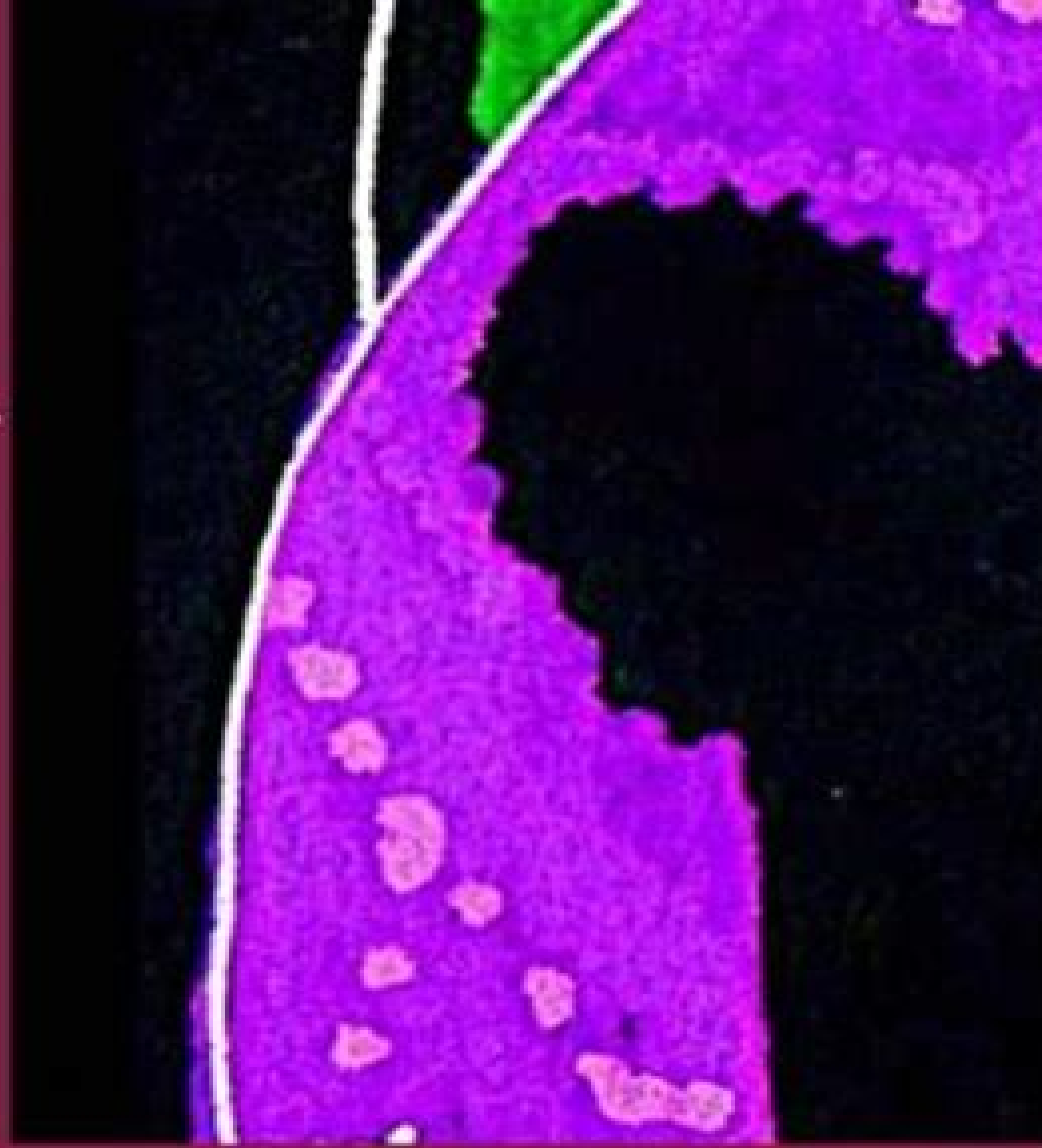


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making babies



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but for whom?

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the pages of SPIN pulsate with the energy of today's most innovative sounds Whether covering what's new or what's next SPIN is your monthly VIP pass to all that rocks *Congressional Record* United States. Congress,1998 **British Medical Journal** ,1923 **The Chap-book** ,1896 *The Californian* ,1882 *The Little Cyclopedia of Mormonism ...* John Danforth Nutting,1927 *The Saturday Review of Politics, Literature, Science, Art, and Finance* ,1869 *The Mountain Arapesh* Margaret Mead,2002 For approximately eight months during 1931-1932 anthropologist Margaret Mead lived with and studied the Mountain Arapesh a segment of the population of the East Sepik Province Papua New Guinea She found a culture based on simplicity sensitivity and cooperation In contrast to the aggressive Arapesh who lived on the plains both the men and the women of the mountain settlements were found to be in Mead's word maternal The Mountain Arapesh exhibited qualities that many might consider feminine they were in general passive affectionate and peaceloving Though Mead partially explains the male's femininity as being due to the type of nourishment available to the Arapesh she maintains social conditioning to be a factor in the type of lifestyle led by both sexes Mead's study encapsulates all aspects of the Arapesh culture She discusses betrothal and marriage customs sexuality gender roles diet religion arts agriculture and rites of passage In possibly a portent for the breakdown of traditional roles and beliefs in the latter part of the twentieth century Mead discusses the purpose of rites of passage in maintaining societal values and social control Mead also discovered that both male and female parents took an active role in raising their children Furthermore it was found that there were few conflicts over property the Arapesh having no concept of land ownership maintained a peaceful existence with each other In his new introduction to *The Mountain Arapesh* Paul B Roscoe assesses the importance of Mead's work in light of modern anthropological and ethnographic research as well as how it fits into her own canon of writings Roscoe discusses findings he culled from a trip to Papua New Guinea in 1991 to clarify some ambiguities in Mead's work His travels also served to help reconstruct what had happened to the Arapesh since Mead's historic visit in the early 1930s Margaret Mead 1901-1978 was associated with the American Museum of Natural History in New York for over fifty years becoming Curator of Ethnology in 1964 She taught at Columbia University and the New School for Social Research as well as a number of other universities Among her many books is *Continuities in Cultural Evolution* available from Transaction Publishers Paul B Roscoe is professor of anthropology at the University of Maine He is a frequent contributor to anthropology journals including *American Anthropologist* *American Ethnologist* and *Current Anthropology* and is co-editor with Nancy Lutkehaus of *Gender Rituals Female Initiation in Melanesia* The 1992 recipient of the Royal Anthropological Institute's Curl Essay Prize he has an archival specialization in ancient Polynesia **The Urologic and Cutaneous Review** ,1921 *The Saturday Review of Politics, Literature, Science and Art* ,1869 *Saturday Review* ,1869 *The Church of England Magazine* ,1841 **Literature** ,1898 *The Advocate* ,2001-01-16 The Advocate is a lesbian gay bisexual transgender LGBT monthly newsmagazine Established in 1967 it is the oldest continuing LGBT publication in the United States *Chambers's Journal of Popular*

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