mobile telephony, contributors cover a wide

range of topics that yield a clear sense of the significant role of communications in many pressing contemporary issues. The volume follows in the footsteps of previous publications from Divine Word University Press and the Pacific Media Centre, which have presented valuable research by both established and emerging scholars in Papua New Guinea and beyond. Readers with an interest in Papua New Guinea, communications in the Pacific, or media and communications more generally will find insightful analyses of the history and present state of communications in the country and the region.

The editors' introduction sets a critical and reform-oriented tone that can be seen across the contributions. Cataloging a number of problems that plague Papua New Guinea, from the rising number of HIV infections to the ever-expanding extraction of natural resources, the editors note that the lens of media and communications offers a valuable means through which to examine these problems. Though the litany of problems they catalog will be familiar to readers acquainted with Papua New Guinea, the role that communications play in precipitating, reinforcing, and exacerbating the challenges of contemporary life in the region offers a useful perspective on matters that are too often discussed in purely economic and political terms.

Given the volume's concern for connecting communications to broader social issues, a number of articles center on the role of media in shaping people's understanding of some of those issues. Drawing on a variety of research approaches—par-

ticularly content analysis of media publications set alongside surveys and focus groups with media consumers and producers—several contributors investigate how the media report on particular social issues and how audiences view these issues and the reporting on them. The topics covered range from family violence (Glenda Popot) to women's issues (Janet Rowaro) to HIV/AIDS (Brenda Peter Cangah). The authors explore the relationship between the circulation and consumption of news and particularly how the media's framing of stories on this subject matter affects the public's perception of these issues. Other articles focus on mass media representations of people and peoples, including landowners and others around the much-contested Ramu Nickel Project site in Madang (Joel Hamago), as well as representations of Papua New Guinea itself, as communicated in the media in both Papua New Guinea (Celestine Ove) and Australia (Martha Ginau, Evangelia Papoutsaki, Lee Duffield, and Amanda Watson). Each of these articles brings new and valuable data to bear on the question of how news reports transmitted through "old" media such as newspaper, radio, and television shape audiences' understanding of the world around them.

Other authors direct their attention to language used in the mass media—a matter of great importance in a nation with a number of national languages and a tremendous diversity of vernaculars. A couple of articles focus in particular on Tok Pisin, the English-based creole spoken in much of the country. Alphonse Aime, Geraldine Vilakiva, Philip Cass, and Papoutsaki offer a history of Tok

Pisin, focusing on the numerous varieties that have emerged over the past century. They give particular attention to the weekly newspaper *Wantok*, the only newspaper printed in Tok Pisin, and to the variety of Tok Pisin that it promulgates. Henry Yamo looks at the way Tok Pisin is used in HIV/AIDS awareness campaigns, highlighting the limitations posed by illiteracy, customary and religious propriety, and broadcast modes of distribution in widely disseminating information on this topic.

Beyond barriers posed by language and literacy, there are communicative barriers posed by the lack of infrastructure, equipment, and money in this largely rural country. A couple of articles examine challenges to the dissemination of information, one focusing on sustainable development around the Ok Tedi mine site (Barbara Kepa) and another on development in rural parts of Madang province (Anisah Issimel). In addition, as Ruth Moiam's contribution points out, the bias toward urban elite groups in print media reporting creates an additional barrier between the mass media and people in rural areas. Interviews with journalists reveal that editorial policies encourage them to cover urban news for a predominantly urban audience using official sources, policies whose effects are evident in Moiam's analysis of the topics covered and the sources used in articles published in the country's two main newspapers.

In addition to the volume's emphasis on broadcast modes of communication through newspaper, radio, and television, Jeffrey Elapa offers a welcome discussion of the importance

of narrowcast modes of communication in resolving disputes in the Southern Highlands. The most recent innovation in Papua New Guinea's "communicative ecology," mobile telephones, also provides a valued form of narrowcast communication with distant relatives, as Watson details in her ethnographic portrait of mobile-phone use in two rural villages. "New" media can also revive "old" mass media genres, as Patrick Matbob shows in his discussions of investigative and advocacy journalism. As he notes, an important source of muckraking is now found in blogs, such as the Mine Watch blog that keeps an eye on the Chinese-owned Ramu Nickel mine.

The last section of the book is devoted to media and communications education in Papua New Guinea as a source of solutions for many of the problems mentioned throughout the volume. Given the connection drawn by the editors between social, political, and economic problems prevalent in contemporary Papua New Guinea and weaknesses in the country's communications infrastructure and practices, the articles in the last section of the book highlight the important role that young journalists and communications researchers play in efforts toward national development and the construction of a more informed, wealthy, equal, and democratic country. This volume itself constitutes a part of the very communications-minded reform here advocated. It not only provides an outlet for the research of a number of young scholars connected to the Communication Arts Department at Divine Word University, it will also serve as a valuable textbook for

future students of media and communications in Papua New Guinea and beyond.

JAMES SLOTTA
Franklin & Marshall College

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Canning Paradise. Documentary, DVD, 90 minutes, color, 2012. Written, directed, and produced by Olivier Pollet. Distributed by Ronin Films. Available for purchase from www.canningparadise.com. Institutions, A\$75.00; individuals, A\$34.95.

One would like to view *Canning Paradise* as a dialogical movie: dialogical in the Bakhtinian sense of featuring independent, unmerged voices engaging each other in unfinalized, open-ended exchange that is subordinate to no last word (see Mikhail Bakhtin's *Problems of Dostoevsky's Poetics*, 1984). But perhaps I am being naive.

The movie tells a story of the expansion of neoliberal capitalism into a postcolonial outpost in the global south. It is specifically about the Philippine tuna industry that established itself in a town in Papua New Guinea during the first decade of the current century. There are fishing and boating scenes in *Canning Paradise*. There are scenes of village meetings and urban scenes of heated, defiant demonstrations. For the most part, however, the movie focuses on talking heads. We see faces and hear the voices of every one of the main stakeholders in this story—European Union officials, local political elites, nongovernmental organization (NGO) leaders, villagers, men and women, young and old. We hear, that is, from everybody—everybody but representatives of the tuna indus-

try who of course declined to participate. No matter. The absent voice of the latter inheres in their raw action, here seen in overfishing, polluting, abusing labor, and manipulating local elites, all with the goal of building a *maquiladora*, a free-trade zone for its profit and purposes in Madang town. *Canning Paradise* is made up of a great many voices, but to what extent is this dialogue open-ended? To what extent is it unfinalized?

The catastrophe of depleted near-shore fish stocks, the pollution of the urban bay, the threat of forced relocation of a small island community that willy-nilly finds itself located smack in the middle of the free-trade zone, and the exploitation of labor are all portrayed poignantly and staggeringly without mawkish romanticism. What stand out are the local people resisting the tuna industry and its *maquiladora*. They lodge angry protests against land alienation in the interest of the new free-trade zone and speak unequivocally of their multivalent commitments to the resources on which their livelihoods depend, the land and the sea. But all they have are their voices. They certainly lack official legal and political support, as well as support from international civil society. A pair of expatriate activists, a lawyer and an applied anthropologist, do appear repeatedly in the movie, as do another pair of NGO spokespersons. They speak on behalf and in defense of customary landowners and fishermen. And they speak on behalf of environmental regulation. But their voices are overwhelmed by the distanced officials in business suits advocating the local and foreign value of tuna exports in such august venues as the Council of the European Union.