

Pearson is proud to announce the winners of the 2011
MEL EMBER STUDENT SCHOLARSHIP CONTEST:

Why is the study of anthropology important to today's world?

Nate Stanley

Texas State University

FIRST PLACE

Melissa Wrapp

University of Notre Dame

SECOND PLACE

Tiffany Davis

University of Houston

THIRD PLACE

First Place

Nate Stanley

Texas State University



Nate Stanley was born in South Dakota, and grew up most of his life in Iowa. Currently, he works at the Center for Archaeological Studies at Texas State University as an Archaeologist and Curator. He will be receiving his Bachelor of Science in Anthropology, and certificate in Geographic Information Science (GIS), in May 2012 from Texas State University–San Marcos. He has been accepted to Texas State University’s MA Anthropology program, as well as SUNY Binghamton’s MS Biomedical Anthropology program, and is still in the process of deciding which to attend. His areas of interest are primate/rainforest conservation and human skeletal anatomy. Hopefully, this summer he will be accompanying a Ph.D. candidate from the University of Texas–San Antonio to Naha, Mexico, to gain some very valuable field research experience.

“Nate’s course work and research studies reveal his love of learning, interest in anthropology, and commitment to hard work. He is one of the finest students that I have ever worked with and is truly a credit to our university.”

Elizabeth M. Erhart, Ph.D., Chair of the Department of Anthropology and Associate Professor of Anthropology, Texas State University

Anthropology: An Explanatory Method to Understand Our World

By Nate Stanley

Mongolia, Thailand, Mexico, China. These are just a few of the countries I visited by the age of 18. My parents taught English as a second language, and I have been fortunate to travel with them. During my travels I was exposed to fascinating cultures: the extravagant palaces and jungles of Thailand, the petroglyphs in Azerbaijan, the shrine topped rolling hills of Mongolia. In every country I visited, a question developed in my mind: Why is *this* place so different? Not just different from where I was born, to different from any place I had visited before.

Through my years in studying anthropology, I have been taught that anthropology is an interconnected discipline. Its subfields have the capability to use each other's research and methodology to *explain* the complexity that is the human condition. That is the strength within anthropology; we are given the task of explaining phenomenon no other discipline can, or, sometimes, even wants to tackle.

Take the development of processual archaeology for example. Since it is near impossible to create a completely correct hypothesis or theory as to how past people lived, archaeologists have come up with ways to come to the nearest possible answer. Before processual archaeology, there was culture history. What culture history failed to do was explain... anything really. It gave a subjective chronological sequence of cultural development based on the tools that have been excavated, but it did not explain behaviors of the culture itself; like why tools were used at some times and not others.

Then, Lewis Binford introduces middle range theory by utilizing the ethnoarchaeological method to understand why only certain bones of caribou are found at kill sites. He does this by observing what modern Alaskans do after they have killed a caribou; they take with them the parts of the body with the most meat, leaving behind more or less the same assemblage of caribou parts found in the archaeological record (skulls, lower legs, vertebra). You can see how middle range theory goes beyond classifying culture. It explains the archaeological record as accurately as possible.

Carl Wissler, a cultural anthropologist who came up with the terms "culture area" and "culture age", hypothesized that, if we consider all the traits available within a culture and focus on the social aspect of it, you get distinct social groups¹ (204). In this way he believed you could classify societies by their cultural traits. Changes in technology, for example, can be observed in different groups through time, radiating out of a "cultural center"¹ (204), which can be an indication of trade and/or migration. What about artifacts that didn't serve as tools, like with the Old Copper Complex? As examined by Lewis Binford, a tool needs to have as much or greater benefit in its use compared to the amount of energy that was needed to create it. The energy exertion/consumption ratio didn't add up the way it should with copper tools. Copper took longer to procure and it was often not found in areas where artifacts were deposited² (221). Efficiency in use and manufacture both need to be factors to view a tool more useful than another, and chert was clearly the material that exhibited both. So why were copper tools showing up?

Looking beyond the artifacts themselves can answer such a question. The artifacts were found in burials with no indication that the tools had been reused or worn out. Binford sees this phenomenon as a shift from the manufacture of tools used to survive to artifacts with symbolic meaning² (221). With the appearance of non-tools with an unequal ratio of use and manufacture, an indicator of population expansion occurs, where certain individuals will require symbols of higher social rank. Although merely a hypothesis, and the possibility that these socio-technic items served as technomic tools as well, Binford's systemic approach is the beginning of explanation that can be furthered as archaeologists continue to use *all* the data they have.

The new archaeological methods of explanation are not confined to archaeology. The issue of climate change is one such example where anthropologists should be involved in understanding and explaining the relationship between humans and our environment. In the past, changes in climate affected ancient people to the extent that they had to relocate, utilize different technology, and sometimes change their diet. Such a change is happening today in Alaska and Canada. The indigenous people have begun to see drastic changes in weather patterns. These patterns disrupt their hunting seasons, making hunting routes passed on through generations dangerous and at times impassable.

Of course, with negative effects, there must be positive ones. And there are. In Kotzebue, Alaska, natives are experiencing a surplus of fish and clam harvests, as well as drift wood and caribou because of the climate change³ (156). This impact is *not* positive for those living *outside* Kotzebue, where they experience rough terrain, thin ice, and the dangers of flooding. Through an anthropological view, this can lead to migration of people, or wiping out, over time, of certain populations. By understanding how the indigenous people of Alaska and Canada are affected by the change in climate, we can explain to others the best way to help them.

The goal of anthropology is to understand the human condition. The human condition includes what has happened in the past, what is happening now, and what will happen later on. Again, the great thing about anthropology's subfields is that we can use each other's knowledge and research techniques to better understand why we act the way we do, and how it affects our physical, cultural, social, and political environments. This is how anthropology affects the world we live in. After all, it is easier to help others when you first understand them.

¹ Wissler, Clark and Weitzner, Bella. 1917. *The American Indian: An Introduction to the Anthropology of the New World*. Douglas C. McMurtrie. New York. 7-349.

² Binford, Lewis R. 1962. *Archaeology as Anthropology*. *American Antiquity*, Vol. 28, No. 2. Society for American Archaeology. 217-225.

³ Henshaw, Anne. 2009. *Chapter 6 Sea Ice: The Sociocultural Dimensions of a Melting Environment in the Arctic*. *Anthropology and Climate Change: From Encounters to Actions*. Left Coast Press. Walnut Creek, CA. 153-165.

Second Place

Melissa Wrapp

University of Notre Dame



Melissa Wrapp is a senior pursuing a degree in Anthropology and International Peace Studies, with a certificate in International Business, at the University of Notre Dame. Her research interests involve identity formation and political mobilization in socially and politically marginal communities, especially relating to homeless or low-income urban populations. An internship through the Notre Dame Center for Social Concerns with the Orange County Catholic Worker (summer 2010) introduced her first-hand to alternative housing models. Subsequently, Melissa was drawn to studying squatting, a practice that overtly challenges and rejects the disempowering dynamic of dependence and pity that typically undergirds interfacing with homeless individuals. In the summer of 2011, she conducted ethnographic fieldwork in London, England, on the city's squatting community in light of threatened criminalization and austerity measures. This fieldwork is the basis of her senior thesis, "Left Empty: Subjective Morality and Squatting in London", which interrogates the moral framework that informs squatters' negotiation of the housing market and explores the community's effort at collective political mobilization and resistance. In the future, Melissa hopes to continue to investigate these research interests through pursuing a Ph.D. in Anthropology.

"I cannot speak highly enough about Melissa's abilities as an intellectual and her character as a person. Her writing is brilliant—far above her classmates and indeed even beyond many graduate students."

*Dr. Catherine Bolten, Assistant Professor,
Anthropology and Peace Studies, University of Notre Dame*

Anthropology: Science, or More?

By Melissa Wrapp

“Anthropology? So what, you want to be like Indiana Jones when you grow up?” Sadly, this has been the response of not one person, but dozens of peers, parents, and former teachers, to my telling them I am majoring in anthropology. The responses really got interesting when I announced I intended to pursue a Ph.D. in the field, though. Along with the all too familiar movie references to adventure, intrigue, and ominous temples, people questioned “Hmm anthropology, so do you work in a museum after you get your degree or something?” Or better yet, simply, “Oh anthropology, isn’t that fun for you?”

Although I can’t think of anything more thrilling than researching a social or cultural phenomenon one is curious about, going into the field and learning about it from the actual lived experience of others, and then sharing one’s discoveries, somehow I’m not sure that’s what most mean by “fun” when struggling to conversationally negotiate my seemingly eccentric career plans. Sadly, considering its rapidly rising importance, it seems very rare that individuals outside of a university setting even know what anthropology is. In fact, rather than recognizing archaeology as one of the subfields of the discipline (along with linguistic, social/cultural, and biological), I’ve found more often than not people have actually mistakenly confused the two words. And, though certainly well intentioned, casting anthropology as merely something “fun” reduces it to being a tantalizing, superficial dabbling in the exotic, rather than a methodologically rigorous discipline with an intellectual history and meaningful, present-day applications. In other words, so much more than what can be squeezed into a feature-length film.

Anthropology is the study of what it means to be human. Ironically, this quest began at a distance, with “armchair anthropologists” in the 19th century asserting judgments of peoples in far-away lands based upon texts written about them by European explorers. However, gradually fieldwork and participant observation came to be methods seen as epistemologically crucial to the modern discipline. Intrinsic to this methodology is the belief that the perspectives of those being studied are both valid and valuable. Further, the very concept of going “into the field” affirms the notion that in order to fully understand cultural beliefs and social practices, one must attempt to immerse oneself in the lived experience of them. Yet, these developments were not without controversy, for the question began to emerge: Is anthropology a science?

In western culture, scientific inquiry is given almost sacred status. FDA approval, for example, which is simply given as a result of scientific testing, shapes our view of certain drugs as legitimate and safe or “backwards” and dangerous (regardless of how many recalls may suggest that such testing is less than infallible). Thus, the consideration of anthropology as scientific, or not, has significant implications for how research is perceived by the public, and the status of the field more broadly. Although conceptions of science are often associated with high-tech laboratory equipment and cutting edge chemical and biomedical research, science can also be considered the production of convincing

knowledge through observation and experimentation. So, though most would see a biological anthropologist’s study of DNA as “scientific”, it is perhaps less likely that the formal interviews of cultural anthropologists would be treated as such. This debate has played out in dramatic fashion, sometimes permanently dividing anthropology departments, and, in a less cataclysmic context, divided my own family—whenever I happen to make a passing comment about science majors, my little brother (a proud freshman biology major) teasingly retorts, “I thought anthropology was a science!”

Yet, I think becoming mired in this question is counterproductive, and also misses what is truly important. For, it is because of anthropology’s ability to draw on “science” but not be exclusively bound by it that it has the power to be so much more. Anthropology employs a myriad of methods and sources that are diverse and complex in order to scrutinize what I perceive to be potentially the most diverse and complex object of investigation: humanity. Humans are emotional, social, physical, spiritual beings. Does it make sense to pretend they could be fully understood through one lens or studied in a Petri dish? Certainly not, and it is this recognition that lends anthropology its strength.

In an increasingly globalized, interconnected world, anthropology has the power to use its distinct relationship with the “other” in order to bridge divides, be they geographic, economic, or ideological. In capturing on the ground realities, anthropology speaks of what is true, not of what is politically salient, socially acceptable, or financially fruitful. This commitment to truth positions the discipline as uniquely able to shape policy and popular public opinion in order to foster positive social change, from challenging misconceptions about the construction of race through genetic research to revealing the impact of violent conflict on war torn communities through ethnography. And that’s a sort of dynamic, powerful relevance and strength of which even a hero like Indiana Jones would surely be jealous.

Third Place

Tiffany Davis

University of Houston



My name is Tiffany Davis. I am a student at The University of Houston, main campus. I am double majoring in Anthropology and Literature. First and foremost I am a mother of three amazing children ages seven, nine, and ten. I decided to go back to finish my degree in Literature after my divorce. Upon learning I was now required to minor in something I quickly chose Anthropology and soon after starting the classes declared it as another major. I am now hoping to complete a master's program in Anthropology. My interest increases with each class I take and I can't wait to be working at a job related to this subject. School can be stressful as a single mother, but it can also be fun. The kids have been to class with me on more than one occasion. Watching my nine year old son trying to identify bones (and getting them right) in my osteology class really made me feel that not only am I making their lives better by completing school, but also giving them a sneak peek at college life and all its possibilities. They have seen me work hard and I think they won't take education for granted because of it. I am very excited to be a recipient of this scholarship because it makes me even more confident that I can accomplish the goals I have set for my education.

“To say the least, Tiffany has kept me ‘on my toes,’ and actually benefited both my presentation and the information given in the classes.”

Kenneth L. Brown, Ph.D., Professor of Anthropology, University of Houston

Anthropology: Where Does It Fit In?

By Tiffany Davis

On the way to school one morning my eight year old tells me in a panicky voice that he failed to complete his reading assignment from the night before. The assignment required him to read and find three things that pertained to his life. All I had in the car was one of my anthropology textbooks. He read a few paragraphs and easily found three applications to his life. Now, if an eight year old can see the relevance of anthropology in today's world why do people still say "what is that?" when I mention my major of study? The hidden study of anthropology plays a quiet but ever effective part in the understanding and progress as a society.

Anthropology is woven into our very being. This must be the reason students are so drawn to it. It is the study of ourselves and the millions of others we share the planet with. Every aspect of our lives can be studied in the past, present or future from an anthropological perspective. The four branches of anthropology, archaeology, physical, cultural and linguistics, cover an ever expanding realm of research and knowledge that connects us to our past and helps to prepare us for the future. I challenge you to find a part of your daily routine that cannot be studied by some aspect of anthropology. It is woven into what we eat, the tools we used then and now, even our political practices and religious beliefs. The list goes on and on. Even our trash contributes to the study of our consumption practices. When you simply toss something in your trash you are contributing to possible research. Doctors study our bodily health, psychologists study our mental health, historians study our written history and engineers study how things work. How many subjects can really say they study everything? The only one is anthropology.

Archaeologists are probably the best known participants of anthropological study. Even so, they are still referred to as people who dig up stuff. Archaeologists do so much more than play in the dirt. They provide the link between written records and physical evidence. These patient researchers of the past help to form a more complete assessment of our past that complements our written records, and even adds to it. Just think of the difference between reading about dinosaurs and being in a museum looking at the bones—this difference is what archaeology brings us. It provides a chance to recreate the past even down to the very details of what individuals did daily. Archaeology brings life to the past in a way that words never could. Without archaeology there would be more holes in our historical theories than there are answers. The past prior to written records has no voice without archaeological study. The field of anthropology is a priceless addition to all the information we are taught from the time we enter school as children. Physical anthropology is needed as well to bring aspects of the past to our present record, but also to solve daily mysteries that confront the population. The ability to bring identity to human remains serves crime victims and their families. The study of genetics alone brings understanding to disease, metabolic disorders, and recently has affected how anthropologists view the age old question of "race". Biological differences and similarities led to the outline of human ancestry. We all studied genotypes and phenotypes in high school biology. Physical anthropology takes this so much further than what color our offspring's eyes will be. The intelligence and dedication

required to commit to this more scientific realm of anthropology has brought endless discoveries to forensics, medical research, and our basic human past and distribution.

Cultural anthropology is what drew me in to the field at first. Listening to a professor at a community college tell the class about her "adventures" in far off places. For those of us who are literary minded, the story telling aspect alone is mesmerizing. This field is so vast it is hard to pinpoint just few of the possibilities. I did a research paper over the summer about an anthropologist that specialized in the studies of human movement and dance in pacific cultures. Cultural anthropology is an area that accepts all interests. These interests can be as specific as the anthropologist wants them to be. The attention to detail of these researchers as they live and study their subjects and take endless notes is the best contribution we have of learning about our neighbors on this earth. Here in America we grow up learning about past Native American life. We forget that not everybody lives in a high-rise, even today. The cultural anthropologists know this and bring it to us in books and films that tell the story. This information is pertinent to authors doing research for their novels, leaders trying to govern areas that have primitive cultures on the lands, and impact assessment specialists trying to predict the how communities will be affected by modern changes. For people like me it feeds the passion of learning about the mysteries of far off lands. I visited Hawaii as a teenager. I decided to go to the University of Hawaii later on. The difference I experienced as visitor and then as a resident was completely different. Cultural anthropologists experience this on a much larger scale. We cannot learn to work together without learning about each other and reaching some understanding. Although world peace is probably never going to be a possibility, cultural anthropology gives way to seeing the beauty in our differences. The world would be a shallow place without these passionate individuals who embrace other cultures and people on such a personal scale and in such an unbiased fashion.

Linguistics cannot be overlooked in its contributions. As a literature major as well, I came in contact with this area of study long before I committed to anthropology as a second area of study. It wasn't until I was taking both literature and anthropology classes at the same time that it really made the most sense to me. Linguistics is such a specialized field, yet it is complemented well with cultural studies. Together they form a more complete picture of the group being studied. One thing I grasped from my sociolinguistics class is the fact that differences in speech aren't necessarily present only in great distances. People in our own hometown speak drastically different and may live only a few miles apart. This field of anthropology can help bridge the gap between nations and between cities. It isn't always an issue of what you say, but how you say it and how it is perceived by the other party involved. This is a vital area of study in business relations big and small. Communication is the key to many successes. Anthropology provides the possibility to study every aspect of human existence. It is the window into the unknown. Anthropology provides the answer to our questions about ourselves, our past, present and future. Anthropology helps to connect everyone from around the globe. Perhaps the real question is, "where doesn't anthropology fit in?"

Why is the study of anthropology important to today's world?

A scholarship contest for anthropology students.

We know that your anthropology students are passionate about the discipline they've chosen to study. And as globalization continues to impact our lives to an ever-greater degree, we know they will play an important role in helping to navigate our future. But now, their greatest challenge may be paying tuition and covering the cost of their books.

That's why Pearson is offering anthropology students a chance to win one of three scholarships by entering our **Mel Ember Student Scholarship Contest**.

Here's what students have to do:

- Write an essay (up to 1000 words) or create a video (up to three minutes in length) on why the study of anthropology is important to today's world.
- Send in a recommendation from a sponsoring professor.
- Grant us permission to quote their essay, or excerpt their video, in our products and advertising.

And here's what they could win:

- 1st Place: \$750 for Student Winner + \$50 for Sponsoring Instructor
- 2nd Place: \$550 for Student Winner + \$50 for Sponsoring Instructor
- 3rd Place: \$350 for Student Winner + \$50 for Sponsoring Instructor

The deadline for submissions is **December 31, 2012**, so inform your students of this great opportunity today. For official rules, please see the reverse side of this flyer.

For the entry form, please visit www.pearsonhighered.com/anthropology.

Pearson 2012 Mel Ember Student Scholarship Contest Official Rules

No purchase or payment of any kind is necessary to enter or win this contest. A purchase does not improve chances of winning. Contest open only to undergraduate and graduate students enrolled in an anthropology course during the 2012 academic year in the United States.

To win the Pearson Mel Ember Student Scholarship Contest (the "Contest"), entrants will be judged on the quality of the entries. By submitting an entry, you agree to be bound by these Official Rules.

1. How To Enter. The entry must be single authored. No student may be listed as an author on more than one submission. Each entry must include the following information: student name, address, e-mail, telephone, school where enrolled, and graduation date. Entries must conform to the requirements of your school's Institutional Review Board or the equivalent. Entries must consist of an essay, no more than 1000 words, or a video, no more than three minutes in length, on why the study of anthropology is important to today's world. Your entry must be an original work and must be double-spaced. Entrants must also submit a letter of recommendation from a professor at the college/university where the entrant attends. Submit your entry to: MelEmberStudentScholarship@pearson.com or mail it to Mel Ember Student Scholarship, c/o Paige Patunas, Pearson Education, One Lake Street, Upper Saddle River, NJ 07458. Limit one entry per person.

2. Eligibility. Open to legal U.S. residents, who are undergraduate or graduate students enrolled in an anthropology course during the 2012 academic year, and who comply with these Official Rules. Employees of Pearson Education, Inc. ("Sponsor") and its parent companies, affiliates, advertising and promotional agencies, manufacturers and their immediate families (parents, children, siblings, spouse) in the same household are not eligible.

3. Disclaimer. Sponsor and any and all of its parent companies, subsidiaries, affiliates, directors, officers, professional advisors, employees, agencies, heirs and assigns will not be responsible for (1) any late, lost, incomplete, misrouted, misdirected, postage due or damaged entries or errors in transmission; (2) any Contest disruptions, injuries, losses or damages caused by events beyond the control of the Sponsor; or (3) any printing or typographical errors in any materials associated with the Contest. Sponsor and its agents are not responsible for technical, hardware, software or telephone malfunctions of any kind and shall not be liable for failed, incorrect, incomplete, inaccurate, garbled or delayed electronic communications utilized in this Contest which may limit the ability to participate in the Contest. If for any reason, (including infection by computer virus, bugs, tampering, unauthorized intervention, fraud, technical failures, or any other cause beyond the control of the Sponsor, which corrupts or affects the administration, security, fairness, integrity, or proper conduct of this Contest), the Contest is not capable of being conducted as described in these rules, the Sponsor has the right, in its sole discretion, to modify and/or cancel the Contest.

4. Contest Period. All electronic entries must be received by December 31, 2012, and mailings must be postmarked by December 31, 2012.

5. Selection of Winner. Winners will be selected by Carol Ember, Director of HRAF, and a board at Pearson Education. Each entry must consist of an essay, no more than 1000 words, or a video, no more than three minutes in length, on why the study of anthropology is important to today's world. Entrants must also submit a letter of recommendation from one of your professors.

6. Prizes. The first place winner will win a \$750 prize to be used toward their degree. The second place winner will win a \$550 prize to be used toward their degree. The third place winner will win a \$350 prize to be used toward their degree. The academic sponsor for each winner will be awarded a \$50 prize. ALL FEDERAL, STATE AND LOCAL TAXES ASSOCIATED WITH THE RECEIPT OR USE OF ANY PRIZES ARE THE SOLE RESPONSIBILITY OF THE WINNER.

7. General. Each winner will be required to execute an Affidavit of Eligibility, a Liability Release and where lawful, Publicity Release (Winners Affidavit), within seven (7) days of first attempted notification. In the event the selected winner does not comply with these requirements, or does not fully and accurately and legibly complete the Winners Affidavit, or should Sponsor believe that the awarding of the prize would violate any applicable law, rule, regulation or policy, the prize will be forfeited and an alternate winner will be selected from all remaining eligible projects received. Electronic entries must include a valid e-mail address for the entrant. In the event of a dispute as to the identity or eligibility of

winner based on an e-mail address, the winning entry will be declared made by the "Authorized Account Holder" of the e-mail address at the time of submission of the entry. By entering the Contest, all entrants release the Sponsor and its parent companies, subsidiaries, affiliates, directors, officers, employees, agents, heirs and assigns from any liability whatsoever, and waive any and all causes of action, for any claims, costs, injuries, losses, or damages of any kind arising out of or in connection with the Contest or resulting from acceptance, possession, preparation for or use or misuse of any prize including, without limitation, personal injuries, death, property damage, and claims based on publicity rights, defamation, invasion of privacy, defamation, portrayal in a false light, copyright infringement, patent infringement, trademark infringement and merchandise delivery.

8. Ownership of Entries. You need to own all the copyright material in your entry. All entries, irrespective of whether they are a winning entry, become the property of Pearson Education, Inc. and will not be acknowledged or returned. Without limiting the foregoing, by entering, all entrants shall be deemed to have transferred and assigned to Pearson Education, Inc., its successors and assigns, absolutely and forever, all right, title and interest (including copyrights and other intellectual property rights) in and to their entries, including the right to edit, modify and prepare derivative works based upon the entry, and to display, reproduce, transmit and deliver the entry in and by any and all media now in existence or hereafter discovered or devised throughout the world in perpetuity. Entrants agree to execute any and all documents requested by Pearson Education, Inc. to effectuate its rights described in this paragraph. Entrants hereby irrevocably and unconditionally waive any and all moral rights or any rights of similar nature under any law in any jurisdiction in and to any and all elements of the entry. Entrants represent and warrant to Pearson Education, Inc. that (i) any entry submitted is the original creation of entrant; (ii) Pearson Education, Inc.'s use of such entry as contemplated in these Official Rules will not violate the rights of any third party; (iii) entrant owns all right, title and interest in and to the entry; and (iv) that the entry has not been previously published or is not under consideration for publication.

9. Use of Winner's Information. Except where prohibited by law, acceptance of a prize constitutes permission to use the winners' name(s), picture(s) or likeness(es), state of residence, and prize information, without limitation, for advertising and promotional purposes without further permission or compensation.

10. Miscellaneous. The Contest will be governed, construed and interpreted under the laws of the United States and the State of New Jersey. Prizes will be awarded in accordance with any and all laws, rules and regulations (including but not limited to laws, rules or regulations at the state, municipal or local level), and in accordance with the written policy, if any, or certified consent of the winner's employer. Entrants are solely responsible for making sure that an award of the prize would be in compliance with the all of the foregoing. By participating in the Contest, entrants agree (i) to be bound by these Official Rules and by the decisions of Sponsor which are final and binding in all respects and (ii) to the use of the information supplied by entrant by Pearson Education, Inc., its subsidiaries and affiliates within Pearson Education, Inc. and certain websites affiliated with Pearson Education, Inc. for marketing and advertising purposes. Entrants who violate these Official Rules, tamper with the operation of the Contest or engage in any conduct that is detrimental to the Sponsor, the Contest or any other entrant (as determined in Sponsor's sole discretion) are subject to disqualification. Sponsor reserves the right to reject any entry from persons whose eligibility is in question or who have been disqualified or are otherwise ineligible to enter the Contest. If you have any questions about these Official Rules or the Contest, please send written questions to Pearson Education, Attn: Mel Ember Student Scholarship, c/o Paige Patunas, Pearson Education, One Lake Street, Upper Saddle River, NJ 07458.

11. Winners List. Winners will be announced April 15, 2012. To obtain the names of the winners, go to www.pearsonhighered.com/anthropology or send a self-addressed, stamped envelope to Mel Ember Student Scholarship, c/o Paige Patunas, One Lake Street, Upper Saddle River, NJ 07458.

12. Contest Sponsor. The sponsor of the Contest is Pearson Education, One Lake Street, Upper Saddle River, NJ 07458.

Pearson 2012 Mel Ember Student Scholarship Contest

Official Entry Form

All entries must be postmarked or emailed by December 31, 2012.

Student Name: _____

Title of Essay/Video: _____

Student Email: _____ Student Phone: _____

College/University: _____ Expected Year of Graduation: _____

Professor Recommendation Name: _____

Professor Recommendation Email/Phone: _____

ELIGIBILITY

This contest is open to all undergraduate and graduate students enrolled in an anthropology course during the 2012 academic year. Only one submission allowed per student. The submission cannot have been previously published or be under consideration for publication.

DEADLINE

Submissions must be postmarked or emailed by December 31, 2012. Winners will be announced April 15, 2013.

- I agree to allow Pearson Education to use my essay or video, or portions of my essay or video, in promotional materials including advertising.
- I have read and agree to the submission guidelines and the rules and regulations of this contest that are posted at www.pearsonhighered.com/anthropology

Entries will be accepted via email and/or postal mail.

Email this document along with your essay or video and teacher recommendation to
MelEmberStudentScholarship@pearson.com

OR

Send a hard copy of these documents to:

Mel Ember Student Scholarship, c/o Paige Patunas, Pearson Education,
One Lake Street, Upper Saddle River, NJ 07458.

Essays and videos will be deemed ineligible if this entry form is not completed in its entirety.