

# ANTHROPHILES

Summer  
2014

## Ashford University Anthropology Newsletter

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# Letter from the Chair

It is summer. While many other universities operate at a lower intensity during the summer months, opening up time for faculty research and student travel or work, at Ashford it is “business as usual”. This enables our students to graduate faster, and provides the flexibility needed for adult learners with many other obligations in their lives other than school. But it does not mean faculty do not conduct field-work, or that students do not either take vacation or travel. I know several of our faculty members are conducting field work abroad or closer to home this summer. I hope they will share their experiences in the classroom lecture series.

Summer travels open up opportunities for experiences related to our discipline, even when the travel is not distinctly for field-work. For me, this opened up some reflections on how our discipline affects us in more aspects of our lives than the professional part.

In May, I spent a week in Barcelona, Spain, merely for the purpose of vacationing. However, during the trip I had experiences that I would not have fully appreciated without my background in anthropology. First, Barcelona and the region in which the city is located, is fascinating in terms of identity creation and power relations between national and regional forces. Catalonia, the region including Barcelona defines itself primarily as Catalan rather than Spanish, which has been met with counter-pressure from the national Spanish, Castillian, identity and power. Throughout the last couple of centuries, expression of Catalan identity, such as language instruction in schools, has been oppressed to varying degree, but it never disappeared. This flavors the whole experience of Barcelona, including the public dancing of the traditional Sardana dance in front of the cathedral. It was forbidden during the Franco regime, but was still defiantly danced. It now serves as a symbol of an

increasingly proud and self-asserting Catalan identity.

Archaeology also made its way into my vacation. The Barcelona History museum features an outstanding view of excavations of the city dating back to pre-Roman times. An elevator brings you down to the deepest, and oldest, level, after which you make your way up through layers excavated from the different time periods. It’s an



outstanding way both to tell the story of Barcelona’s past and to feature the work of archaeologists to a broad audience. Circling upwards on the sloping

path, gradually coming closer to the present, gives a physical experience of the relationship between space and time.

I share this experience especially to encourage the budding anthropologists now working their way towards their degree, to take the opportunities to use their discipline also outside the classroom. Liberal arts in general and anthropology in particular give a new way of perceiving and interacting with the world that is not confined to the classroom or the workplace. This process can have both a personal and a social aspect to it; seeing new aspects of the lived social and natural world, and feeling included in new social groups and conversations. This has long been seen as the hallmark of liberal arts, and I still consider this some of the most important values anthropology can offer. Looking towards the fall, I'm excited to continue our featured lecture series that we launched in the spring. I have been thrilled to see the interest and positive responses, and we are looking forward to see you all again as the summer comes to a close. Please be on the look-out for an email containing the information on the first lectures. Dates and topics will also be posted on our CETL page for faculty and on our LinkedIn page for students.

**I wish you the best of summer and a great start of the fall, let's make sure it's filled with anthropology!**

**Dr. Janni Pedersen, Chair of Cultural Anthropology, Ashford University**

## Faculty Spotlight



Dr. Bethany Heywood is an Assistant Professor of Cultural Anthropology in the College of Liberal Arts at Ashford University. She earned her PhD in Anthropological Studies from the Institute of Cognition and Culture at Queen's University Belfast in Northern Ireland, and obtained her Bachelor's

degree in Religion from the University of Vermont. Her research focuses on the intersection between psychology and anthropology, examining how this approach can tell us more about the cognitive universals underpinning belief in supernatural agents, as well as help us to understand the many variations in religious belief found around the world. Before coming to Ashford in 2012, she taught interdisciplinary classes in the integrative studies program at Keene State College in New Hampshire.

We asked Dr. Heywood a few questions so that you can get to know her better! Here's what she had to say:

*What drew you to the study of anthropology?*

I was initially drawn to the study of religion, which then led to anthropology. I've always been fascinated by the incredible diversity of human cultures as well as the underlying similarities. One thing I find fascinating is why we have religion--such a strange thing, after all--and why it is ubiquitous throughout all human cultures, yet there is nothing quite like it in any other species. What is it about our minds that predisposes us to extend our social world to invisible, immaterial beings? That's the question that sparked my interest in anthropology.

*What do you enjoy most about teaching?*

The moment when I can tell that I've really gotten through to a student. When the camera that was the student's previous worldview suddenly pans out and they see a wider picture, finding a greater appreciation for the diversity and different practices found in other cultures.

*Tell me about one of your favorite teachers. What did you learn from him/her and what do you incorporate in your own teaching style that can be traced back to that teacher?*

My favorite teacher (and there have been so many to choose from!) was probably my high school social studies teacher. He always managed get everyone excited for whatever topic he was teaching because he was so excited about what he was teaching. He could have instructed us to memorize numbers from the phone book, and he would have made this task fascinating somehow. He brought out the best in every student, helping them to see their strengths and overcome their weaknesses. He always found the value in every student's contribution to the class.

*Who is your favorite anthropologist?*

There are so many to choose from! Probably Robin Dunbar because his research interests involve primates, social cognition, and evolution. I love his classic book, *Grooming, Gossip, and the Evolution of Language*, as well as his latest book, *How Many Friends Does One Person Need?*

*What do you enjoy doing in your free time?*

My dogs like to take me for long walks. I also like to read for fun and make jewelry.



## Faculty Spotlight



Dr. Kathryn Sorensen is an Assistant Professor of Anthropology. She graduated from the University of California, Riverside with a Master's and doctorate in Anthropology, with a specialty in archaeology. She also holds a Bachelor of Science degree in Anthropology from the University of California. Dr. Sorensen has over fourteen years of teaching experience at various colleges and universities, the majority of which have been online, and has been with Ashford since 2011. Dr. Sorensen's research interests include ancient Maya settlement patterns, Geographic Information Systems (GIS) analysis in archaeology, and the application of technology in online anthropology courses. Dr. Sorensen conducted extensive field research in the Yucatan Peninsula of Mexico, focusing on the ideological aspects of ancient Maya community planning. She also acted as Field Director and GIS Manager for the Yalahau Regional Human Ecology Project, and was responsible for the organization and management of all aspects of an archaeological field school, including supervision and direction of field work, conducting seminars, teaching survey methods, and overall project

maintenance, as well as managing the data collection and map compilation using Geographic Information Systems software.

We asked Dr. Sorensen a few questions so that you can get to know her better! Here's what she had to say:

*What drew you to the study of anthropology?*

From the time I was a little girl, I was always fascinated with ancient cultures. But at that time, little girls were not encouraged to think about careers like archaeology!! I got married to my high school sweetheart right after graduation, and worked in the retail industry for the next twenty two years helping my husband get through college and grad school, and raising a family. It wasn't until I was forty years old that I realized that I wanted to do something different with my life, so I decided to go to the local community college and take a few classes. I was hooked! I started out as a geology major, and then switched to environmental science, all with an eye for landing a lucrative career after graduation. But my heart wasn't in it. My husband told me to go after my passion, which was always archaeology and anthropology, so I did, and I haven't looked back since. I can't think of anything more interesting than the study of culture, past and present!!

*What do you enjoy most about teaching?*

I really enjoy helping students to look at the world in a new way – that “aha” moment when a student steps outside of the box and learns to appreciate another perspective. I love getting a note from a student several years later, telling me that one of my classes really made a difference!

*Tell me about one of your favorite teachers. What did you learn from him/her and what do you incorporate in your own teaching style that can be traced back to that teacher?*

My favorite teacher would have to be one of my college professors, and the chair of my dissertation committee, Dr. Scott L. Fedick. From the first time I met him, he inspired me with his enthusiasm, and he always encourages me to reach higher and push harder with my studies and research. He was always very excited to talk about anthropology and his research, and since I was a non-traditional student I appreciated the fact that he had the confidence in me to succeed. I hope that I can do the same for my students, because his encouragement made all the difference for me in my career path.

*Who is your favorite anthropologist?*

I would have to say that I really have several. Of course, Franz Boas is a favorite because he is the father of American Anthropology, with his groundbreaking work on race. I love Nancy Scheper-Hughes because her writing is amazing and her work highlights issue of social justice. I also really enjoy the work of Rosemary Joyce who researches gender in ancient Mesoamerica. It's hard to choose just one!!

*What do you enjoy doing in your free time?*

I love to spend time with my family, read and travel. I have been lucky enough to travel to Costa Rica, Mexico, Sweden, United Arab Emirates, Egypt, Oman, England, France, Greece, and Canada. Here is a picture of me holding a falcon on a recent trip to Abu Dhabi, United Arab Emirates!



## Faculty Papers and Presentations

Our associate faculty are the best! We have quite a variety of research interests represented among faculty members, and we wanted to share with you some of their recent publications and presentations.

### **Presentations:**

Beresniova, C. (2014, February). *Historical justice, contemporary discord: Examining the rise of resistance to Holocaust remembrance in Lithuania*. The Topos of Justice Conference at Miami University, Ohio.

Abstract: Last summer, in a conversation with a Public Affairs Officer at the US Embassy in Vilnius, I was given "historical justice" as the reason behind US involvement in Lithuanian policies related to Holocaust reparations, commemoration, and remembrance. Although WWII ended almost 70 years ago, seeking redress for Holocaust crimes remains a visible part of American foreign policy in the Baltic States. In fact, there is a US State Department office tasked with addressing the complicated and inseparable concatenation of elements related to foreign policy and the contemporary legacy of the Holocaust in countries where it happened. While most people usually engage with (or resist) these diplomatic initiatives in their tangible manifestations—

educational programs, commemoration days, reparations laws—they epitomize a more intangible facet of American diplomacy: subjectivization. Thus, Holocaust issues are not only about historical justice and a much-needed moral accounting of Holocaust crimes in the Baltics; they are also instrumentalized forms of soft power used to influence identity formation, citizenship, and collective memory. Based on over two years of anthropological fieldwork examining the activities of the International Commission for the Evaluation of the Crimes of the Nazi and Soviet Occupation Regimes in Lithuania, this paper suggests that transnational discourses about historical justice and reconciliation have helped to engender the current space of resistance and exclusion to which international actors claim to be merely reacting.

Beresniova, C. (2014, March). *Suffering as a zero sum game: Holocaust history, national identity, and the politics of memory in post-Soviet Lithuania*. 21st International Conference of Europeanists.

Abstract: This paper explores the intersections of international standards, historical justice, and the politics of memory in longstanding debates over Holocaust education and remembrance in Lithuania. Accepting that legislation and policy are technologies of power (Foucault, 1997) used to organize societies and influence how individuals "construct themselves as subjects" (Shore, 1997), this paper demonstrates the ways in which a transnational dialogue adopted for EU accession has become the impetus for local debates over the conception of Lithuanian national identity. Using a sociocultural approach based on 18 months of anthropological fieldwork in Lithuania, this paper finds that after the fall of communism in 1991, the introduction of a transnational EU identity project contributed to the resurrection of a WWII past in Eastern Europe that demanded a historical reckoning of local participation in Nazi atrocities. Although the facts of the Holocaust are often not in debate, what they mean to "Lithuanian history" is still highly contested in Lithuania. While many conservative groups continue to frame the Holocaust as relevant only to Jews and the west (and have subsequently reanimated a version of the swastika to symbolize Lithuanian purity), a small group of teachers across Lithuania has conversely started to incorporate Jewish civilization and the tragic Holocaust history as part of a more multicultural interpretation of "the nation," challenging not only how Lithuanians view themselves within the Lithuanian context, but in the European Union as well.

Bojakowski, K. (2014, March). *Guns, Provisions, and the Governor: The Wreck of the Warwick, Bermuda 1619*. Keynote Address: Underwater Archaeology Society of British Columbia Annual Conference

Abstract: Dr. Katie Bojakowski, assistant professor, and Dr. Piotr Bojakowski, associate faculty, presented the keynote address at the annual shipwrecks conference held by the Underwater Archaeological Society of BC (UASBC). The conference Shipwrecks 2014: Maritime Tragedies of the 20th Century was held on March 8th, 2014 in Victoria, BC, Canada and featured professional and avocational maritime archaeologists and historians. Dr's.



Bojakowski presented their ongoing research on the Warwick Project. The Warwick Project was a collaborative effort between the Institute of Nautical Archaeology, the Atlantic World Marine Archaeology Research Institute, and the National Museum of Bermuda. The purpose of this project was to excavate the race-built galleon Warwick, which wrecked while at anchorage in Castle Harbour, Bermuda during a hurricane in 1619. The Warwick was a prime example of early 17th-century ships that played a fundamental role in supplying the English settlements in North America. It is now widely considered a benchmark archaeological site for this time period.

Bojakowski, K. (2013, November). *The Many Lives of the Equator: Marine Archaeology in the Pacific Northwest*. 67th Annual Northwest Anthropological Conference, Bellingham, WA

Abstract: The 19th-century pygmy schooner, the Equator, was designed as a merchant sailing vessel to be used in the South Seas copra trade. During this time the Equator was chartered by Scottish author Robert Louis Stevenson for his second cruise among the islands of the South Pacific. It was later sold and converted to a steam tender for the Alaskan salmon canneries. The Equator underwent its second transformation in 1915 when it was outfitted with a diesel engine and became a tugboat based out of Seattle where it remained in operation until 1956. The many lives of the Equator demonstrate how well-built wooden hulls were often adapted to new purposes as economic forces changed the maritime trading environments of the West Coast in the 19th and 20th centuries. Being among very few sailing vessels listed on the register of historic places, this ship is an exceptional educational platform for undergraduate and graduate students.

Grant, K. (2014, May). *Exploring “Gringolandia”: Expat integration and its influences on existing social hierarchies*. 39th Annual Conference of the Caribbean Studies Association, Mérida México.

Abstract: International retirement migration is recognized as an important revenue source for receiving countries, but it also results in segregated land use, displacement of local residents, and adds another layer to the race/class/gender structure. For expats in areas with high levels of tourism there is less need to fully integrate into the local culture, learn Spanish or establish connections with local people. This “mixing without combining” results as expats create a community that distinguishes them from both tourists and the local community. This ongoing ethnographic research explores the lived experiences of U.S. expats on Mexico’s Caribbean coast, considering what factors lead to greater or lesser integration with the local culture, and their perceptions of how their presence influences the existing race/class/gender structure with the spread of “Gringolandia.”

**Publications:**

Riaz, S. (2014). *New Islamic schools: Tradition, modernity, and class in urban Pakistan*. New York, NY: Palgrave MacMillan.

Abstract: Studies on Islamic schooling, particularly in Pakistan, largely focus

on orthodox religious seminaries (madrasas) and presuppose that all types of religious schooling create the same religious subjectivity that is fundamentally extremist, anti-modern and anti-secular. In this groundbreaking narrative, Riaz attempts to cover this gap in ethnographic literature on Islamic education by presenting the first participant-observation based account of the new private Islamic schools that are fast becoming popular among middle and upper class urbanites. The schools combine modern secular education with traditional madrasa education. Through observations across pre-primary and Grades 1-10 subject classes, and interviews with Islamic school entrepreneurs, administrators, teachers, students and their parents associated with these schools - each catering to a different urban class - the author elucidates how the pedagogies, curriculum and the aspirations of the producers and patrons of knowledge in these schools modernize Islamic tradition to create diverse religious, secular, and class subjectivities in the students.

Thompson, J. (2014). *Anthropological Research Framing for Archaeological Geophysics: Material Signatures of Past Human Behavior*. Lexington Books, a division of Rowman & Littlefield. Lanham, MD.

## Outstanding Instructor

### **Outstanding Instructor:**

In this issue, we're featuring Adrienne Stafford as our Outstanding Instructor. Adrienne is an excellent instructor who challenges her students to think critically and pushes them achieve their potential as learners and thinkers. We are very lucky to have her as a faculty member!!



My name is Adrienne Stafford. I am happy to be part of Ashford's Anthropology department. I came to Ashford in Summer 2008. Since then, I have taught ANT 101, Introduction to Cultural Anthropology; LIB 320, Global Socioeconomic Perspectives (INTD); and SOC 315, Cross-Cultural Perspectives. I have been working in higher education for about 15 years as a research and teaching assistant as well as an instructor, teaching both undergraduate and graduate courses in Modern Political Thought, Political Philosophy, Gender and Politics, and American Government, to name a few.

I am by training a political theorist, though my teaching and research spans disciplines. It was actually through a graduate political science qualitative methods class that I was first introduced to anthropologists, like Clifford Geertz, and to interpretive methods. Without really knowing it but doing it, I have become passionate about interdisciplinary approaches to knowledge, methods, and praxis. I recently completed my PhD (2014) from *The New School for Social Research* in New York City, and my dissertation in critical theory is quite interdisciplinary with theories from social philosophy, sociology, anthropology, and political economy.

When I look back on my education, I have clearly always been driven to learn about worlds outside of my own. My Masters degrees from the *University of Utah* are in Middle East Studies, including the Arabic language, focusing on gender and economic development and engaging anthropologists and sociologists, such as Lila Abu-Lughod, Fatema Mernissi, and Valentine Moghadam. My interest in the Middle East began with my Bachelor's degree from *San Francisco State University* in International Relations. My most memorable field experience was during this time. It was in the Palestinian West Bank and Gaza where I participated in a Fact Finding Mission to document one of the early Palestinian *Intifadas*.

I bring this interdisciplinary passion to my teaching and research. In teaching Anthropology 101, I value the role of introducing students to new concepts and theories and guiding them in making sense of new knowledge and cultures. I get real joy from students who realize within the first week they are not in Kansas anymore and respond with genuine effort and enthusiasm to learn more. I also enjoy the challenge of transforming students who are dragging their feet to fulfill a general requirement by getting them to reflect critically on their own enculturation, and I am also always on the lookout for introducing relevant current events or resources. I feel especially dedicated to mentoring students on developing clear writing skills and scholarly standards as well as helping them understand the broader importance of both to whatever they do. Some time ago, a professor confided that she really did not learn to write until she got into graduate school. I have always felt no student should be in that position.

I am fortunate to have learned from some of the most talented and dedicated professors and mentors in the social sciences who have not only inspired and shaped my scholarship but my educational values. My most memorable professors introduced me to social and political injustices that shocked my naivety, to feminist theories and perspectives, and to convictions that intellectual life is integral to the practice of personal growth, social responsibility, and global citizenship. Equally memorable are professors who scholastically mentored and challenged me, ultimately strengthening my research, and who emotionally encouraged perseverance during difficulty times. I would like to think I incorporate all of these qualities in my teaching. As corny as it sounds, I can only hope to be the mentor for them that others have been for me. I feel for my students, for their personal and academic struggles and career ambitions, and for their incremental accomplishments as monumental ones.

When I am not teaching, I am usually writing, researching, or catching up on news. I am currently working on publishing an article from one of dissertation chapters, and I hope soon to be drafting a book manuscript. When I have free time, I enjoy it with my husband and sister, usually cooking healthy foods and drinking good wine, watching HBO and Showtime, seeing live shows and plays, and exercising.

*What do you enjoy most about teaching?*

I think people in general vastly underappreciate the ability to consider other perspectives. So, I most enjoy having students tell me about their surprise to discover how useful anthropology turned out to be for them and that they now look at the world differently than before class.

*Tell me about one of your favorite teachers. What did you learn from him/her and what do you incorporate in your own teaching style that can be traced back to that teacher?*

I've had some great teachers. Some of my favorites were those everyone else hated to take because they didn't want to deal with the teachers' high expectations (not that I necessarily lived up to them either). One was my

Writing and Literature professor affectionately known as Dr. Death (Day) at Richard Bland College in Virginia.

Dr. Day graded brutally, but she cold-forged us into better writers and constantly encouraged us to think critically. Every situation had more layers, more questions to ask and answer. While I go out of my way not to invoke the Death part of Dr. Day, I try to foster the same kind of encouragement she put between the lines and help students pick up at least a few skills to take beyond their classes with me (especially the critical thinking part).

*What drew you to the study of anthropology?*

Aside from thinking Indiana Jones was the height of awesome as a kid? My mom and the popular science magazines she subscribed to--like Discover, OMNI, and Scientific American--had the greatest influence on my later decision to pursue anthropology. I grew up in a blue collar family less than two generations removed from subsistence farming. We never had much in the way of disposable income during my childhood and college degrees didn't exactly ping on anyone's radar. Yet, she thought it important for us to have regular exposure to new ideas. The slick magazine layouts showcasing excavations and collections from Bronze Age Europe, dynastic Egypt, and the civilizations of Mesoamerica drew me like a moth to a flame. They had me hooked by the second grade.

*Who is your favorite anthropologist?*

Since my husband's a fellow archaeologist, I choose him. But considering my fascination with the interaction between people and their natural and social environments, if I have to pick a classic anthropologist, I'd say Julian Steward. We can also thank him for the likes of Eric Wolf (always a fun read) and Marvin Harris, too.

*What do you enjoy doing in your free time?*

Free time? Hahahah. Well, when left to my own devices, I like to geek out at home with my husband, watching movies, reading, or playing video games. I also enjoy outdoorsy pursuits and alternate between running, mountain biking, and hiking when I can. But right now, I'd like to just sit around on a nice, warm beach far from the cold—Hawaii, perhaps.



# Featured Research

## **Anthropology in the News Aggression, Violence, and War in Forager Societies**

By Bethany Heywood

I recently came across a popular science article by Bower (2013) on warfare in foraging societies, which made me look up the original article by Fry and Soderberg (2013). I'm including both here so that you can share the popular (and free) version with students. I think many students have the misconception that humans are terribly violent and that warfare has been a constant in human history, so it's great to be able to remind them that things have not always been this way. Fry and Soderberg present the results of their investigation into 27 mobile forager band societies (MFBS) drawn from the standard cross-cultural sample (SCCS). They found little evidence for warfare in bands; the vast majority of incidents of aggression were perpetrated by one individual against another individual. They conclude that, "Most incidents of lethal aggression among MFBS may be classified as homicides, a few others as feuds, and a minority as war" (Fry & Soderberg, 2013, p.270).

This probably isn't surprising to most of us. However, there are researchers who argue that warfare and inter-group violence are natural defaults when human groups interact. In a previous survey of eight small-scale societies and fifteen archaeological sites, Bowles (2009) determined that warfare had occurred in each group, arguing for the view that humans have always practiced warfare and that this has affected the evolution of human social behaviors. Bowles (2009, p.1293) contends that, "if intergroup conflict is frequent and lethal, then more altruistic group-beneficial behaviors--those entailing greater costs to the individual altruist--will be able to proliferate." He acknowledges that it is difficult to determine the exact cause of altruistic behavior in humans, but provides a probability model suggesting that warfare could help select for altruistic behavior. He draws upon the work of Richard Wrangham to argue that there is evidence of warfare in our closest evolutionary cousin, the chimpanzee; however, see the excellent documentary in Ashford's Films on Demand database, *The Demonic Ape*, for a wider perspective on this subject and an overview of the argument that the chimpanzees upon which Wrangham based his theories are not a population from which we can generalize (O'Connell, 2004). This line of reasoning also fails to account for the very peaceful and gregarious nature of bonobos, who are equally genetically close to us and do not engage in anything resembling warfare.

Fry and Soderberg (2013) take issue with Bowles' definition of warfare and his sampling procedure. As noted earlier, in their survey of mobile forager

band societies (MFBS), they found that most incidences of violence did not involve coalitions of individuals, but rather involved individuals acting upon interpersonal motives. They examined all incidences of lethal aggression in their MFBS sample. They found that in 85% of incidents, the killers and victims were actually part of the same group, and in 55% of the events, there was only one killer and one victim involved. Fry and Soderberg argue that, from an evolutionary perspective, aggression in mammals is often between individuals, not groups. They state, “a different evolutionary perspective supported by comparative mammalian data, game theory on the evolutionary logic of fighting, and the observation that killing is an exceptional event in human societies leads to the counter-hypothesis that lethal behavior has been strongly selected against, not favored, in comparison to more restrained conflict behavior.” (Fry & Soderberg, 2013, p.272).

Let’s continue this discussion on the Cultural Anthropology CETL page! What do you think of these two perspectives? Could inter-group warfare select for altruistic behavior in humans, as Bowles suggests, or does this go against the biological imperative to survive, leading to relatively low instances of violence in MFBS, as Fry and Soderberg suggest? Do students often assume that warfare is prevalent in all societies based on their experience of living in a large-scale, postindustrial society? Do you agree with Fry and Soderberg’s argument that warfare arose more recently in human history (as discussed in Bower, 2013)?

We look forward to continuing this discussion with you and hearing what everyone has to say!

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Tips for Students

Thinking about your future career options? It's never too early to start planning ahead! In this section you'll find some tips and resources to help with your job hunt. Start with Ashford's own Career Services:

Contact information for Career Services:

- Career Services Appointment Line: 866.974.5700 x 1876  
[careerservices@ashford.edu](mailto:careerservices@ashford.edu)  
[alumni@ashford.edu](mailto:alumni@ashford.edu)
- And check out Career Services' Youtube channel for their awesome webinar series:  
<https://www.youtube.com/playlist?list=PL7THdAwmjsLiKEmVL0zL8UDKrXEzWFLxo>

Next, here's a summary of an academic article on how understanding other cultures can be beneficial in the business world. Don't forget that you have transferable skills that will translate to a variety of settings. According to this summary from the Association for Psychological Science (APS, 2014), the business world is more diverse and connected than ever, so an understanding of other cultures can be very advantageous to you. Not only that, but being more open-minded and showing an appreciation for multiculturalism is associated with a suite of positive cognitive dispositions. The APS (2014) notes that,

“As the researchers discovered, a student's approach to the highly multicultural environment — a willingness to adapt to new ideas and to learn about new cultures — predicted his/her ability to conceptually link different ideas.

That skill, in turn, was critically important for predicting a student's job opportunities later on — the more integrative and complex thinking, the more job opportunities he/she had.

The researchers attribute these correlations to several factors. It's possible, for instance, that the students' integrative complexity allowed them to better handle multiple rounds of interviews and challenging questions. They may have also demonstrated more creativity in solving complicated business problems.”

Although the relationships between these variables is not entirely clear at this time, learning about other cultures appears to be related to other useful skills and cognitive traits that are desirable to employers, so be sure to emphasize your transferable skills on your resume!

Finally, take advantage of the mentoring program offered by the National Association for the Practice of Anthropology (NAPA):

<http://practicinganthropology.org/careers/mentoring/>

From NAPA's webpage,

“NAPA's Mentor Program provides information on anthropology careers, and tries to match students, new professionals, and mid-level



and senior career changers with professional anthropologists for an ongoing professional relationship.

The relationship can:

- Provide one-on-one guidance in defining your career goals
- Help you to customize your resume for your specialty area
- Help you to develop a professional network

The Mentor Program is open to individuals of any age and status, regardless of previous experience in any professional or academic setting. When matched, mentors and mentees are expected to keep in regular contact for at least one year. The frequency and methods of contact can be established by both sides, but email and telephone calls should be supplemented by at least one in-person meeting. This will typically take place at an annual meeting, but is not a precursor to contacts getting underway.

Discussions between mentors and mentees can include the following:

- General information on careers in anthropology
- Guidelines for selecting a graduate program in applied anthropology
- Recommendations on how to prepare yourself for a career as a professional anthropologist
- Recommended readings”

Reference:

Association for Psychological Science. (2014). A multicultural mindset can bolster your career

prospects. Retrieved from:

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