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be accurate if constructed from many small pictures of greater precision, we need both. Stewart Firth shows the influence of experiences in Port Moresby, Hawai'i and Suva on his perceptions. Anthropologist Mike Rynkiewich spent some years with the Melanesian Institute in Papua New Guinea, as well as in Marshall Islands. Of a Papuan community in which he lived he finds people having to 'construct culture almost daily as they met the challenges of living' (p.320).

The other chapters are more unique, though no less interesting. Gerard Ward, the only geographer, writes of the life-long influence of the rural setting in which he grew up in New Zealand. He is the only author to focus much on the titular 'place', though little on the 'history'. Jo-Jo Peter reminisces on adult memories of an idyllic childhood in an outer island of Chuuk.

Ben Finney, more than any other person, pioneered the resurgence of Polynesian navigation and made unique contributions to its theory and practice for nearly half a century. His chapter outlines the successes and the agonies.

Karen Peacock is Pacific curator at the University of Hawai'i, where she and her colleagues have amassed the world's best collection of Pacific islands materials—a magnificent achievement. She writes on 'collecting the collection'.

Tere Teaiwa is not classified in the book by any academic discipline. She is probably past that form of tribalism. Her chapter is a vibrant mélange of passion and poetry about a great achievement of the East-West Center in Honolulu—the fact that it provided a place where students from throughout the region could learn from each other.

Those closest to peoples and places they wrote about seem most aware of the fact that they were not a fully integrated part of them. Having good relations with people does not make a person one of the community in a

comprehensive sense. Fran Hezel, a Jesuit priest who has spent his adult life in Micronesia, has produced high quality history and current social commentary. He writes of the huge gap between his US culture and that of the Chuuk community he lived in, and the ongoing bridging and mediating of that slowly narrowing gap.

Brij Lal contributes an introduction and a perspicacious chapter on his experience as a student of the University of the South Pacific, opening new vistas for a rural farm boy.

He acknowledges the deep divides between ethnic and other categories at the university—divides that are probably deeper today than when he was a student there.

For students who are about to undertake research in the Pacific (or for Pacific islands students about to do research among Caucasians) this is an excellent book to read. Each chapter is informative about that author and place for those interested in either or both. But with everyone having too much to read and a price of US\$75, it will be inaccessible to many—and almost totally inaccessible to the islanders who are written about.

Ron Crocombe  
University of the South Pacific

***Gun Running in Papua New Guinea:  
from arrows to assault weapons in the  
Southern Highlands***

Philip Alpers, 2005, Small Arms Survey,  
Geneva, 138pp. ISBN 2 8288 0062 8

There is no doubt that guns are an important part of life in Papua New Guinea. The daily reports of the progress of the Guns Enquiry, headed by Jerry Singarok in 2005, contained lurid details of the results of the scourge as it affected the people of Papua New Guinea. There hardly seemed a place that was not affected by the gun culture. The enquiry was

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followed by a Gun Summit held in Goroka, some recommendations were made by the government, followed by a deafening silence. Perhaps the fact that most members of parliament consider it their right and/or obligation to carry a weapon has something to do with this.

The book details the types of weapons that are being illegally used in Papua New Guinea, ranging from heavy machine guns (rare) to common automatic and semi-automatic (common) to home-made shotguns and hand guns (common but dangerous). Interestingly the largest numbers seemed to be Australian-supplied SLRs from the independence issue to the PNG Defence Force.

Alpers' book deals mainly with the Southern Highlands where the gun has reigned supreme for more than a decade. Alpers mentions the fact that the erstwhile Governor, Anderson Agiru, was photographed with an (illegal) automatic weapon in his hand in the national press but this seemed neither to have alarmed anyone nor to have resulted in any legal proceedings. However, the result of this rampant gun culture in Southern Highlands has been debilitating and disruptive to basic services. It caused the 2002 elections in the province to be aborted after, amongst other things, television footage of rival candidates' police escorts exchanging gunfire was screened.

At one stage there were no doctors in the province despite the existence of a well-equipped hospital and two equally well-supplied health centres. Many schools are closed and non-Southern Highlanders refuse transfer to the province. As Alpers observes, the province is one of the richest in Papua New Guinea with oil and gas reserves that have flowed since the early 1990s. It should have the best services and best-served people of the country and instead it has one of the worst.

The book shows that gun-related deaths in the Southern Highlands are considerably higher than some of the world's worst hot spots such as Ecuador, Jamaica, Colombia, South Africa and the United States. But this does not take into account the numbers of deaths that go unreported, which may be more than double the number that are reported. Alpers goes on to observe that a small reduction in 'factory' (as opposed to homemade) weapons would lead to a significant reduction in fatalities.

The book goes to some length to debunk the commonly held and commonly reported theory that guns are traded through the Torres Strait and other routes from Australia in exchange for marijuana. Alpers convincingly demonstrates that most of the weapons deployed in the Highlands are of a type issued to the police or the defence force. These have made their way onto the black market through theft from armouries, capture in conflict during the Bougainville crisis or temptation for individual soldiers and policemen to sell their weapons and ammunition.

It is remarkable that many of these weapons have been rendered relatively useless by the refusal of Australia and New Zealand to allow the sale of ammunition to Papua New Guinea. Another point that he makes is that, despite the fact there are a relatively large numbers of guns in Southern Highlands and the rest of Papua New Guinea, the numbers are not high enough to attract serious international arms suppliers.

A recent discovery of thousands of rounds of ammunition in Mt Hagen shows that the attempts to prevent theft of ammunition from the disciplined forces have not been as effective as had been hoped. As the 2007 elections approach, the prices for guns and ammunition are expected to rise even though they are already well above world prices. An interesting observation is that ownership of a handgun is an urban phenomenon being

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spurned in the Highlands for high-powered automatic weapons.

Unfortunately, the stories of Southern Highlands, Enga, Port Moresby and Lae have come to mean the whole of Papua New Guinea and diplomatic warnings about travel to Papua New Guinea do not differentiate between centres. Largely, the rest of the country is peaceful and there would be no more chance of encountering a gun in a crime than anywhere else in the world.

The book does not try to analyse the reasons for the concentration of guns in two cities and one region of the country, nor does it come up with many practical suggestions for the reduction and control of weapons in Papua New Guinea hot spots. It encourages the further restriction of ammunition, it mentions Australian Army attempts to secure military armouries but does not think that amnesties and voluntary surrender schemes are enough on their own. In the Southern Highlands, the success of PEACE Foundation Melanesia in promoting mediation and restorative justice is one attempt to persuade people that there is an alternative to the gun culture. Eventually, the community has to reject the use of violence as a way of life and dispute resolution, which means trusting the rule of law.

Mike Manning

***Apem Moa: Solomon Islands leadership***

Kabini F. Sanga and Keith D. Walker, 2005, Victoria University of Wellington, Wellington, 176 pp. ISBN 0 475 12226 7

Solomon Islanders have a thing about leadership, about those people who are truly 'big'—the 'bottom man'; the one with the spark of efficacy, the common touch. Chiefs are in meetings, politicians are in airplanes, churches are full of workshops on leadership.

This is not a country, at least as far as I have seen, where work on group process ever appears to be very prominent. It is a country that wants to build leaders, not methods. But then, after all that, nobody seems particularly inclined to follow. Well, as they say, that's Solomon.

*Apem Moa* (Pijin for 'raise the bar', say the authors) has been written by two education faculty academics, one a Solomon Islander now living in New Zealand and the other a Canadian. Sanga, a former director of the Solomon Islands College of Higher Education, recently completed his PhD under Walker, a leadership specialist. Their book is a leadership education course text suited to group training or self-teaching. Its chapters run through a comprehensive range of leadership topics: current challenges, authority and influence, ethical principals and constraints, conscience, convictions, leadership development and responsibilities. The book's introduction points to a crisis in leadership as a root cause of the Solomons crisis of 1998–2003 and frames the book as a practical answer to 'the need to mobilise leadership at all levels'. The brief preamble to each chapter gives some insight to the realities of leadership in Solomon Islands. Each chapter then moves on to main points from modern leadership theory and ends with questions for discussion.

In tune with Solomon Islands' strongly religious public life, the book makes a number of appeals for divine guidance in leadership. The book's underlying theory sees social action in terms of a tension between conscience and material self-interest, an approach based here on the idea of the moral individual in liberal Protestantism. Recent research elsewhere on corruption shows that while this individual battle between the poles of conscience and self-interest is a popular idea, it is actually overestimated in its importance. A large