

INTRODUCTION OT PHYSICAL ANTHROPOLOGY

Archaeology 203 ~ Fall 2008

Professor: Warren Wilson **Lecture:** Tues/Thurs 11:00-12:15, ST 135
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Course Description

Where, when, and how did humans originate? Why are physical anthropologists interested in examining the skeletal remains of prehistoric peoples? Why do we share so much in common with the great apes and what might this tell us about human nature? This course will help to answer these questions by providing a concentrated introduction to human biology, the human place in the animal kingdom, and the fossil evidence for human evolution.

We will begin with a discussion of the development of **evolutionary biology**. A thorough understanding of evolutionary biology is essential as it is the paradigm upon which physical anthropologists base their research. We will then cover **human genetics** at the molecular and population levels. Next we will discuss **human skeletal biology**, which will help us to understand the lives of prehistoric human populations and provide a foundation for subsequent sections on the fossil evidence for human evolution. In order to help us understand our place in the natural world, we will next turn our attention to **biological classification** and **comparative studies**. Subsequently, we will cover **patterns and rates of evolution, the evidence for human evolution, and the major developments in the evolution of our species**. This look back at our ancestors will begin with the origin of primates to trace the evolution of our species. This discipline, known as **paleoanthropology**, helps us to understand modern human biology, our relationship with the rest of the natural world, and possibly can inform our future action as a species. We will finish by studying non-human **primate ecology**. Primate ecology can help us to determine whether aspects of our behaviors and mental capacities reflect ancestral evolutionary heritage or are new features evolved or socially acquired by our lineage. In closing, we will look at **human variation** as a result of selection. The topics addressed in this course should enhance your understanding of the nature of humankind.

Course Conventions

1. Lecture: In order to meet the goals of the course you have to come regularly and ON TIME to class and your lab. Be prepared by reading what is assigned for the day. You are responsible for lecture material and any announcements concerning changes in schedule, etc. Please note that lectures are not a summary of the material presented in the text and that, on the balance, exam questions will be drawn from material emphasized in lecture.

2. Reading: You are not required to read a great deal in this class. However, keep in mind that *you are not finished with the reading assignment until you thoroughly understand it*. This will sometimes require you to read an assignment more than once. An effective way of ensuring comprehension is to read the assignment then go back through it and summarize its main points in your notebook. The coloring book exercises provide a complimentary pathway to learn the material.

Required Texts

Jurmain, Kilgore, and Trevathan. 2005. *Introduction to Physical Anthropology*. 11th Edition. Wadsworth/Thomson Learning, Belmont, CA.

Wilson, Covert, and Dufour. 2005. *Lab Manual for Physical Anthropology*. (Available on the blackboard site for the class.)

Zihlman. 2000. *The Human Evolution Coloring Book*. Harper Perennial, Oakville, CA.

3. Evaluation: You will be evaluated based on your performance on two exams drawn from the lecture (multiple choice and short answer) and your work in the lab. The final exam will be comprehensive and will be scheduled by the registrar. Prior to each exam, I will hand out a list of key terms which have been covered in the lectures, reading assignments, and films and will be found on the exam. Do not define these key terms in isolation; rather, define and understand them in relation to the other key terms within the context of the course.

You must provide advance notice to the instructor if you are unable to take an exam. All requests for deferral of an examination due to health reasons must be accompanied by written documentation as outlined in the University Calendar and should be obtained while the student has the physical or emotional problem rather than after recovery. Deferred exams may be allowed in the following circumstances: illness, domestic affliction, or religious conviction. If you have missed an exam for a legitimate reason, you will be able to write a “make up” exam as close to the original exam as possible. The date and location will be at the convenience of the Archaeology Department. Travel arrangements and misreading of the syllabus are not valid reasons for requesting a deferred exam. Deferred exams will not be granted if it is determined that just cause is not shown by the student. This policy also applies to laboratory assignments.

Your final mark will be calculated as follows:

Mid-Term (October 21)	_____	25%
Comprehensive Final Exam (registrar scheduled)	_____	35%
Lab Mark (determined by your lab instructor)	_____	40%

Letter grade assignment: At the end of the course, the numerical marks will be summed and a final letter grade will be assigned based on the following basis:

Percentage range	Letter grade	Percentage range	Letter grade
95 or higher	A+	68-72	C+
90-94	A	64-67	C
85-89	A-	59-63	C-
81-84	B+	54-58	D+
77-80	B	50-53	D
73-76	B-	49 or lower	F

4. Academic Misconduct: cheating is regarded as a serious academic offense. Students are advised to consult the University Calendar, which presents a Statement of Intellectual Honesty and definitions and penalties associated with cheating, plagiarism, and other academic misconduct.

5. Retrieving Assignments: The Freedom of Information and Protection of Privacy (FOIP) legislation disallows the practice of having students retrieve assignments from a public place, e.g., outside an instructor's office or the Department main office. Term assignments must be returned to students individually, during class, or during the instructor's office hours; if a student is unable to pick up her/his assignment s/he may provide the instructor with a stamped, self-addressed envelope to be used for the return of the assignment.

6. Academic Accommodation: Students with a disability, who require academic accommodation, need to register with the Disability Resource Centre (MC 295, telephone 220-8237). Academic accommodation letters need to be provided to course instructors no later than fourteen (14) days after the first day of class. It is a student's responsibility to register with the Disability Resource Centre and to request academic accommodation, if required.

7. Office Hours: I enjoy having visitors during my office hours and am happy to schedule additional times as necessary. These hours are yours and I encourage you to take advantage of them, whether you are having difficulty with some aspect of the course, or if you would like to discuss in greater detail something that was touched on in class.

8. E-mail: Students are encouraged to use the lectures, lab periods, and office hours to ask questions. For after-hours questions, the use of email is acceptable. Please write 'ARKY 203' in the 'Subject' portion of the email. The instructor and TAs receive numerous e-mails everyday. By clearly identifying the subject of your email, you will help us reply more efficiently to your emails. Note that if the instructor or TAs think that your question and related answer is of general interest, they may decide to post them on the course Blackboard space (your name will not appear).

Safewalk: The University of Calgary provides a "safe walk" service to any location on Campus, including the LRT, parking lots, bus zones, and campus housing. For Campus Security/Safewalk call 220-5333. Campus Security can also be contacted from any of the "Help" phones located around Campus.

Archaeology 203- Fall 2008: Schedule¹

Date	Topic	Reading ²	Reading/Drawing in Coloring Book ³
Sept. 9	Introduction: physical anthropology, scientific method	"Scientists' Tools" ⁴	1-1, 1-2
Sept. 11	Evolution: history of evolutionary thought	2-17	1-3, 1-4
Sept. 16	Evolution: history of evolutionary thought	19-35	1-5, 1-6, 1-7
Sept. 18	Evolution: natural selection- Gould video	Darwin-Wallace paper (1858) ⁴	1-8, 1-9
Sept. 23	Genetics & inheritance: early ideas, peas & people	65-79	1-10, 1-11, 1-12
Sept. 25	Genetics & inheritance: molecular genetics	37-63	2-1 through 2-6, 6-1, 6-7
Sept. 30	Evolution & genetics: modern synthesis & population genetics	79-93	1-16, 1-17
Oct. 2	Evolution & genetics: modern synthesis & population genetics	390-395	
Oct. 7	Human skeletal biology – Guest lecture	see "A" below	6-4, 6-5, 6-6
Oct. 9	Paleoanthropology: macroevolution & extinction	114-117	
Oct. 14	Paleoanthropology: guiding principles	TBD	2-15
Oct. 16	Paleoanthropology: how do we know what we know?, primate origins (Eocene)	203-219	2-7 through 2-11, 5-2, 5-3
Oct. 21	Mid-Term Exam		
Oct. 23	Paleoanthropology: anthropoids, hominoid, and homind origins (Oligocene through Pliocene)	219-233	1-22, 5-4 through 5-12
Oct. 28	Paleoanthropology: Pliocene hominids (cont.) and the origin of the genus <i>Homo</i>	235-261	5-14 through 5-20
Oct. 30	Paleoanthropology: Pliocene hominid wrap-up & <i>H. erectus</i>	263-294	5-20 through 5-24
Nov. 4	Paleoanthropology: VIDEO "History of the Anthropoid"	297-321	5-25 through 5-28
Nov. 6	Paleoanthropology: Archaic <i>Homo sapiens</i> ...early to late	323-351	5-13
Nov. 11	<i>Reading Day~No Class</i>		
Nov. 13	Paleoanthropology: past & present behavior	353-376	5-29 through 5-30
Nov. 18	Primate Classification & VIDEO: Prime Time Primates	95-114, 122-153	3-1 through 3-5
Nov. 20	Primate behavior & communication	155-165	3-6, 3-18 through 3-22
Nov. 25	Primate field primatology	165-177	3-23 through 3-26
Nov. 27	Primate field primatology, VIDEO: New Chimpanzees	181-191	3-27 through 3-30
Dec. 2	Primate wrap up, 10 enduring questions, demonic males?	191-201	3-32 through 3-34, 4-35
Dec. 4	Human variation & adaptation	379-390, 396-399	6-13, 6-14, 6-15
tba	COMPREHENSIVE FINAL EXAM		

¹ Note, the schedule of topics may change, but the exam dates will not change.

² Page numbers are from the Introduction to Physical Anthropology textbook.

³ This book will enhance your understanding of the topics addressed both in the lecture and lab sections of this course. You may wish to read/color several sections in addition to those suggested here.

⁴ On the Arky 203 Blackboard site.

TBD = to be determined, watch for an announcement on the blackboard site

A: Armelagos (2000) Take two beers and call me in 1,600 years. *Natural History* 5:50-53. This paper is available both on-line (http://www.findarticles.com/p/articles/mi_m1134/is_4_109/ai_62324477, and in UC Electronic Journals-<http://www.ucalgary.ca/library/ejournals/>) and on reserve in the library.

DEPARTMENT OF ARCHAEOLOGY STATEMENT OF INTELLECTUAL HONESTY

(With thanks to the Department of Anthropology for use of their
Statement of Intellectual Honesty as our guide.)

Intellectual honesty is the cornerstone of the development and acquisition of knowledge. Knowledge is cumulative and further advances are predicated on the contributions of others. In the normal course of scholarship, these contributions are apprehended, critically evaluated and utilized as a foundation for further inquiry. Intellectual honesty demands that the contribution of others be acknowledged.

Essentially, plagiarism is a form of cheating that involves submitting or presenting work in a course as if it were the student's own done expressly for that particular course when, in fact, it is not. Most commonly plagiarism exists when:

- a) the work submitted or presented was done, in whole or in part, by an individual other than the one submitting or presenting the work (this includes having another person impersonate the student or otherwise substituting the work of another for one's own in an examination or test).
- b) parts of the work are taken from another source without references to the original author.
- c) the whole work is copied from another source and/or
- d) a student submits or presents work in one course which has also been submitted in another course (even though it may be entirely the work of that student) without the express consent of the instructors of the courses concerned.

While it is recognized that scholarly work often involves reference to the ideas, data and conclusions of other scholars, intellectual honesty requires that such references be explicitly and clearly noted. Plagiarism is an extremely serious academic offense.

The elementary rules of quotation and paraphrase are given below. There are further details and conventions of punctuation that you will need to look up in a manual of style, but observance of these rules should assure compliance with contemporary standards of intellectual honesty.

1. If you use more than four words from any source, put them in quotation marks and identify the source with a reference.

EXAMPLE:

It has been observed that "many tribes are, in a sense, ethnographic fictions"
(Leach 1954: 291).

2. If your direct quotation is more than three lines long, put it in block form, that is, left and right indented and single-spaced, without quotation marks and with a reference.

EXAMPLE:

Malinowski thought of tribes as social systems with well defined boundaries. This conception of tribe was later to be challenged by one of his students, who observed that:

The ethnographer has often only managed to discern that existence of 'a tribe'
because he took it as axiomatic that this kind of cultural entity must exist
(Leach 1954: 291).

3. To paraphrase the work of another means to present the same train of thought and evidence, but rephrased into your own words. Whenever you do this, you must include a note or reference to the source. A common mistake is to break up an author's words, and rearrange them slightly, passing them off as your own. This is wrong, even if you include a note or reference to the source. To do this for more than a few words is to commit plagiarism.

Below are three passages. The first is an excerpt from E.A. Leach, *Political Systems of Highland Burma*. The second is an improper paraphrase of the passage that would be considered plagiarism. The third is a proper paraphrase.

1. It is largely an academic fiction to suppose that in a 'normal' ethnographic situation one ordinarily finds distinct 'tribes' distributed on the map in orderly fashion with clear-cut boundaries between them. I agree of course that ethnographic monographs frequently suggest that this is the case, but are the facts proved? My own view is that the ethnographer has often only managed to discern the existence of 'a tribe' because he took it as axiomatic that this kind of cultural entity must exist. Many such tribes are, in a sense, ethnographic fictions (Leach 1954: 290-1). **(source)**
2. It is an academic misconception to think that in a typical ethnographic situation tribes with clear-cut boundaries can be found distributed in an orderly fashion on the map. Ethnographic monographs often imply that this is so, but what are the facts? The ethnographer is often able to find a 'tribe' only because she takes it for granted that this kind of group must exist. Many tribes are figments of the anthropologist's imagination. **(plagiarism)**
3. Ethnographic monographs often suggest that it is normally the case that there exist in the real world contiguous tribes with clearly discernible boundaries: however, it is Leach's view that such units are found only because the ethnographer has taken their existence for granted (Leach 1954: 290-1). **(proper paraphrase)**

STUDENT ACCOMMODATIONS

"It is the student's responsibility to request academic accommodations. If you are a student with a documented disability who may require academic accommodation and have not registered with the Disability Resource Centre, please contact their office at 220-8237. Students who have not registered with the Disability Resource Centre are not eligible for formal academic accommodation. You are also required to discuss your needs with your instructor no later than fourteen (14) days after the start of this course."