

## Meri Sepik Png Porn Videos Xxx In Mp4 And 3gp For Le

This cultural and psychological study of gender identity and sexual development in a New Guinea Highlands society includes initiation rites and socialization studies, and contrasts the Sambia with other societies, including our own. Sambia boys experience ritualized homosexuality before puberty and do not leave it until marriage, after which homosexual activity is prohibited. The implications are developed cross-culturally and contextualized in gender literature.

This remarkable book explores questions of identity and value posed by people living on (or near) the small Pacific island of Karavar in Papua New Guinea. The complex social and cultural changes that occurred during the century after Europeans first arrived in the area have led Karavarans to wonder about-and to assert-who they are and who they might

In the seclusion of pre-independent and post-independent Papua New Guinea, we find a group of expatriates, from an eclectic yet progressive Dutch priest to the money grabbing John Pietro. Among them is James Ward, an Australian Malaria Control Officer in the East Sepik District where this story begins. James Ward, in confronting his own values and those of the New Guineans, is on a humorous path of life, at once real and imagined. Tortured by religious scruples and sexual desires, James's life becomes a trajectory of impulses and aspirations without lasting resolutions. In this novel, the many personalities are scrutinised, as it were, in a fishbowl, exposing the traits and attributes that distinguish them in their frontier society. Some cope and endure, while others simply enjoy life. They are at times like the haughty and elusive cassowary or muruk of the jungle; at other times, they are attractive and tender like the Sepik Blue orchid or Sepik Blu. In the colonial Sepik District, many expatriates had an adventurous lifestyle in their personal relationships, and in implementing administration policies of justice, political education, health and commerce. The expatriate legacy, for better or worse, is part of the history of Papua New Guinea. The characters of Sepik Blu Longpela Muruk are portraits of people formed by the time and place they lived in. There are no easy answers to the complex question of the morality of colonial rule in the lives of many of the expatriates. For James Ward, he embarks on a quixotic adventure in early independent Papua New Guinea that spells out his kismet.

This book analyses the dual alienations of a coastal group rural men, the Murik of Papua New Guinea. David Lipset argues that Murik men engage in a Bakhtinian dialogue: voicing their alienation from both their own, indigenous masculinity, as well as from the postcolonial modernity in which they find themselves adrift. Lipset analyses young men's elusive expressions of desire in courtship narratives, marijuana discourse, and mobile phone use—in which generational tensions play out together with their disaffection from the state. He also borrows from Lacanian psychoanalysis in discussing how men's dialogue of dual alienation appears in folk theater, in material substitutions—most notably, in the replacement of outrigger canoes by fiberglass boats—as well as in rising sea-levels, and the looming possibility of resettlement. What do all human languages have in common and in what ways are they different? How can language be used to trace different peoples and their past? Are certain languages similar because of common descent or language contact? Assuming no prior knowledge of linguistics, this textbook introduces readers to the rich diversity of human

languages, familiarizing students with the variety and typology of languages around the world. Linguistic terms and concepts are explained, in the text and in the glossary, and illustrated with simple, accessible examples. Eighteen language maps and numerous language family charts enable students to place a language geographically or genealogically. A supporting website includes additional language maps and sound recordings that can be used to illustrate the peculiarities of the sound systems of various languages. 'Test yourself' questions throughout the book make it easier for students to analyze data from unfamiliar languages.

"The main purpose of this volume is to publish, and thus to publicise, the factual material contained in a series of consultancy reports commissioned by the Porgera Joint Venture (PJV) between 1992 and 1994 (Banks 1993, 1994a, 1994b, 1994c; Bonne111994). These reports dealt with the social and economic impact of the Porgera gold mine on the population of the Porgera Valley during the period which had elapsed since the Government of Papua New Guinea (PNG) signed a Mining Development Contract with the PJV in April 1989. They were commissioned as part of what became known as the Porgera Social Monitoring Programme, which was itself intended to satisfy some of the conditions which the PNG Department of Environment and Conservation (DEC) had attached to its approval of the company's Environmental Plan (NSR 1988) and Environmental Management and Monitoring Programme(PJV 1991). The substance of these reports has been revised and edited to form Chapters 2-7 of the present volume. The last two chapters have been specially commissioned from two other social scientists who have studied the social impact of the mining project, and who were asked to provide their own comments on the design, management and output of the Porgera Social Monitoring Programme."--Introduction.

Memoir of 20 years spent in the highlands of papua new guinea.

Tok Pisin is one of the most important languages of Melanesia and is used in a wide range of public and private functions in Papua New Guinea. The language has featured prominently in Pidgin and Creole linguistics and has featured in a number of debates in theoretical linguistics. With their extensive fieldwork experience and vast knowledge of the archives relating to Papua New Guinea, Peter Mühlhäusler, Thomas E. Dutton and Suzanne Romaine compiled this Tok Pisin text collection. It brings together representative samples of the largest Pidgin language of the Pacific area. These texts represent about 150 years of development of this language and will be an invaluable resource for researchers, language policy makers and individuals interested in the history of Papua New Guinea.

The moral economy of mobile phones implies a field of shifting relations among consumers, companies and state actors, all of whom have their own ideas about what is good, fair and just. These ideas inform the ways in which, for example, consumers acquire and use mobile phones; companies promote and sell voice, SMS and data subscriptions; and state actors regulate both everyday use of mobile phones and market activity around mobile phones. Ambivalence and disagreement about who owes what to whom is thus an integral feature of the moral economy of mobile phones. This volume identifies and evaluates the stakes at play in the moral economy of mobile phones. The six main chapters consider ethnographic cases from Papua New Guinea, Fiji and Vanuatu. The volume also includes a brief introduction with background information on the recent 'digital revolution' in these countries and two closing commentaries that reflect on the significance of the chapters for our understanding of global capitalism and the contemporary Pacific.

Following the route taken by British explorer Ivan Champion in 1927, and amid breathtaking landscapes and wildlife, Salak traveled across this remote Pacific island - often called the last

frontier of adventure travel - by dugout canoe and on foot. Along the way, she stayed in a village where cannibals m was still practiced behind the backs of the missionaries, met the leader of the OPM - the separatist guerrilla movement opposing the Indonesian occupation of Western New Guinea - and undertook an epic trek through the jungle. The New York Times said "Kira Salak is tough, a real - life Lara Croft." And Edward Marriott, proclaimed Four Corners to be "A travel book that transcends the genre?It is, like all the best travel narratives, a resonant interior journey, and offers wisdom for our times."

This collection builds on previous works on gender violence in the Pacific, but goes beyond some previous approaches to 'domestic violence' or 'violence against women' in analysing the dynamic processes of 'engendering' violence in PNG. 'Engendering' refers not just to the sex of individual actors, but to gender as a crucial relation in collective life and the massive social transformations ongoing in PNG: conversion to Christianity, the development of extractive industries, the implanting of introduced models of justice and the law and the spread of HIV. Hence the collection examines issues of 'troubled masculinities' as much as 'battered women' and tries to move beyond the black and white binaries of blaming either tradition or modernity as the primary cause of gender violence. It relates original scholarly research in the villages and towns of PNG to questions of policy and practice and reveals the complexities and contestations in the local translation of concepts of human rights. It will interest undergraduate and graduate students in gender studies and Pacific studies and those working on the policy and practice of combating gender violence in PNG and elsewhere.

Papua New Guinea has a complex 'law and order' problem and an entrenched epidemic of HIV. This book explores their interaction. It also probes their joint challenges and opportunities—most fundamentally for civic security, a condition that could offer some immunity to both.

In the Sepik Basin of Papua New Guinea, ritual culture was dominated by the Tambaran --a male tutelary spirit that acted as a social and intellectual guardian or patron to those under its aegis as they made their way through life. To Melanesian scholarship, the cultural and psychological anthropologist, Donald F. Tuzin, was something of a Tambaran, a figure whose brilliant and fine-grained ethnographic project in the Arapesh village of Iahita was immensely influential within and beyond New Guinea anthropology. Tuzin died in 2007, at the age of 61. In his memory, the editors of this collection commissioned a set of original and thought provoking essays from eminent and accomplished anthropologists who knew and were influenced by his work. They are echoes of the Tambaran. The anthology begins with a biographical sketch of Tuzin's life and scholarship. It is divided into four sections, each of which focuses loosely around one of his preoccupations. The first concerns warfare history, the male cult and changing masculinity, all in Melanesia. The second addresses the relationship between actor and structure. Here, the ethnographic focus momentarily shifts to the Caribbean before turning back to Papua new Guinea in essays that examine uncanny phenomena, narratives about childhood and messianic promises. The third part goes on to offer comparative and psychoanalytic perspectives on the subject in Fiji, Bali, the Amazon as well as Melanesia. Appropriately, the last section concludes with essays on Tuzin's fieldwork style and his distinctive authorial voice.

The genres of sung tales that are the subject of this volume are one of the most striking aspects of the cultural scene in the Papua New Guinea Highlands. Composed and performed by specialist bards, they are a highly valued art form. From a comparative viewpoint they are remarkable both for their scale and complexity, and for the range of variation that is found among regional genres and individual styles. Though their existence has previously been noted by researchers working in the Highlands, and some recordings made of them, most of these genres have not been studied in detail until quite recently, mainly because of the challenging range of disciplinary expertise that is required--in anthropology, linguistics, and

ethnomusicology. This volume presents a set of interrelated studies by researchers in all of those fields, and by a Papua New Guinea Highlander who has assisted with the research based on his lifelong familiarity with one of the regional genres. The studies presented here (all of them previously unpublished and written especially for this volume) are of groundbreaking significance not only for specialists in Melanesia or the Pacific, but also for readers with a more general interest in comparative poetics, mythology, musicology, or verbal art.

*Navigating the Future* draws on long-term ethnographic fieldwork with Kubo people and their neighbours, in a remote area of Papua New Guinea, to explore how worlds are reconfigured as people become increasingly conscious of, and seek to draw into their own lives, wealth and power that had previously lain beyond their horizons. In the context of a major resource extraction project—the Papua New Guinea Liquefied Natural Gas (PNG LNG) Project—taking shape in the mountains to the north, the people in this area are actively reimagining their social world. This book describes changes in practice that result, tracing shifts in the ways people relate to the land, to each other and to outsiders, and the histories of engagement that frame those changes. Inequalities are emerging between individuals in access to paid work, between groups in potential for claiming future royalties, and between generations in access to information. As people at the village of Suabi strive to make themselves visible to the state and to petroleum companies, as legal entities entitled to receive benefits from the PNG LNG Project, they are drawing new boundaries around sets of people and around land and declaring hierarchical relationships between groups that did not exist before. They are struggling to make sense of a bureaucracy that is foreign to them, in a place where the state currently has minimal presence. A primary concern of *Navigating the Future* is with the processes through which these changes have emerged, as people seek to imagine—and work to bring about—a radically different future for themselves while simultaneously reimagining their own past in ways that validate those endeavours.

One of the most beautiful island groups of the Pacific, Bougainville has a remarkable history. Tragically, it is as the site of devastating civil conflict that Bougainville is perhaps best known. In exploring the rich environmental, cultural and social heritage of Bougainville before the conflict, this collection provides an insight into the long-term causes of the crisis. In doing so, it surveys such topics as Bougainville's prehistory and traditional cultures, the impact of German and Australian colonialism, the attempts by disparate local cultures to find a common identity, the assertion of political autonomy in the face of coercion to integrate with Papua New Guinea, and contemporary efforts to resolve conflict and plan a viable future. A landmark collaboration between expert commentators on Bougainville and Bougainvilleans themselves, this volume provides a comprehensive picture for those seeking to understand Bougainville's history and future directions. *Bougainville before the conflict* was published in association with the State, Society and Governance in Melanesia Project, which is supported by The Australian National University and the Commonwealth of Australia.

Papua New Guinea is one of the many former British Commonwealth colonies which maintain the criminalisation of the sexual activities of two groups, despite the fact that the sex takes place between consenting adults in private: sellers of sex and males who have sex with males. The English common law system was imposed on the colonies with little regard for the social regulation and belief systems of the colonised, and in most instances, was retained and developed post-Independence, regardless of the infringements of human rights involved. Now the HIV pandemic has thrown a spotlight, not altogether welcome, on the sexual activities of these two groups. In Papua New Guinea, a growing body of behavioural research has focused on such matters as individual sexual partnering, condom use and awareness of HIV. My work, however, has a different purpose. I chose the terms in the title to highlight a nexus which I believe exists between the criminal law and negative attitudes of society. At an international level, the argument has been put that decriminalising sex work and sodomy will facilitate HIV epidemic management, reducing the stigma and discrimination these groups encounter and making them easier to reach. I undertook my research therefore with the aim of gaining deeper understanding of the effects the current situation of criminalisation might have on the social lives of these criminalised people today, in the country generally and in Port Moresby the capital in particular, and whether these effects might provide evidence to support the argument for law reform. This is a rich and well-researched study of the legal, social and moral issues surrounding the criminalisation of two forms of consensual sex.... A very impressive piece of work, it is extensively documented, relies on a wide range of material and makes a clear and coherent argument about the place of law in producing identities and exclusions.... The attention to change over time and the complexity of the ways in which sexual behaviour is enacted and punished is a particular strength of the book. —Professor Sally Engle Merry, Anthropology, Law and Society, New York University This book is an exceptional contribution to our knowledge of the nexus between the criminal law and negative attitudes of society, and what effects criminalization has on the social lives of prostitutes and males who have sex with males, and whether these effects might provide evidence to support the argument for law reform.... The author's experience of Papua New Guinea allows her to comment in depth on such matters as the United Nations' human rights approach to the HIV epidemic and their call to decriminalize all sexual acts between consenting adults.... She shows that criminal laws—with the help of the normative discourse of religion and media—underpin and legitimize high levels of stigma, discrimination and abuse of prostitutes and males who have sex with males.... The quality of the writing and general presentation are exceptional. —Laura Zimmer-Tamakoshi, Truman State University (retired)

I saw my country clearly like Neil Armstrong saw the earth in the cosmos on that first trip to the moon. PNG was caught like a butterfly in a spider's web struggling to free itself from the claws of modernization, deep-rooted corruption, poor

governance and environmental devastation. I heard deep mourning in my country over the deaths of loved ones-the victims of AIDS, tribal war, cold blooded murders, motor vehicle accidents and lifestyle diseases. While the first kiaps and missionaries to my country still lived to be over 80 years - educated elites were dying young - in the prime of their lives. Why? I also heard the sound of women in distress from physical harm - rape, torture, sorcery-related killings, sexual abuse, exploitation, inequality, stigma and discrimination. Why?

Purity and Danger is acknowledged as a modern masterpiece of anthropology. It is widely cited in non-anthropological works and gave rise to a body of application, rebuttal and development within anthropology. In 1995 the book was included among the Times Literary Supplement's hundred most influential non-fiction works since WWII. Incorporating the philosophy of religion and science and a generally holistic approach to classification, Douglas demonstrates the relevance of anthropological enquiries to an audience outside her immediate academic circle. She offers an approach to understanding rules of purity by examining what is considered unclean in various cultures. She sheds light on the symbolism of what is considered clean and dirty in relation to order in secular and religious, modern and primitive life.

This book is a grammatical description of Koromu (or Kesawai), an endangered and previously undescribed language in Papua New Guinea's Ramu Valley. Koromu belongs to the Madang subgroup of the putative Trans New Guinea family. The grammar covers the structures of the language, with an emphasis on information structure. Geographic, linguistic, social and historical setting are described as well as phonology and morphophonology. The book examines the morphosyntactic structures of the language, covering basic clause structure, word classes, phrase structures and structures of spatial reference, verbal morphology, serial verb constructions, experiencer object constructions and the various constructions of clause combining (clause chaining, complement clauses, adverbial and relative clauses). Chapters also deal with noun phrase (non)realisation and morphological signaling of prominence and show how links and tails are encoded grammatically. Appendices contain texts and a wordlist. In October 1996, The East Asia and Pacific Region developed a Regional Gender Action Plan that stressed the importance of country-specific strategies regarding gender issues. This report on gender in Papua New Guinea intends to lay the foundation for such a strategy. The report provides an outline of the key historical, economic, demographic, political, geographic, socio-cultural, legal and institutional issues that are relevant to understanding the status of women in Papua New Guinea today.

This teaching guide covers the identification, deterioration, and conservation of artifacts made from plant materials. Detailed information on plant anatomy, morphology, and development, focusing on information useful to the conservator in identifying plant fibers are described, as well as the processing, construction, and decorative techniques commonly used in such artifacts. A final chapter

provides a thorough discussion of conservation, preservation, storage, and restoration methods. This is a valuable resource to conservators and students alike.

This book is a musical ethnography of the Duna people of Papua New Guinea. A people who have experienced extraordinary social change in recent history, their musical traditions have also radically changed during this time. New forms of music have been introduced, while ancestral traditions have been altered or even abandoned. This study shows how, through musical creativity, Duna people maintain a connection with their past, and their identity, whilst simultaneously embracing the challenges of the present.

Despite the plethora of research on gender and the many projects designed to improve their status in the Pacific region, women continue to be disadvantaged and marginalised in social, economic and political spheres. How are we to understand this and what does it mean for researchers, policy-makers and development practitioners? This book examines these questions, partly by looking back but also by continuing the effort to explain and understand gender inequities in the Pacific through reference to the concept of societies in transition. The contributors discuss emerging masculinities and femininities in the Pacific in order to chart the development of these in their contexts. Exploring how contemporary Pacific identities are shaped by local contexts and traditions, they focus on how these are remade through interaction with global ideas, images and practices, including new forms of Christianity and economic transformations. Grounded in recent, original research in both the villages and towns of Melanesia, the collection engages with the study of gender in Melanesia as well as scholarship on global modernities. 'This collection is a welcome addition to the study of gender in Melanesia ... Collectively, the essays present complex, locally contextualised and regionally situated case studies of gender transformation occurring alongside, in many instances, the re-codification of hegemonic gendered norms and practices. Gender is not understood as simply code for women in this volume rather, the majority of chapters incorporate men and masculinities in their analysis of gender relations and dynamics. A highlight of the collection is the attention paid to how "the politics of tradition" (and of modernity) are expressed through morally loaded concepts of the "good" or "bad" woman or man and vice versa.' — Kalissa Alexeyeff, University of Melbourne

Examines the process of nation making in Fiji, Papua New Guinea, the Solomon Islands, and Vanuatu

"In 'Destroying the joint: why women have to change the world', Australian women reply to commentator Alan Jones's comment and the broader issues of sexism and misogyny in our culture."--Back cover.

Tayap is a small, previously undocumented Papuan language, spoken in a single village called Gapun, in the lower Sepik River region of Papua New Guinea. The language is an isolate, unrelated to any other in the area. Furthermore, Tayap is

dying. Fewer than fifty speakers actively command it today. Based on linguistic anthropological work conducted over the course of thirty years, this book describes the grammar of the language, detailing its phonology, morphology and syntax. It devotes particular attention to verbs, which are the most elaborated area of the grammar, and which are complex, fusional and massively suppletive. The book also provides a full Tayap-English-Tok Pisin dictionary. A particularly innovative contribution is the detailed discussions of how Tayap's grammar is dissolving in the language of young speakers. The book exemplifies how the complex structures in fluent speakers' Tayap are reduced or reanalyzed by younger speakers. This grammar and dictionary should therefore be a valuable resource for anyone interested in the mechanics of how languages disappear. The fact that it is the sole documentation of this unique Papuan language should also make it of interest to areal specialists and language typologists.

Brokenville is personal account of growing up on Bougainville in Papua New Guinea during the ten-year civil war that raged following the forced closure of the Panguna Mine by the Bougainville Revolutionary Army.

Beautiful black-and-white portraits of Papua New Guinea's most fearsome gangsters, brigands, thieves, and carjackers posing with their arsenal of homemade guns and knives. Papua New Guinea: A land of striking beauty, mountain ranges, lush rainforests, and some of the most spectacular coastlines on earth. A land with over eight hundred unique tribes and languages. A land where crime has gotten so out of control, personal security services are the country's largest growth industry. Papua New Guinea's capital, Port Moresby, is regularly ranked among the world's five worst cities to live in by The Economist magazine. In 2004, when the photographs in Raskols were taken, the same survey ranked Port Moresby the worst city in the world. This fenced-up, razor-wired, lawless metropolis is infamous for its criminal gangs known as raskols (the indigenous Tok Pisin word for criminals). Throughout Port Moresby, dense urban settlements and a general lack of law and order have led to intertribal warfare and a seemingly endless stream of kidnappings, gang rape, carjackings, and vicious murders. That's all in addition to soaring HIV rates and massive unemployment. However, photographer Stephen Dupont is of a rare breed. He infiltrated a raskol community and documented the rough and ruthless individuals involved in Papua New Guinea's gang life. Raskols presents formal portraits of the Kips Kaboni (Scar Devils), Papua New Guinea's longest established criminal gang. Dupont set up a makeshift studio inside the Kips Kaboni safe house where he photographed his subjects and their unique handmade weapons and firearms. These mostly young, unemployed adults and teenagers orchestrate raids, carjackings, and robberies as a means of survival. The gangs control the streets. Despite the crime and violence they have unleashed on their city, some view them as modern-day Robin Hoods. With a corrupt government and police force, every day in Port Moresby is survival of the fittest. Many of these raskols initially turned to crime, violence, and anarchy in a bid to protect and provide for themselves and their communities.

The New Port Moresby: Gender, Space, and Belonging in Urban Papua New Guinea explores the ways in which educated, professional women experience living in Port

Moresby, the burgeoning capital of Papua New Guinea. Drawing on postcolonial and feminist scholarship, the book adds to an emerging literature on cities in the “Global South” as sites of oppression, but also resistance, aspiration, and activism. Taking an intersectional feminist approach, the book draws on a decade of research conducted among the educated professional women of Port Moresby, offering unique insight into class transitions and the perspectives of this small but significant cohort. The New Port Moresby expands the scope of research and writing about gendered experiences in Port Moresby, moving beyond the idea that the city is an exclusively hostile place for women. Without discounting the problems of uneven development, the author argues that the city’s new places offer women a degree of freedom and autonomy in a city predominantly characterized by fear and restriction. In doing so, it offers an ethnographically rich perspective on the interaction between the “global” and the “local” and what this might mean for feminism and the advancement of equity in the Pacific and beyond. The New Port Moresby will find an audience among anthropologists, particularly those interested in the urban Pacific, feminist geographers committed to expanding research to include cities in the Global South and development theorists interested in understanding the roles played by educated elites in less economically developed contexts. There have been few ethnographic monographs about Port Moresby and those that do exist have tended to marginalize or ignore gender. Yet as feminist geographers make clear, women and men are positioned differently in the world and their relationship to the places in which they live is also different. The book has no predecessors and stands alone in the Pacific as an account of this kind. As such, The New Port Moresby should be read by scholars and students of diverse disciplines interested in urbanization, gender, and the Pacific.

The Country Gender Assessment of Agriculture and the Rural Sector report provides a gender perspective of the agricultural and rural sector of Papua New Guinea. The analysis provides an overview of the gender-based gaps and inequalities in access to and control over critical productive resources and opportunities. The methods used involved a two-tier approach where there was the review of literature related to women’s engagement in agriculture and the rural sector as well as, semi-structured interviews and focus group discussions with selected groups. The findings recognizes that agriculture is key for the country’s economy. However, there remains to be persisting challenges in creating an enabling environment for enhancing women’s participation in food value chains. Additionally, the disparities are obvious in access to and control over key agricultural resources. The rural women even though are major contributors to the economy, their rights are not properly recognized hence, are excluded systematically from access to decision-making. It is thereby concluded that the lack of influential gender sensitive leadership and coordination of the agricultural sector impede the empowerment of rural women and girls in the country. The recommendation include a gender and workplace policy developed for the agricultural sector. Importantly, this publication is a tool for FAO, the Government of Papua New Guinea and other development partners to mainstream gender into programming towards gender equality and the empowerment of rural women in Papua New Guinea.

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