

Book and Media Reviews

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unanswered by Peek's novel (which vaults at various points into political analysis), this reader urges an even keener attendance to the historical silences around the stands taken by people of all ethnicities against development in the islands, successful or not. Nevertheless, his sweeping, epic novel allows us to glimpse the hidden world that has stymied these collective efforts and what can be learned for the future, which is now. This is the uneasy and provocative invitation that Peek's novel issues to the reader: to dig beneath the surface of politics-as-usual.

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Managing Modernity in the Western Pacific, edited by Mary Patterson and Martha Macintyre. St Lucia: University of Queensland Press, 2011. ISBN 978-0-7022-3900-7, 336 pages, figures, maps, notes, bibliography, index. Paper, US\$37.95.

The premise of *Managing Modernity in the Western Pacific* is that the many-faceted character of modernity in the western Pacific becomes visible in its active management at both micro and macro levels. As the contributors to this volume lay out, modernity's management occurs in practices of and engagements with economic development, millennial capitalism, and globalization. In so doing, collectively they draw nuanced ethnographic attention to the manners in which acts and institutions of management sometimes reflect and reify and sometimes contest contemporary common-

sense and logics. Aiming to identify which areas of everyday life constitute domains for managing modernity, contributors seek to distinguish "sheer contemporaneity" from aspects of modernity that can be recognized as such. Explicitly in conversation with African studies and specifically with Jean and John Comaroffs' work on millennial capitalism, this volume engages with "classic" topics in the anthropology of Melanesia including personhood and exchange while also exploring topics from the emerging anthropology of finance including investment, financial institutions, and tax regimes.

Patterson and Macintyre, followed by Richard Sutcliffe, begin by theorizing enchantment as central to the workings of millennial capitalism. The two editors suggest that just as Africa has figured heavily in research on development and emerging forms of capitalism, the western Pacific is a particularly illustrative place to examine enchantment as both reflective of global forms of millennial capitalism and constitutive of capitalist practice in the region, including not only Papua New Guinea, Solomon Islands, Fiji, and Vanuatu (which are often included in "Melanesia") but also the Cook Islands.

In the introduction, Patterson and Macintyre go to great lengths to consider "development and its dilemmas" (9). They seek to debunk stereotypical images of nations in the western Pacific as "sucking away vast aid monies into 'unresponsive economies'" (4) or of Pacific peoples as naive or "financially illiterate" (174). Instead, they examine the discourse around blame for failed development

and the logics that animate development and economic practice in the western Pacific. The introduction situates a history of development, outlining Marshall Sahlins's "develop-man" and suggesting that development is a failed project. Provocatively they offer this example: "Small businesses funded by aid dollars are meant to funnel their profits into education and improvements in living standards, not into pay televisions beaming American evangelists and their prosperity gospel to the residents of over-crowded tin sheds in urban squatter settlements in every Melanesian town" (11). Most notable is the degree to which the authors reveal deep awareness of powerlessness in the region at both the individual and national level—in potent contrast to the multiple forms of management at play in numerous everyday contexts.

Throughout the volume, authors explore conceptions and experiences of personhood and challenge the dichotomy between "dividual" and individual, notably in chapters by Debra McDougall, Nicholas Bainton, Martha Macintyre, and Matt Tomlinson. Challenges to the orthodoxy that has emerged in the wake of Marilyn Strathern's pioneering conceptualization of personhood remind the reader of the significance of Papua New Guinea in anthropological theorizing. The authors work carefully to avoid reproducing this dichotomy by demonstrating that all Melanesians do not fit one model of personhood, nor have they abandoned "traditional relationality for a supposedly modern individualism" (122).

By moving beyond dichotomizing models of personhood, the authors

approach new forms of self-fashioning central to attaining wealth and opportunity through deeply engaging ethnography. This directs the anthropological conversation away from universalizing statements about the nature of personhood to a focus on how social and cultural changes, set in motion because of the adoption of neoliberal policies and engagement with millennial capitalism, are articulated in relation to personhood, property, and exchange. This, the editors note, "belie[s] heterogeneity at the source of modernity itself" (3). To this end, Macintyre examines how social relationships change when the material objects that constitute those relationships change, McDougall explores the ways that institutions shape collectivities, and Tomlinson shows how changing notions of authority have emerged.

Some chapters also work to reveal the logics of millennial capitalism and neoliberalism in order to question assumptions about Pacific peoples' gullibility, greed, and corruption. Contributions by John Cox, Kalissa Alexeyeff, and Gregory Rawlings all draw attention to the magic of millennial capitalism with its attendant features of "financial risk, speculation, contingency and insecurity" at macro and micro levels. This is made very clear by Alexeyeff, who illuminates the shared logics of casino capitalism at the macro level of government and bingo gambling at the micro level of everyday life as reasonable coping responses to sudden reductions in resources.

Christianity is also an organizing theme taken on by Sutcliffe, Tomlinson, Cox, Macintyre, McDougall,

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.

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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