

Race, Progress & Civilisation: The Origins of Civilisation Question from the Enlightenment to the Second World War

Course code: HIS 389/589

Semester and year: Fall 2024

Day and time: Monday, 11.15-14.00.

Instructor: Dr William F. Eddleston.

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Consultation hours: Thursdays, 14.30-16.30 by appointment

Credits US/ECTS	3/6	Level	Advanced
Length	15 weeks	Pre-requisite	Choose an item.
Contact hours	42 hours	Course type	Master Required/Elective

1. Course Description

Enlightenment philosophers like John Locke, John Millar and Adam Ferguson tended to assume that human nature was similar everywhere, and that civilisations advanced according to universal material and environmental laws. From the late 18th century through to the first half of the 20th century, this universalist model was challenged by a growing belief in human difference - and human inequality. Throughout the 19th century, materialist explanations of human progress based on universal developmental laws would gradually give way to theories of human order and progress based upon racial hierarchy as the determining factor in historical development.

But throughout the 19th century, such inequitable visions of progress were challenged by the continuity of the Enlightenment tradition in the form of theories of technologically driven progress (the Three Age system), universal stages of material and mental development (Darwin, Tylor, Lubbock and Morgan) or economic development and class struggle (Marx, Engels, Childe and their followers). By the early 20th century, Franz Boas and his school would challenge the very notion of "primitivism" itself. But both evolutionism, Marxism, cultural relativism and even the diffusionist school of Grafton Elliot Smith and W. J. Perry would have to contend with Gobinist doctrines that regarded race and racial hierarchy as the central mechanisms of civilisation's rise and decline (Sayce and Petrie).

The course centres upon the tension between theories of progress and those of degeneration. Between conceptions of the human past envisaged as a primaeval Arcadia of "Noble Savages," and one characterised by Hobbesian notions of poverty, ignorance and "nasty, brutish and short" lives. Between the rise of civilisation understood as a universal process of progression through universal stages of social, religious and economic development on one hand, and theories which saw civilisation as arising in one place and being spread to other areas - diffusionism - often through the presumed activity of "superior" racial elements.

The seminar will be based upon the interpretation of original documents. It is intended as a course in intellectual, rather than social and political, history. The seminar will concentrate on British and North American anthropology, although the work of some relevant German

(F. Max Muller, Baron Christian Carl Josias Bunsen and Rudolf Virchow), French (Rousseau and Gobineau) and Danish (Thomsen and Worsaae) scholars will also be considered. (No knowledge of these languages is necessary or assumed, however.)

2. Student Learning Outcomes

Upon completion of this course, students should be able to:

- Comprehend and have a clear understanding of the eclipse (and revival) of Enlightenment universalist theories of human progress in the 18th century, and the rise of racial determinist theories from the late 18th through the 19th centuries.
- Understand and analyse the principal original documents pertaining to the great controversies relating to the origins of civilization of the late 18th, 19th and early 20th centuries in the Anglo-Saxon world especially.
- Place in context and lend perspective to racist ideas in terms of their intimate relationship to systems of dominance associated with slavery, imperialism and exclusionary nationalism.
- Understand something of the historical, intellectual and social context which led to the transition from universalist and idealist theories of human anthropology and civilizational progress and their replacement with doctrines founded on the principles of racial difference and inequality. Students should gain some understanding of the intimate relations between racial anti-Semitism and racial theories denigrating the capacities of Africans and colonial subjects.
- Understand the connections between racial theory, imperialism, slavery and social elitism and overall theories of progress and civilization in 19th century British, French and American thought.

3. Reading Material

Required Materials

- Berkhoffer, Robert E. *The White Man's Indian: Images of the American Indian from Columbus to the Present*. New York: Vintage Books, 1979.
- Challis, Debbie. *The Archaeology of Race: The Eugenic Ideas of Francis Galton and Flinders Petrie*. London: Bloomsbury Academic, 2013.
- Corcoran, Paul. "John Locke on Native Right, Colonial Possession, and the Concept of *Vacuum domicilium*." *The European Legacy*, Vol. 23, No.3 (May 2018):225-250.
- Crook, Paul. *Grafton Elliot Smith: Egyptology and the Diffusion of Culture: A Biographical Perspective*. Brighton: Sussex Academic Press, 2012: 88-106 esp.
- Dreher, Robert E. "Arthur de Gobineau, an Intellectual Portrait." University of Wisconsin PhD, 1970.
- Eddleston, William Frederick. "From Theurgy to Totemism: The Interpretation of Assyro-Babylonian Religion in Relation to Nineteenth Century Ethnology and Philology c. 1850-1890, with particular reference to the Turanian Race Theory." University of Sydney PhD, 2001.

- Ellingson, Ter. *The Myth of the Noble Savage*. Berkeley & London: The University of California Press, 2001.
- Liu, Jiangmei. "An Apologist for English Colonialism?: The Use of America in Hobbes' Writings." *History of European Ideas*, Vol. 50, no. 1. (2023): 17-33.
- Kuklick, Henrika. *The Savage Within: The Social History of British Anthropology, 1885-1945*. Cambridge: Cambridge University Press, 1991, 119-181; 242-278.
- Kuper, Adam. *The Reinvention of Primitive Society: Transformations of the Myth*. London: Routledge, 2005.
- Langham, Ian. *The Building of British Social Anthropology*. Dordrecht: D. Reidel Publishing Company, 1981.
- Lorimer, Douglas A. *Colour, Class and the Victorians: English Attitudes to the Negro in the Mid-Nineteenth Century*. Leicester: University of Leicester Press, 1978.
- Lucretius, *De Rerum Nova* + Hesiod, *Works and Days* in Lovejoy, Arthur O. & George Boas. *Primitivism and Related Ideas in Antiquity*. Baltimore: The Johns Hopkins Press, 1935: 192-242.
- Maloney, Pat. "Hobbes, Savagery and International Anarchy." *American Political Science Review*, Vol. 105, no. 1 (2011): 189-204.
- Meek, Ronald L. *Social Science and the Ignoble Savage*. Cambridge: Cambridge University Press, 1976.
- Mills, R. J. W. "Egyptomania and religion in James Burnett, Lord Monboddo's 'History of Man.'" *History of European Ideas*, Vol, 47, No. 1 (2021): 119-139.
- Patterson, Thomas C. *Karl Marx, Anthropologist*. Oxford & New York: Berg, 2009.
- Rowley-Conwy, Peter. *From Genesis to Prehistory: The Archaeological Three Age System and its Contested Reception in Denmark, Britain and Ireland*. Oxford: Oxford University Press, 2007.
- Shaw, William H. "Marx and Morgan." *History and Theory: Studies in the Philosophy of History*. 23/2. Middletown, CT: Wesleyan University Press, 1984: 215-28.
- Spiro, Jonathan Peter. *Defending the Master Race: Conservation, Eugenics and the Legacy of Madison Grant*. Burlington, Vt., University of Vermont Press, 2009.
- Squadrito, Kathy. "Locke and the Dispossession of the American Indian." In Ward & Lott, *Philosophers on Race*: 101-125.
- Stocking, George W. *Race, Culture and Evolution: Essays in the History of Anthropology*. Chicago: University of Chicago Press, 1968.
- Stocking, George W. *Victorian Anthropology*. New York: The Free Press, 1987.
- Trautmann, Thomas R. "Whig Ethnology from Locke to Morgan." *Journal of the Anthropological Society of Oxford*. Vol. 22, No. 1 (1992): 201-218.
- Trautmann, Thomas R. *Aryans and British India*. Berkeley: University of California Press, 1997.
- Trigger, Bruce G. *A History of Archaeological Thought*. 2nd Ed. Cambridge: Cambridge University Press, 2006.
- Wokler, Robert. "Perfectible Apes in Decadent Cultures: Rousseau's Anthropology Revisited." *Daedalus*, Vol. 107, No. 3 (Summer, 1978): 107-134.

Recommended Materials

- Arneil, Morag Barbara. "'All the World was America' – John Locke and the American Indian." University College London PhD., 1992.
- Augstein, Franziska A. "James C. Prichard's Views of Mankind: An Anthropologist Between the Enlightenment and the Victorian Age." University College London PhD, 1996.
- Bieder, Robert E. *Science Encounters the Indian, 1820-1880: The Early Years of American Ethnology*. Norman and London: University of Oklahoma Press, 1986.
- Biddiss, Michael D. *Father of Racist Ideology: The Social and Political Thought of Count Gobineau*. New York: Weybright and Talley, 1970.

- Bowler, Peter J. *The Invention of Progress: The Victorians and the Past*. Oxford: Basil Blackwell, 1989.
- Burrow, John. *Evolution and Society: A Study of Victorian Social Theory*. Cambridge: Cambridge University Press, 1966.
- Desmond, Adrian & James Moore. *Darwin's Sacred Cause: How a Hatred of Slavery Shaped Darwin's Views on Human Evolution*. London: Penguin Books, 2009.
- Desmond, Adrian & James Moore. *Darwin's Sacred Cause: How a Hatred of Slavery Shaped Darwin's Views on Human Evolution*. London: Penguin Books, 2009
- Fenton, William N & Elizabeth L. Moore. "J.-F. Lafitau (1681-1746), Precursor of Scientific Anthropology." *Southwestern Journal of Anthropology* 25 (No. 2, 1969): 173-89.
- Hodgen, Margaret T. *Early Anthropology in the Sixteenth and Seventeenth Centuries*. Philadelphia: University of Pennsylvania Press, 1964.
- Horsman, Reginald. *Race and Manifest Destiny: The Origins of American Racial Anglo-Saxonism*. Cambridge, Mass.: Harvard University Press, 1981.
- Irving, Terry. *The Fatal Lure of Politics: The Life and Thought of Vere Gordon Childe*. Melbourne: Monash University Publishing, 2020.
- Kraynak, Robert P. "Hobbes on Barbarism and Civilization." *The Journal of Politics*, Vol. 45, no. 1. (Feb., 1982): 86-109.
- Leopold, Joan. *Culture in Comparative and Evolutionary Perspective: E. B. Tylor and the Making of Primitive Culture*. Berlin: Dietrich Reimer Verlag, 1980.
- Lovejoy, Arthur O. "The Supposed Primitivism of Rousseau's Discourse on the Origin of Inequality." In Lovejoy, Arthur. *Essays on the History of Ideas*. New York: Capricorn Books, 1960), 14-37.
- McNairn, Barbara. *The Method and Theory of V. Gordon Childe*. Edinburgh: Edinburgh University Press, 1980.
- Meek, Ronald L. "Smith, Turgot and the Four Stages Theory." *History of Political Economy*. Vol 3.1. (Spring, 1971): 1-9.
- Moses, Daniel Noah. *The Promise of Progress: The Life and Work of Lewis Henry Morgan*. Columbia & London: The University of Missouri Press, 2009.
- Owen, Janet. *Darwin's Apprentice: An Archaeological Biography of John Lubbock*. Barnsley: Pen and Sword Books, 2013.
- Pagden, Anthony. *The Fall of Natural Man: The American Indian and the Origins of Comparative Ethnology*. Cambridge and New York: Cambridge University Press, 1987.
- Said, Edward W. *Orientalism*. Harmondsworth: Penguin Books, 1978.
- Shaw, Brent D. "Eaters of Flesh, Drinkers of Milk: The Ancient Mediterranean Ideology of the Pastoral Nomad". *Ancient Society* 13 (December, 1982): 5-31.
- Stocking, George W. "From Chronology to Ethnology: James Cowles Prichard and British Anthropology, 1800-1850." In James Cowles Prichard. *Researches into the Physical History of Mankind, edited and with an Introductory Essay by George W. Stocking, Jr.* Chicago: University of Chicago Press, 1973.
- Stocking, George W. "What's in a Name?: The Origins of the Royal Anthropological Institute (1837-70)." *Man* 6 (1971): 369-90.
- Trigger, Bruce G. *Gordon Childe: Revolutions in Archaeology*. London: Thames and Hudson, 1980.
- Turgot, Anne Robert Jacques. *Turgot on Progress, Sociology and Economics: A Philosophical Review of the Successive Advances of the Human Mind on Universal History Reflections on ... in the History and Theory of Politics*. Translated with an Introduction by Ronald L. Meek. Cambridge: Cambridge University Press, 1973.

- Uzgalis, William. "An Inconsistency not to be Excused': On Locke and Racism." In Ward, Julie K. & Tommy L. Lott, eds. *Philosophers on Race: Critical Essays*. Oxford: Blackwell Publishing, 2002: 81-100.
- Van Riper, A. Bowdoin. *Men among the Mammoths: Victorian Science and the Discovery of Human Prehistory*. Chicago and London: The University of Chicago Press, 1993.
- Winternitz, Judith. "The Development of the Linguistic Theory of Universal History, with Especial Reference to C. C. J. Bunsen, 1830's-1880's." University of Sydney PhD, 1979.

4. Teaching methodology

This is a **student-led, discussion-based seminar course**. Although the instructor will guide discussions, set readings and give advice and criticism, **this course will include only two seminar presentations – Seminar 1 at the beginning of the course and Seminar 10 towards the end - delivered by the instructor**. In other words, students will be required to give presentations, and those not giving presentations on a particular week will be expected to have read at least the minimal essential works and to participate in lengthy discussions about theories of progress.

The typical format each week will be as follows:

- Students will present and discuss their reading notes in small groups. Readings are organised according to A, B, C, D and E reading and presentation groups. The presentation and reading groups are arranged at the beginning of semester. Each reading takes a different perspective on a problem in the history of theories of progress in relation especially to race. The idea is to learn and exchange as many different perspectives on the problem as possible.
- There will then be a student presentation of around 60-75 minutes on the same topic. Students will present in pre-arranged groups (A, B, C, D and E). Student groups will give two presentations per semester – one in the first half of the semester and another in the second. Students will be graded on the quality of their presentations. **The core of the course is these 2 lecturer-led and 10 student presentation seminars.**
- We will then discuss the issues raised in the student presentation as a class.

5. Course Schedule

Date	Class Agenda
September 2 nd	<p>Topic: Introduction; Course Requirements; Introductory Lecture – Primitivism, Progress and Degeneration from Classical Antiquity to the Renaissance.</p> <p>Description: Introductory session with PowerPoint presentation from lecturer setting out the prehistory of the 18th-19th century debate over progress, degeneration and the idea of the "primitive."</p> <p>Reading: Lucretius, <i>De Rerum Nova</i> + Hesiod, <i>Works and Days</i> in Lovejoy, Arthur O. & George Boas. <i>Primitivism and Related Ideas in Antiquity</i>. Baltimore: The Johns Hopkins Press, 1935, 192-242.</p> <p>Assignments/deadlines: Lecturer Introductory Presentation.</p>

September 9 th	<p>Topic: Seminar 1 – <i>Bellum Omnium Contra Omnes</i>: Thomas Hobbes, America and the State of Nature.</p> <p>Description: John Locke, the subject of our second seminar, has long been the target of postcolonial scholarship for his alleged role as the principal ideologist of native land dispossession. In more recent years, Thomas Hobbes has been added to this list of villains, being characterised as “apologist for English colonialism.”</p> <p>What did Hobbes actually say about the American Indian? Is Hobbes’ “State of Nature” really identical to the American Indians’ state of “savagery?” Was Hobbes’ philosophy one that advocated for and enabled imperialism and colonialism? This seminar explores Hobbes’ writings on America and the debate over what role – if any – the played in early English colonial expansion.</p> <p>Reading: Maloney, Pat. “Hobbes, Savagery and International Anarchy.” <i>American Political Science Review</i>, Vol. 105, no. 1 (2011): 189-204; Liu, Jiangmei. “An Apologist for English Colonialism?: The Use of America in Hobbes’ Writings.” <i>History of European Ideas</i>, Vol. 50, no. 1. (2023): 17-33.</p> <p>Assignments/Deadlines: Lecturer Presentation with Non-Presentation Class Seminar. Groups A-E will do assigned readings.</p>
September 16 th	<p>Topic: Seminar 2 – “In the beginning, all the world was America”: John Locke and the American Indian.</p> <p>Description: Some scholars have seen in John Locke’s <i>Two Treatises of Government</i> a radical new doctrine associating the right to possess land with prior labour and improvement. According to this interpretation of Locke, the doctrine of <i>Vacuum domicilium</i> afforded the legal and moral basis to dispossess the indigenous peoples or the world. But is this a fair and accurate reading of Locke? Was Locke really the ideologist of aboriginal dispossession? Had the doctrine of <i>Vacuum domicilium</i> been anticipated in earlier Protestant thought? This seminar investigates the controversies around Locke, property, progress and race.</p> <p>Reading: Corcoran, Paul. “John Locke on Native Right, Colonial Possession, and the Concept of <i>Vacuum domicilium</i>.” <i>The European Legacy</i>, Vol. 23, No.3 (May 2018):225-250, + Squadrito, Kathy. “Locke and the Dispossession of the American Indian.” In Ward & Lott, <i>Philosophers on Race</i>, 101-125.</p> <p>Assignments/deadlines: Seminar 2 Presentation – Group A; Groups B-E read assigned readings.</p>
September 23 rd	<p>Topic: Seminar 3 – Egyptian Priests and Ourang Outangs: Lord Monboddo, Civilisation and the State of Nature.</p> <p>Description: What is a man? How did he become civilised? Is the civilised state preferable to the “state of nature?” This week’s seminar examines the work of James Burnett, Lord Monboddo, one of the few Enlightenment thinkers to speculate on the possibility of a simian-like men lacking the attributes almost universally deemed essential for humanity: language. Monboddo’s thought will be examined alongside Rousseau’s much-misunderstood concept of the “noble savage.”</p> <p>Monboddo’s strikingly advanced speculations about ape-men – put to paper almost a century before Darwin – will be contrasted with his belief in Egyptocentric civilisational diffusionism, demonstrating the continued influence of this ancient theory.</p>

	<p>Reading: Mills, R. J. W. "Egyptomania and religion in James Burnett, Lord Monboddo's 'History of Man.'" <i>History of European Ideas</i>, Vol, 47, No. 1 (2021): 119-139; Wokler, Robert. "Perfectible Apes in Decadent Cultures: Rousseau's Anthropology Revisited." <i>Daedalus</i>, Vol. 107, No. 3 (Summer, 1978): 107-134.</p> <p>Assignments/deadlines: Seminar 3 Presentation – Group B; Groups A, C, D & E – assigned readings.</p>
September 30 th	<p>Topic: Seminar 4 - The Four Stage Theory: Material Progress in the Scottish and French Enlightenments.</p> <p>Description: Examines the theories of the Scottish Enlightenment and the French 18th century Physiocrats. With significant variations, both groups held to a theory of human progress whereby mankind advanced through a series of universal technological and economic stages. Many of these ideas would be subsequently incorporated into Karl Marx's materialist theory of history.</p> <p>Reading: Excerpts of Adam Smith's <i>Lectures on Jurisprudence</i> (pp. 116-126), Adam Ferguson's <i>Essay on the History of Civil Society</i> (pp. 150-55) and John Millar's <i>The Origin of Ranks</i> pp. 160-173) in Meek, Ronald L. <i>Social Science and the Ignoble Savage</i>. Cambridge: Cambridge University Press, 1976.</p> <p>Assignments/deadlines: Seminar 4 Presentation – Group C; Groups A, B, D & E – assigned readings.</p>
October 7 th	<p>Topic: Seminar 5 – Stone, Bronze and Iron: The Three Age Theory and the Invention of Prehistory.</p> <p>Description: In the early 19th century, a group of Danish antiquarians advanced a materialist theory of progress based upon the progressive sequences of Stone, Bronze and Iron Ages. Like Darwin's theory of evolution, the theory is still valid today. What is less appreciated is the strong initial association of this theory with theories of racial conquest and supersession. The seminar looks at the spread of this theory in the English-speaking world in the mid-Victorian era, exploring the differences between its reception in Scotland, Ireland and England.</p> <p>Reading: Trigger, Bruce G. <i>A History of Archaeological Thought</i>. 2nd Ed. Cambridge: Cambridge University Press, 2006, 80-165 (121-165 esp.).</p> <p>Assignments/deadlines: Seminar 5 Presentation – Group D; Groups A, B, C & E – assigned readings.</p>
October 14 th	<p>Topic: Seminar 6 - Race, Language and Progress in Early 19th Century British Ethnology: James Cowles Prichard and the Bunsen Circle.</p> <p>Description: The work of the "Father of British Anthropology" James Cowles Prichard shows the influence of the near-forgotten theories of linguistic, religious and social evolution associated with the circle of scholars surrounding the Prussian ambassador to London in the 1840s, Baron C. C. J. Bunsen. Prichard and Bunsen's theories show the tensions between linguistics, material cultural and physical race as explanatory factors in human progress in the early Victorian era.</p> <p>Reading: Stocking, George W. <i>Victorian Anthropology</i>. New York: The Free Press, 1987, 46-77; Eddleston, William Frederick. "From Theurgy to Totemism." University of Sydney PhD, 2001. Chapter 2, 35-67 esp.</p> <p>Assignments/deadlines: Seminar 5 Presentation – Group E; Groups A-D – assigned readings.</p>

October 21 st	<p>Topic: Seminar 7 – Evolution, Empire and Slavery: The Evolutionary Moment in English Anthropology.</p> <p>Description: Evolution was one of the most consequential ideas of the 19th century. But theories of social and technological evolution associated with E. B. Tylor and John Lubbock drew from a variety of intellectual traditions – the majority of them pre-Darwinian. This unit examines the rise and triumph of the materialistic theory of human social, technological and religious evolution in the context of the ascendancy of Victorian industrialism and liberalism.</p> <p>Reading: Stocking, George W. <i>Victorian Anthropology</i>. New York: The Free Press, 1987, 144-185 (but 186-237 are also useful and relevant); Burrow, J. W. <i>Evolution and Society: A Study in Victorian Social Theory</i>. Cambridge: Cambridge University Press, 1966, 228-59.</p> <p>Assignments/deadlines: Seminar 7 Presentation – Group A; Groups B-E – assigned readings.</p>
October 28 th	<p>Fall Mid-Term Break = No Class</p>
November 4 th	<p>Topic: Seminar 8 – Morgan, Marx and Matriarchy: The Foundations of the Materialist Theory of Progress.</p> <p>Description: This seminar looks at the way that Karl Marx and Friedrich Engels used the anthropology of the American Republican anthropologist Lewis Henry Morgan to lay the foundations of a materialist theory of prehistory. The seminar will examine their common grounding in the theories of the Scottish Enlightenment (see Seminar 4), relationships with other evolutionary thinkers (Seminars 5 and 7), and the significance of the theory of primitive matriarchy for all three men. Morgan’s dispute with Sir Henry Maine on the question of primitive matriarchy vs. patriarchy means that this seminar forms a vital introduction to the following class on the Aryans.</p> <p>Reading: Shaw, William H. “Marx and Morgan.” <i>History and Theory: Studies in the Philosophy of History</i>. 23/2. Middletown, CT: Wesleyan University Press, 1984: 215-28 + Trautmann, Thomas R. “Whig Ethnology from Locke to Morgan.” <i>Journal of the Anthropological Society of Oxford</i>. Vol. 22, no. 1 (1992): 201-218.</p> <p>Assignments/deadlines: Seminar 8 Presentation – Group B; Groups A, C, D & E - assigned readings.</p>
November 11 th	<p>Topic: Seminar 9 – The Aryans – European Civilisation and British Imperialism.</p> <p>Description: From the time of Sir William Jones’ discovery of the connection between Sanskrit, Persian and the languages of Europe, a wave of “Indomania” had swept the West. In 1861, the English legal scholar Sir Henry Maine published his influential <i>Village Communities East and West</i>, which argued that the origins of European progress and parliamentary systems lay in the Aryan institutions of India. By the later stages of the 19th century, however, this and other relatively liberal views of Europe’s debt to India had been replaced by a new, darker vision: of an India grounded in racial hierarchy and division, and the subjugation of darker by lighter races. This seminar explores this intellectual transition in the context of British imperialism and the influence of Gobineau and racial anthropology.</p>

	<p>Reading: Kuper, Adam. <i>The Reinvention of Primitive Society: Transformations of the Myth</i>. London: Routledge, 2005, 39-82 [GM.] + Stocking, George W. <i>Victorian Anthropology</i>. New York: The Free Press, 1987, 56-62, 117-28. [GM.]</p> <p>Assignments/deadlines: Seminar 9 Presentation – Group C; Groups A, B, D & E – assigned readings.</p> <p>Research Essays are due and must be uploaded to the NEO Turnitin assignment of the same name by 23.59/11.59pm CET Sunday, November 17th.</p>
November 18 th	<p>Topic: Seminar 10 – Gobinism and the Ancient Near East: Flinders Petrie, Archibald Henry Sayce and the Lost Amorite Master Race.</p> <p>Description: The French polymath Arthur, Comte de Gobineau was the first European thinker to find the origins of human civilisation in racial division and domination – and the ultimate seeds of the destruction of civilisation in racial miscegenation. A correspondent of Renan and Tocqueville, Gobineau was an extremely subtle and misunderstood thinker. But it would be a simplified and debased Gobinism, manifest in the works of racial elitists like Madison Grant and Lothrop Stoddard, which would exercise a malign influence on European and American thought for the next century.</p> <p>The seminar will examine precisely this type of debased Gobinism in the writings of the pioneering archaeologist, Egyptologist and eugenicist Matthew Flinders Petrie (1853-1942) and the Biblical scholar, Assyriologist and early stalwart of the racist Anthropological Society of London, Archibald Henry Sayce (1845-1933). A student and colleague of Max Müller, Sayce’s works represent the late racist turn of the ideas we have examined in Seminars 6 and 9.</p> <p>Reading: Challis, Debbie. <i>The Archaeology of Race: The Eugenic Ideas of Francis Galton and Flinders Petrie</i>. London: Bloomsbury Academic, 2013, 85-106; 129-28 & 167-86 esp.</p> <p>Assignments/deadlines: Seminar 10 is a Lecturer Presentation – Groups A-E – assigned readings.</p>
November 25 th	<p>Topic: Seminar 11 – Man Makes Himself: Vere Gordon Childe, Marxism and Prehistory.</p> <p>Description: One of the perennial questions in the history of civilisation was whether it arose in one place and was spread – by conquest and/or trade and exploration – to other, less advanced peoples; or whether mankind generally followed a uniform pattern of social, economic and technological development. Unusually for a Marxist, the Australian prehistorian Vere Gordon Childe defended a diffusionist model of civilizational development, with prehistoric Europe following developments in the Near East. The seminar explores Childe’s intellectual legacy in relationship to both diffusionism and Marxism. Particular attention will be given to the way Childe advanced the ideas of Morgan, Marx and Engels (see Seminar 8), building a comprehensively Marxist theory of prehistory – albeit one which eclectically incorporated insights of other traditions.</p> <p>Reading: Trigger, Bruce G. <i>Gordon Childe: Revolutions in Archaeology</i>. London: Thames and Hudson, 1980, 20-55; 91-135.</p> <p>Assignments/deadlines: Seminar 11 Presentation Group D - Groups A, B, C and E – assigned readings.</p>

December 2 nd	<p>Topic: Seminar 12 – Grafton Elliot Smith and the Diffusionist Moment in British Anthropology and Egyptology.</p> <p>Description: The Australian anatomist and Egyptologist Grafton Elliot Smith advanced a “hyperdiffusionist” theory of early history, arguing that almost all of humanity’s early religious, technological and social advanced had arisen in ancient Egypt, from whence they had been brought to other areas of the globe by the trading and colonising activities of this singular, advanced race. The seminar examines Smith’s ideas in the broader context of the diffusionist movement in British anthropology associated with the work of W. H. R. Rivers.</p> <p>Reading: Crook, Paul. <i>Grafton Elliot Smith: Egyptology and the Diffusion of Culture: A Biographical Perspective</i>. Brighton: Sussex Academic Press, 2012, 88-106 esp; Kuklick, Henrika. <i>The Savage Within: The Social History of British Anthropology, 1885-1945</i>. Cambridge: Cambridge University Press, 1991, 119-181; 242-278.</p> <p>Assignments/deadlines: Seminar 12 Presentation – Group E; Groups A-D – assigned readings.</p>
December 9 th	<p>Topic: Final Discussion – The Boasian Challenge.</p> <p>Description: A final “coffee and cake” informal discussion will wrap up the various themes of the course and briefly examine the Boasian challenge to the notion of progress, and the battles Franz Boas and his followers waged with Madison Grant and his allies over the soul of American anthropology.</p> <p>Reading: Stocking, George W. <i>Race, Culture and Evolution: Essays in the History of Anthropology</i>. Chicago: University of Chicago Press, 1968, 195-233; Spiro, Jonathan Peter. <i>Defending the Master Race: Conservation, Eugenics and the Legacy of Madison Grant</i>. Burlington, Vt., University of Vermont Press, 2009, 297-354.</p> <p>Assignments/deadlines: All final papers must be uploaded to the Turnitin assignment for Final Reflection Paper, Fall 2024, by the beginning of class – Monday December 9th 2024, 11.15 am CET.</p> <p>In addition to submission on NEO, students will be required to submit a physical, printed copy of their essays at the beginning of class at 11.15 am.</p>

6. Course Requirements and Assessment (with estimated workloads)

Assignment	Workload (average)	Weight in Final Grade	Evaluated Course Specific Learning Outcomes	Evaluated Institutional Learning Outcomes*
Class Participation	42	10%	For a strong participation grade, students will be evaluated on the following: <ul style="list-style-type: none"> • Participation in class discussions and 	3

			<p>knowledge and understanding of seminar topics.</p> <ul style="list-style-type: none"> • Quality of contribution to all NEO Forum discussions posted by the lecturer, evaluated according to the knowledge and understanding displayed regarding seminar topics. 	
<p>Seminar Presentation 1 Presentation Seminars 2-6.</p>	<p>A c. 60-minute + presentation using PowerPoint or similar presentation software. Speaking time of c. 6-8 minutes per presenter.</p> <p>Preparation Time = c. 20 hours</p>	25%	<ul style="list-style-type: none"> • Discussion of seminar topics, demonstrating thorough preparation and attentiveness to the views of others. • The ability to read and discuss complex historiographical ideas; student's familiarity with and understanding of the nuances of theories of progress in relation to native peoples and race from the 17th to the 20th centuries. • The effectiveness of a student's contribution to NEO Forum discussions posted by the lecturer, demonstrating a familiarity with and critical understanding of the seminar topics. 	1, 2, 3.
<p>Seminar Presentation 2 – Presentation</p>	As above.	25%	<ul style="list-style-type: none"> • As above for Seminar Presentation 1. 	1, 2, 3.

Seminars 7-9, 11-12.	Preparation Time = c. 20 hours			
Research Essay	An essay of c. 2,500-3,000 words on a subject derived from the seminar topics discussed in the course. Study and Writing Time = 40 hours	30%	<ul style="list-style-type: none"> The student's knowledge and understanding of and ability to clearly communicate the major themes, theories and schools of thought regarding theories of progress and the rise and of civilisation, with particular reference to Anglo-American thought. The student's ability to discriminate between competing schools of historical interpretation, and to argue a reasoned defence or critique of one or the other schools of historical interpretation, using logic and evidence. 	
Final Reflection Paper	A reflection essay of c. 800 words	10%	<ul style="list-style-type: none"> The student's knowledge and understanding of and ability to clearly 	1, 2.

	Preparation time c. 18 hours		<p>communicate the major themes, theories and schools of thought regarding theories of progress and the rise and of civilisation, with particular reference to Anglo-American thought.</p> <ul style="list-style-type: none"> the student's ability to apply what they have learned during this course to other subjects they have studied and to broader contemporary debates about the meaning and definition of progress and of civilisation itself. 	
TOTAL	150	100%		

*1 = Critical Thinking; 2 = Effective Communication; 3 = Effective and Responsible Action

7. Detailed Description of the Assignments

Class Participation Grade

This is a seminar-based course. Thus, discussions of readings and participation in seminar discussions is the core of this class.

Students are expected to come to class each week having done their assigned readings and to be prepared to ask questions of the presenters, debaters and of the lecturer. A significant portion of your participation grade will be based upon your work in this section of the class. How well you have understood your readings and the quality of your participation in class discussions, especially when asked to provide a summary and evaluation of your weekly reading.

Students are also expected to participate in any online NEO Forums posted by the lecturer.

The number of these NEO Forums is not fixed and may vary according to circumstances.

Assessment breakdown

Assessed area	Percentage
Participation during class and/or Microsoft Teams online classes, consisting of questions directed at seminar presenters, engagement with what has been presented (by presentation groups, the lecturer and in the documentaries that will be shown in class) and participation in class debates.	50%
Participation in all NEO Forums set by the lecturer	50%

Class Presentation and Seminars 1 & 2

Students will prepare in small groups a presentation on one of four topics relating to the history of racism and anti-Semitism from the Middle Ages through to the Enlightenment. Presentations will be **around 60-75 minutes long**, depending upon the number of students presenting.

PowerPoint, Prezi or similar presentation software will be used.

The broad guidelines that you will be graded upon are as follows:

1. The overall quality of the oral presentation.
2. The quality of the presentation slides.
3. The quality of their leading of the post-presentation seminar discussion.

On point 3, a full 20% of the grade for each presentation will be based on how well the presenting group has managed to encourage class discussion. Remember: these are *discussion seminars*, not simply presentations.

Students will be assessed on the following:

1. The student's knowledge and understanding of and ability to clearly communicate the major themes, theories and schools of thought regarding theories of progress and the rise and of civilisation, with particular reference to Anglo-American thought.
2. To argue with those of opposing points of view based upon logic and evidence.
3. Critical reading and comprehension skills.
4. Presentation skills- the ability to condense a wide variety of reading into a cogent presentation of a significant historical problem for the benefit of the class.
5. The encouragement of class questioning and discussion.

Assessment breakdown

Assessed area	Percentage
Critical thinking	20%
Use of evidence to support ideas	20%
Answering presentation questions	20%

Presentation skills	20%
The encouragement of class questioning and discussion	20%

Research Essay

The midterm essay assignment will consist of a c. 2,500-3000-word essay. This essay will be completed at home by the student. **The essay prompts will appear close to the beginning of the semester, so it is advisable that students begin reading, thinking about and drafting their essays early, as a high standard is expected.**

All permissible essay topics will be based upon our seminar presentation and discussion questions.

You will need to submit a copy of your essays online at the NEO Assignment "Research Essay" by **23.59/11.59pm CET Sunday, November 17th.**

The essays must include footnotes and a full bibliography in Chicago format. Any essays submitted without footnotes and a bibliography, with inadequate or inaccurate footnotes and/or with incorrectly formatted footnotes and/or bibliography will be penalised a full letter grade – e.g., from B+ to C+. In particularly egregious cases – i.e., no footnotes at all, faked footnotes, etc., – students will receive a failing – F – grade.

The Research Essay will test the following:

1. The student's knowledge and understanding of and ability to clearly communicate the major themes, theories and schools of thought regarding theories of progress and the rise and of civilisation.
2. The student's ability to discriminate between competing schools of historical interpretation, and to argue a reasoned defence or critique of one or the other schools of historical interpretation, using logic and evidence.

Assessment breakdown

Assessed area	Percentage
Critical thinking	25%
Use of evidence to support ideas	25%
Answering the question	25%
Grammar & spelling	10%
Footnoting and referencing	15%

Final Reflection Paper

The final reflection paper will consist of a short – c. 750-800 word – essay. The essay will reflect on what you have learned in this class in relation to your broader interests and other subjects you have studied throughout your degree. You will also reflect on how the

academic study of theories of progress and degeneration can help you make sense of important issues in the contemporary world. The paper must be submitted in hard copy – double-spaced and in 12-point font, by the beginning of class on **Monday, December 9th, at 11.15 am CET**. A copy in PDF must also be uploaded to **the NEO assignment “Final Reflection Paper”** by the same time.

Students will respond to the following prompt:

Has your study of the debates over the nature and meaning of progress and civilisation in Western thought from the Enlightenment to the mid-20th century helped you reflect more deeply on questions of race, progress and civilisation in the contemporary world? If so, how has your thinking either changed or been clarified?

Because this is a personal reflection paper, footnotes and bibliography will not necessarily be required. (However, if you do decide to cite a particular work, you will be expected to do it accurately in Chicago format.) Plagiarism will receive an automatic failing – F – grade.

The reflection paper will test the following:

1. The student's knowledge and understanding of and ability to clearly communicate the major themes, theories and schools of thought regarding theories of progress and the rise and of civilisation, with particular reference to Anglo-American thought.
2. The student's ability to discriminate between competing schools of historical interpretation, and to argue a reasoned defence or critique of one or the other schools of historical interpretation, using logic and evidence.
3. Most importantly, the student's ability to apply what they have learned during this course to other subjects they have studied and to broader contemporary debates about the meaning and definition of progress and of civilisation itself.

Assessment breakdown

Assessed area	Percentage
Critical thinking	25%
Use of evidence to support ideas	25%
Ability to connect what you have learned in the course with contemporary racial issues and to your other studies	25%
Grammar & spelling	25%

8. General Requirements and School Policies

General requirements

All coursework is governed by AAU's academic rules. Students are expected to be familiar with the academic rules in the Academic Codex and Student Handbook and to maintain the highest standards of honesty and academic integrity in their work.

Electronic communication and submission

The university and instructors shall only use students' university email address for communication, with additional communication via NEO LMS or Microsoft Teams. Students sending e-mail to an instructor shall clearly state the course code and the topic in the subject heading, for example, "COM101-1 Mid-term Exam. Question". All electronic submissions are through NEO LMS. No substantial pieces of writing (especially take-home exams and essays) can be submitted outside of NEO LMS.

Attendance

Attendance, i.e., presence in class in real-time, at AAU courses is default mandatory; however, it is not graded as such. (Grades may be impacted by missed assignments or lack of participation.) Still, students must attend at least two thirds of classes to complete the course. If they do not meet this condition and most of their absences are excused, they will be administratively withdrawn from the course. If they do not meet this condition and most of their absences are not excused, they will receive a grade of "FW" (Failure to Withdraw). Students may also be marked absent if they miss a significant part of a class (for example by arriving late or leaving early).

Absence excuse and make-up options

Should a student be absent from classes for relevant reasons (illness, serious family matters), and the student wishes to request that the absence be excused, the student should submit an Absence Excuse Request Form supplemented with documents providing reasons for the absence to the Dean of Students within one week of the absence. Each student may excuse up to two sick days per term without any supporting documentation; however, an Absence Excuse Request Form must still be submitted for these instances. If possible, it is recommended the instructor be informed of the absence in advance. Should a student be absent during the add/drop period due to a change in registration this will be an excused absence if s/he submits an Absence Excuse Request Form along with the finalised add/drop form.

Students whose absence has been excused by the Dean of Students are entitled to make up assignments and exams provided their nature allows. Assignments missed due to unexcused absences which cannot be made up, may result in a decreased or failing grade as specified in the syllabus.

Students are responsible for contacting their instructor within one week of the date the absence was excused to arrange for make-up options.

Late work: No late submissions will be accepted – please follow the deadlines.

Electronic Devices

Electronic devices (e.g. phones, tablets, laptops) may be used only for class-related activities (taking notes, looking up related information, etc.). Any other use will result in the student being marked absent and/or being expelled from the class. No electronic devices may be used during tests or exams unless required by the exam format and the instructor.

Eating is not allowed during classes.

Cheating and Disruptive Behaviour

If a student engages in disruptive conduct unsuitable for a classroom environment, the instructor may require the student to withdraw from the room for the duration of the class and shall report the behaviour to the student's Dean.

Students engaging in behaviour suggestive of cheating will, at a minimum, be warned. In the case of continued misconduct, the student will fail the exam or assignment and be expelled from the exam or class.

Plagiarism

Plagiarism obscures the authorship of a work or the degree of its originality. Students are expected to create and submit works of which they are the author. Plagiarism can apply to all works of authorship – verbal, audio-visual, visual, computer programs, etc. Examples are:

- **Verbatim plagiarism:** verbatim use of another's work or part of it without proper acknowledgement of the source and designation as a verbatim quotation,
- **Paraphrasing plagiarism:** paraphrasing someone else's work or part of it without proper acknowledgement of the source,
- **Data plagiarism:** use of other people's data without proper acknowledgement of the source,
- **False quotation:** publishing a text that is not a verbatim quotation as a verbatim quotation,
- **Fictitious citation:** quoting, paraphrasing, or referring to an incorrect or a non-existent work,
- **Inaccurate citation:** citing sources in such a way that they cannot be found and verified,
- **Ghost-writing:** commissioning work from others and passing it off as one's own,
- **Patchwriting:** using someone else's work or works (albeit with proper acknowledgement of sources and proper attribution) to such an extent that the output contains almost no original contribution,
- **Self-plagiarism:** unacknowledged reuse of one's own work (or part of it) that has been produced or submitted as part of another course of study or that has been published in the past,
- **Collaborative plagiarism:** delivering the result of collective collaboration as one's own individual output.

At minimum, plagiarism will result in a failing grade for the assignment and shall be reported to the student's Dean. A mitigating circumstance may be the case of novice students, and the benefit of the doubt may be given if it is reasonable to assume that the

small-scale plagiarism was the result of ignorance rather than intent. An aggravating circumstance in plagiarism is an act intended to make the plagiarism more difficult to detect. Such conduct includes, for example, the additional modification of individual words or phrases, the creation of typos, the use of machine translation tools or the creation of synonymous text, etc. The Dean may initiate a disciplinary procedure pursuant to the Academic Codex. Intentional or repeated plagiarism always entail disciplinary hearing and may result in expulsion from AAU.

Use of Artificial Intelligence and Academic Tutoring Centre

The use of artificial intelligence tools to search sources, to process, analyse and summarise data, and to provide suggestions or feedback in order to improve content, structure, or style, defined here as AI-assisted writing, is not in itself plagiarism. However, it is plagiarism if, as a result, it obscures the authorship of the work produced or the degree of its originality (see the examples above). AAU acknowledges prudent and honest use of AI-assisted writing, that is, the use of AI for orientation, consultation, and practice is allowed. For some courses and assignments, however, the use of AI is counterproductive to learning outcomes; therefore, the course syllabus may prohibit AI assistance. A work (text, image, video, sound, code, etc.) generated by artificial intelligence based on a mass of existing data, defined here as AI-generated work, is not considered a work of authorship. Therefore, if an AI-generated work (e.g. text) is part of the author's work, it must be marked as AI-generated. Otherwise, it obscures the authorship and/or the degree of originality, and thus constitutes plagiarism. Unless explicitly permitted by the instructor, submission of AI-generated work is prohibited. If unsure about technical aspects of writing, and to improve their academic writing, students are encouraged to consult with the tutors of the AAU Academic Tutoring Centre. For more information and/or to book a tutor, please contact the ATC at: <http://atc.simplybook.me/sheduler/manage/event/1/>.

Course Accessibility and Inclusion

Students with disabilities should contact the Dean of Students to discuss reasonable accommodations. Academic accommodations are not retroactive. Students who will be absent from course activities due to religious holidays may seek reasonable accommodations by contacting the Dean of Students in writing within the first two weeks of the term. All requests must include specific dates for which the student requests accommodations.

9. Grading Scale

Letter Grade	Percentage*	Description
A	95-100	Excellent performance. The student has shown originality and displayed an exceptional grasp of the material and a deep analytical understanding of the subject.
A-	90-94	
B+	87-89	Good performance. The student has mastered the material, understands the subject well and has shown some originality of thought and/or considerable effort.
B	83-86	
B-	80-82	
C+	77-79	Fair performance. The student has acquired an acceptable understanding of the material and essential subject matter of the course but has not succeeded in translating this understanding into consistently creative or original work.
C	73-76	
C-	70-72	
D+	65-69	Poor. The student has shown some understanding of the material and subject matter covered during the course. The student's work, however, has not shown enough effort or understanding to allow for a passing grade in School Required Courses. It does qualify as a passing mark for the General College Courses and Electives.
D	60-64	
F	0-59	Fail. The student has not succeeded in mastering the subject matter covered in the course.

* Decimals should be rounded to the nearest whole number.

Prepared by: Dr William F. Eddleston

Date: April 2024.

Approved by: Dr Gerald Power, April 2024.