To appreciate the practice of kustom, it is necessary to consider the ways in which people in different societies adopt and change cultural norms. In many cultures, the practice of kustom involves the adoption of new customs, which can be seen as a form of cultural adaptation. In the context of the South Pacific, for example, the practice of kustom is often seen as a way of preserving cultural traditions and adapting to new influences.

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and cultures are employed in intra-groups and inter group relationships. A very good way of perceiving the wantok network is as a picture of many small boxes in a bigger box where the bigger picture does not necessarily depict the status and condition of the smaller components, which may or may not relate to the bigger picture. Distinct wantok groups as clans and speakers of the same language present a formidable force for identity continuity and differences, even in the face of rapid social change. At the local level, a wantok connotes affective, moral relationships and claims to certain resource rights such as those over land, gardening areas and fishing grounds. Wantoks in this category determine one's rights to existence and support and depend on the group to which the person belongs and affiliations of that person's blood family. Narokobi (1980) argues that wantok gives a new meaning to the word community. It is common to regard people under a particular 'clan leader' (bigman, Sahlins 1963) as wantoks at the local level.

The smaller distinct wantok groups normally trace their origins to common ancestors. The common ancestral connection is the basic building block of what researchers now call a local wantok unit. A person's claim to a piece of land is usually determined by his or her ancestral connections with the land concerned. Ascription to a common ancestor thus brings claims to land and properties of the wantok group, and it also requires group cooperation, often cemented by the act of reciprocity. Reciprocity plays an important part in maintaining cordial relationship within wantok groups at the basic level. This could be in the form of food produce, the making of shelters, vegetable gardens, hunting and fishing catches, bride-prize (dowry) payments and land settlements. Giving and receiving are two sides of the reciprocity coin in Melanesia.

The 'spirit of the gift' entrenched in wantok is more of a 'you scratch my back and I scratch yours' understanding. Bugotu (1968: 68) succinctly described it:

Gratefulness, sharing and giving are a way of life, accepted and practiced almost unconsciously by all. When I give, I have the satisfaction of giving in a continuation of friendly relations. I wouldn't expect a verbal 'thank you' [or immediate reciprocation] because thankfulness is seen in deeds rather than in words.

One person gives and does not receive payment, although (s)he knows that his/her giving will be returned when (s)he needs the support of his/her wantok members. Giving and reciprocating goods and services
The above discussion on market and korm is based on an understanding that the current market system is often associated with a sense of opportunity and meritocracy. However, there are cases where personal connections or social networks play a significant role. Moreover, the nature of social capital, which is often measured in terms of formal and informal networks, can influence economic outcomes.

Solomon emphasizes the importance of understanding how social capital affects decision-making processes and how it can lead to unequal opportunities. He argues that while social networks can provide resources and opportunities, they can also perpetuate inequalities.

The discussion further highlights the need for a more equitable approach to market and korm, focusing on reducing the influence of social capital and promoting merit-based systems. This requires a reevaluation of existing policies and a focus on developing more inclusive and fair economic systems.
Space for Mecmocracy

other needs, a frustrated person who experienced the demands of such
on other worlds in the future. For their children's education, food, and
fought the negative effects of unemployment, family sepa-
Sahulon, and the world of other worlds, the Sahulon
such economic demand. The Sahulon, Those who progress through
and can be a failure (González 2000). Those who progress through
were at risk of being administratively poor, because of their, which
because it promotes the edification of knowledge, and raises
the Sahulon's Flarat. Lessons on the world of other worlds, and
explained that these worlds could use their positions of influence to pro-