

Medicalizing Blackness Making Racial Difference In The Atlantic World 1780 1840

The Peculiar Institution and the Making of Modern Psychiatry, 1840–1880
Wellness in Whiteness (Open Access)
The Lost Founding Father: John Quincy Adams and the Transformation of American Politics
Difference and Disease
The Race of Sound
Introducing Globalization
Blood Sugar
Suffering Scholars
Curing Their Ills
The Anatomy of Blackness
Secret Cures of Slaves
In Search of the Racial Frontier: African Americans in the American West 1528-1990
Materials of the Mind
Colonialism and Science
Domingos Álvares, African Healing, and the Intellectual History of the Atlantic World
Colonizing the Body
Madness in the City of Magnificent Intentions
Working Cures
Empire by Invitation
A Narrative of the Proceedings of the Black People, During the Late Awful Calamity in Philadelphia, in the Year, 1793
Medicalizing Blackness
The Caribbean and the Medical Imagination, 1764-1834
Medical Bondage
Invisible Visits
Laboring Women
From Midwives to Medicine
Fearing the Black Body
Contested Bodies
In the Wake
The Biopolitics of Feeling
Medicine and Slavery
Measuring Manhood
A Colonial Lexicon
Bankers and Empire
Cultures of Inquiry
Breathing Race into the Machine
Critique of Black Reason
Sick from Freedom
The Slaveholding Crisis
Medicalizing Blackness

The Peculiar Institution and the Making of Modern Psychiatry, 1840–1880

Curing their Ills traces the history of encounters between European medicine and African societies in the nineteenth and

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twentiethcenturies. Vaughan's detailed examination of medical discourse ofthe period reveals its shifting and fragmented nature, highlightsits use in the creation of the colonial subject in Africa, andexplores the conflict between its pretensions to scientificneutrality and its political and cultural motivations. The book includes chapters on the history of psychiatry in Africa,on the treatment of venereal diseases, on the memoirs of European'Jungle Doctors', and on mission medicine. In exploring therepresentations of disease as well as medical practice, Curingtheir Ills makes a fascinating and original contribution to bothmedical history and the social history of Africa.

Wellness in Whiteness (Open Access)

Before the nineteenth century, travellers who left Britain for the Americas, West Africa, India and elsewhere encountered a medical conundrum: why did they fall ill when they arrived, and why – if they recovered - did they never become so ill again? The widely accepted answer was that the newcomers needed to become 'seasoned to the climate.' Suman Seth explores forms of eighteenth-century medical knowledge, including conceptions of seasoning, showing how geographical location was essential to this knowledge and helped to define relationships between Britain and her far-flung colonies. In this period, debates raged between medical practitioners over whether diseases changed in different climes. Different diseases were deemed characteristic of different races and genders, and medical practitioners were thus deeply involved in contestations over race and the legitimacy of the abolitionist cause. In this innovative and engaging history, Seth offers dramatically new ways to understand the mutual shaping of medicine, race, and empire.

The Lost Founding Father: John Quincy Adams and the Transformation of American Politics

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Though the origins of asylums can be traced to Europe, the systematic segregation of the mentally ill into specialized institutions occurred in the United States only after 1800, just as the struggle to end slavery took hold. In this book, Wendy Gonaver examines the relationship between these two historical developments, showing how slavery and ideas about race shaped early mental health treatment in the United States, especially in the South. She reveals these connections through the histories of two asylums in Virginia: the Eastern Lunatic Asylum in Williamsburg, the first in the nation; and the Central Lunatic Asylum in Petersburg, the first created specifically for African Americans. Eastern Lunatic Asylum was the only institution to accept both slaves and free blacks as patients and to employ slaves as attendants. Drawing from these institutions' untapped archives, Gonaver reveals how slavery influenced ideas about patient liberty, about the proper relationship between caregiver and patient, about what constituted healthy religious belief and unhealthy fanaticism, and about gender. This early form of psychiatric care acted as a precursor to public health policy for generations, and Gonaver's book fills an important gap in the historiography of mental health and race in the nineteenth century.

Difference and Disease

Significant study of colonial Caribbean literatures in the context of the high rates of disease and death in the region.

The Race of Sound

From the mid-nineteenth to the late twentieth centuries, Saint Elizabeths Hospital was one of the United States' most important institutions for the care and treatment of the mentally ill. Founded in 1855 to treat insane soldiers and sailors as well as civilian residents

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in the nation's capital, the institution became one of the country's preeminent research and teaching psychiatric hospitals. From the beginning of its operation, Saint Elizabeths admitted black patients, making it one of the few American asylums to do so. This book is a history of the hospital and its relationship to Washington, DC's African American community. It charts the history of Saint Elizabeths from its founding to the late-1980s, when the hospital's mission and capabilities changed as a result of deinstitutionalization, and its transfer from the federal government to the District of Columbia. Drawing on a wide variety of sources, including patient case files, the book demonstrates how race was central to virtually every aspect of the hospital's existence, from the ways in which psychiatrists understood mental illness and employed therapies to treat it to the ways that black patients experienced their institutionalization. The book argues that assumptions about the existence of distinctive black and white psyches shaped the therapeutic and diagnostic regimes in the hospital and left a legacy of poor treatment of African American patients, even after psychiatrists had begun to reject racist conceptions of the psyche. Yet black patients and their communities asserted their own agency and exhibited a "rights consciousness" in large and small ways, from agitating for more equal treatment to attempting to manage the therapeutic experience.

Introducing Globalization

Phrenology was the most popular mental science of the Victorian age. From American senators to Indian social reformers, this new mental science found supporters around the globe. *Materials of the Mind* tells the story of how phrenology changed the world—and how the world changed phrenology. This is a story of skulls from the Arctic, plaster casts from Haiti, books from Bengal, and letters from the Pacific. Drawing on far-flung museum and archival collections,

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and addressing sources in six different languages, *Materials of the Mind* is an impressively innovative account of science in the nineteenth century as part of global history. It shows how the circulation of material culture underpinned the emergence of a new materialist philosophy of the mind, while also demonstrating how a global approach to history can help us reassess issues such as race, technology, and politics today.

Blood Sugar

In the natural course of events, humans fall sick and die. The history of medicine bristles with attempts to find new and miraculous remedies, to work with and against nature to restore humans to health and well-being. In this book, Londa Schiebinger examines medicine and human experimentation in the Atlantic World, exploring the circulation of people, disease, plants, and knowledge between Europe, Africa, and the Americas. She traces the development of a colonial medical complex from the 1760s, when a robust experimental culture emerged in the British and French West Indies, to the early 1800s, when debates raged about banning the slave trade and, eventually, slavery itself. Massive mortality among enslaved Africans and European planters, soldiers, and sailors fueled the search for new healing techniques. Amerindian, African, and European knowledges competed to cure diseases emerging from the collision of peoples on newly established, often poorly supplied, plantations. But not all knowledge was equal. Highlighting the violence and fear endemic to colonial struggles, Schiebinger explores aspects of African medicine that were not put to the test, such as Obeah and vodou. This book analyzes how and why specific knowledges were blocked, discredited, or held secret.

Suffering Scholars

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In *Critique of Black Reason* eminent critic Achille Mbembe offers a capacious genealogy of the category of Blackness—from the Atlantic slave trade to the present—to critically reevaluate history, racism, and the future of humanity. Mbembe teases out the intellectual consequences of the reality that Europe is no longer the world's center of gravity while mapping the relations among colonialism, slavery, and contemporary financial and extractive capital. Tracing the conjunction of Blackness with the biological fiction of race, he theorizes Black reason as the collection of discourses and practices that equated Blackness with the nonhuman in order to uphold forms of oppression. Mbembe powerfully argues that this equation of Blackness with the nonhuman will serve as the template for all new forms of exclusion. With *Critique of Black Reason*, Mbembe offers nothing less than a map of the world as it has been constituted through colonialism and racial thinking while providing the first glimpses of a more just future.

Curing Their Ills

In 1748, as yellow fever raged in Charleston, South Carolina, doctor John Lining remarked, "There is something very singular in the constitution of the Negroes, which renders them not liable to this fever." Lining's comments presaged ideas about blackness that would endure in medical discourses and beyond. In this fascinating medical history, Rana A. Hogarth examines the creation and circulation of medical ideas about blackness in the Atlantic World during the late eighteenth and early nineteenth centuries. She shows how white physicians deployed blackness as a medically significant marker of difference and used medical knowledge to improve plantation labor efficiency, safeguard colonial and civic interests, and enhance control over black bodies during the era of slavery. Hogarth refigures Atlantic slave societies as medical frontiers of knowledge production on the topic of racial difference. Rather than

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looking to their counterparts in Europe who collected and dissected bodies to gain knowledge about race, white physicians in Atlantic slaveholding regions created and tested ideas about race based on the contexts in which they lived and practiced. What emerges in sharp relief is the ways in which blackness was reified in medical discourses and used to perpetuate notions of white supremacy.

The Anatomy of Blackness

Designed specifically for introductory globalization courses, *Introducing Globalization* helps students to develop informed opinions about globalization, inviting them to become participants rather than just passive learners. Identifies and explores the major economic, political and social ties that comprise contemporary global interdependency Examines a broad sweep of topics, from the rise of transnational corporations and global commodity chains, to global health challenges and policies, to issues of worker solidarity and global labor markets, through to emerging forms of global mobility by both business elites and their critics Written by an award-winning teacher, and enhanced throughout by numerous empirical examples, maps, tables, an extended bibliography, glossary of key terms, and suggestions for further reading and student research Supported by additional web resources – available upon publication at www.wiley.com/go/sparke – including hot links to news reports, examples of globalization and other illustrative sites, and archived examples of student projects Engage with fellow readers of *Introducing Globalization* on the book's Facebook page at www.facebook.com/IntroducingGlobalization, or learn more about this topic by enrolling in the free Coursera course *Globalization and You* at www.coursera.org/course/globalization

Secret Cures of Slaves

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From Midwives to Medicine examines the development of modern medical treatment of women and the related history of women's health in the mid-1800s. McGregor looks not only at the medical figures who devised and practiced the innovative therapist, but also at the history of the patient experience in the development and the professionalization of a medical specialty. In exploring the controversial career of J. Marion Sims, "the father of gynecology," and the history of the Woman's Hospital of the State of New York, McGregor chronicles the emergence of a practice involving previously untried medical techniques and the use of experimentation on patients according to a social hierarchy based on race and sex. Using patient records and archival material from the female governors and administrators at the hospital, From Midwives to Medicine shows how a new medical practice developed out of the changing patterns and historical experiences of childbirth, as well as out of the context of the social relations of the sexes. Sim's patients were slave women in the antebellum South, poor Irish immigrants in the industrial North, and upper-class white. Protestant, Manhattan socialites who sought help for their "hysterical" symptoms. During his career, which began in the South and flourished at the Women's Hospital in New York. Sims performed and perfected his technique to "cure" vesico-vaginal fistulas, the tears of childbirth, from which so many women suffered. But Sims achieved these successes on the operating table only after years of practicing his "silver suture" technique on unanesthetized slave women, who he believed "by the nature of their race had a specific physiological tolerance for pain unknown to whites."

In Search of the Racial Frontier: African Americans in the American West 1528-1990

The accomplishments of pioneering doctors such as John Peter

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Mettauer, James Marion Sims, and Nathan Bozeman are well documented. It is also no secret that these nineteenth-century gynecologists performed experimental caesarean sections, ovariectomies, and obstetric fistula repairs primarily on poor and powerless women. *Medical Bondage* breaks new ground by exploring how and why physicians denied these women their full humanity yet valued them as “medical superbodies” highly suited for medical experimentation. In *Medical Bondage*, Cooper Owens examines a wide range of scientific literature and less formal communications in which gynecologists created and disseminated medical fictions about their patients, such as their belief that black enslaved women could withstand pain better than white “ladies.” Even as they were advancing medicine, these doctors were legitimizing, for decades to come, groundless theories related to whiteness and blackness, men and women, and the inferiority of other races or nationalities. *Medical Bondage* moves between southern plantations and northern urban centers to reveal how nineteenth-century American ideas about race, health, and status influenced doctor-patient relationships in sites of healing like slave cabins, medical colleges, and hospitals. It also retells the story of black enslaved women and of Irish immigrant women from the perspective of these exploited groups and thus restores for us a picture of their lives.

Materials of the Mind

In the antebellum South, plantation physicians used a new medical device—the spirometer—to show that lung volume and therefore vital capacity were supposedly less in black slaves than in white citizens. At the end of the Civil War, a large study of racial difference employing the spirometer appeared to confirm the finding, which was then applied to argue that slaves were unfit for freedom. What is astonishing is that this example of racial thinking is anything but

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a historical relic. In *Breathing Race into the Machine*, science studies scholar Lundy Braun traces the little-known history of the spirometer to reveal the social and scientific processes by which medical instruments have worked to naturalize racial and ethnic differences, from Victorian Britain to today. Routinely a factor in clinical diagnoses, preemployment physicals, and disability estimates, spirometers are often “race corrected,” typically reducing normal values for African Americans by 15 percent. An unsettling account of the pernicious effects of racial thinking that divides people along genetic lines, *Breathing Race into the Machine* helps us understand how race enters into science and shapes medical research and practice.

Colonialism and Science

In *The Biopolitics of Feeling* Kyla Schuller unearths the forgotten, multiethnic sciences of impressibility—the capacity to be transformed by one's environment and experiences—to uncover how biopower developed in the United States. Schuller challenges prevalent interpretations of biopower and literary cultures to reveal how biopower emerged within the discourses and practices of sentimentalism. Through analyses of evolutionary theories, gynecological sciences, abolitionist poetry and other literary texts, feminist tracts, child welfare reforms, and black uplift movements, Schuller excavates a vast apparatus that regulated the capacity of sensory and emotional feeling in an attempt to shape the evolution of the national population. Her historical and theoretical work exposes the overlooked role of sex difference in population management and the optimization of life, illuminating how models of binary sex function as one of the key mechanisms of racializing power. Schuller thereby overturns long-accepted frameworks of the nature of race and sex difference, offers key corrective insights to modern debates surrounding the equation of racism with

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determinism and the liberatory potential of ideas about the plasticity of the body, and reframes contemporary notions of sentiment, affect, sexuality, evolution, and heredity.

Domingos Álvares, African Healing, and the Intellectual History of the Atlantic World

Winner, 2020 Body and Embodiment Best Publication Award, given by the American Sociological Association Honorable Mention, 2020 Sociology of Sex and Gender Distinguished Book Award, given by the American Sociological Association How the female body has been racialized for over two hundred years There is an obesity epidemic in this country and poor black women are particularly stigmatized as “diseased” and a burden on the public health care system. This is only the most recent incarnation of the fear of fat black women, which Sabrina Strings shows took root more than two hundred years ago. Strings weaves together an eye-opening historical narrative ranging from the Renaissance to the current moment, analyzing important works of art, newspaper and magazine articles, and scientific literature and medical journals—where fat bodies were once praised—showing that fat phobia, as it relates to black women, did not originate with medical findings, but with the Enlightenment era belief that fatness was evidence of “savagery” and racial inferiority. The author argues that the contemporary ideal of slenderness is, at its very core, racialized and racist. Indeed, it was not until the early twentieth century, when racialized attitudes against fatness were already entrenched in the culture, that the medical establishment began its crusade against obesity. An important and original work, *Fearing the Black Body* argues convincingly that fat phobia isn’t about health at all, but rather a means of using the body to validate race, class, and gender prejudice.

Colonizing the Body

When black women were brought from Africa to the New World as slave laborers, their value was determined by their ability to work as well as their potential to bear children, who by law would become the enslaved property of the mother's master. In *Laboring Women: Reproduction and Gender in New World Slavery*, Jennifer L. Morgan examines for the first time how African women's labor in both senses became intertwined in the English colonies. Beginning with the ideological foundations of racial slavery in early modern Europe, *Laboring Women* traverses the Atlantic, exploring the social and cultural lives of women in West Africa, slaveowners' expectations for reproductive labor, and women's lives as workers and mothers under colonial slavery. Challenging conventional wisdom, Morgan reveals how expectations regarding gender and reproduction were central to racial ideologies, the organization of slave labor, and the nature of slave community and resistance. Taking into consideration the heritage of Africans prior to enslavement and the cultural logic of values and practices recreated under the duress of slavery, she examines how women's gender identity was defined by their shared experiences as agricultural laborers and mothers, and shows how, given these distinctions, their situation differed considerably from that of enslaved men. Telling her story through the arc of African women's actual lives—from West Africa, to the experience of the Middle Passage, to life on the plantations—she offers a thoughtful look at the ways women's reproductive experience shaped their roles in communities and helped them resist some of the more egregious effects of slave life. Presenting a highly original, theoretically grounded view of reproduction and labor as the twin pillars of female exploitation in slavery, *Laboring Women* is a distinctive contribution to the literature of slavery and the history of women.

Madness in the City of Magnificent Intentions

Michel Gobat traces the untold story of the rise and fall of the first U.S. overseas empire to William Walker, a believer in the nation's manifest destiny to spread its blessings not only westward but abroad as well. In the 1850s Walker and a small group of U.S. expansionists migrated to Nicaragua determined to forge a tropical "empire of liberty." His quest to free Central American masses from allegedly despotic elites initially enjoyed strong local support from liberal Nicaraguans who hoped U.S.-style democracy and progress would spread across the land. As Walker's group of "filibusters" proceeded to help Nicaraguans battle the ruling conservatives, their seizure of power electrified the U.S. public and attracted some 12,000 colonists, including moral reformers. But what began with promises of liberation devolved into a reign of terror. After two years, Walker was driven out. Nicaraguans' initial embrace of Walker complicates assumptions about U.S. imperialism. Empire by Invitation refuses to place Walker among American slaveholders who sought to extend human bondage southward. Instead, Walker and his followers, most of whom were Northerners, must be understood as liberals and democracy promoters. Their ambition was to establish a democratic state by force. Much like their successors in liberal-internationalist and neoconservative foreign policy circles a century later in Washington, D.C., Walker and his fellow imperialists inspired a global anti-U.S. backlash. Fear of a "northern colossus" precipitated a hemispheric alliance against the United States and gave birth to the idea of Latin America.

Working Cures

From the end of the nineteenth century until the onset of the Great Depression, Wall Street embarked on a stunning, unprecedented,

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and often bloody period of international expansion in the Caribbean. A host of financial entities sought to control banking, trade, and finance in the region. In the process, they not only trampled local sovereignty, grappled with domestic banking regulation, and backed US imperialism—but they also set the model for bad behavior by banks, visible still today. In *Bankers and Empire*, Peter James Hudson tells the provocative story of this period, taking a close look at both the institutions and individuals who defined this era of American capitalism in the West Indies. Whether in Wall Street minstrel shows or in dubious practices across the Caribbean, the behavior of the banks was deeply conditioned by bankers' racial views and prejudices. Drawing deeply on a broad range of sources, Hudson reveals that the banks' experimental practices and projects in the Caribbean often led to embarrassing failure, and, eventually, literal erasure from the archives.

Empire by Invitation

Why do African Americans have exceptionally high rates of hypertension, diabetes, and obesity? Is it their genes? Their disease-prone culture? Their poor diets? Such racist explanations for racial inequalities in metabolic health have circulated in medical journals for decades. *Blood Sugar* analyzes and challenges the ways in which “metabolic syndrome” has become a major biomedical category that medical researchers have created to better understand the risks high blood pressure, blood sugar, body fat, and cholesterol pose to people. An estimated sixty million Americans are well on the way to being diagnosed with it, many of them belonging to people of color. Anthony Ryan Hatch argues that the syndrome represents another, very real crisis and that its advent signals a new form of “colorblind scientific racism”—a repackaging of race within biomedical and genomic research. Examining the cultural discussions and scientific practices that target human metabolism of

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prescription drugs and sugar by African Americans, he reveals how medical researchers who use metabolic syndrome to address racial inequalities in health have in effect reconstructed race as a fixed, biological, genetic feature of bodies—without incorporating social and economic inequalities into the equation. And just as the causes of metabolic syndrome are framed in racial terms, so are potential drug treatments and nutritional health interventions. The first sustained social and political inquiry of metabolic syndrome, this provocative and timely book is a crucial contribution to the emerging literature on race and medicine. It will engage those who seek to understand how unjust power relations shape population health inequalities and the production of medical knowledge and biotechnologies.

A Narrative of the Proceedings of the Black People, During the Late Awful Calamity in Philadelphia, in the Year, 1793

From the “gay gene” to the “female brain” and African American students’ insufficient “hereditary background” for higher education, arguments about a biological basis for human difference have reemerged in the twenty-first century. *Measuring Manhood* shows where they got their start. Melissa N. Stein analyzes how race became the purview of science in nineteenth- and early twentieth-century America and how it was constructed as a biological phenomenon with far-reaching social, cultural, and political resonances. She tells of scientific “experts” who advised the nation on its most pressing issues and exposes their use of gender and sex differences to conceptualize or buttress their claims about racial difference. Stein examines the works of scientists and scholars from medicine, biology, ethnology, and other fields to trace how their conclusions about human difference did no less than to legitimize sociopolitical hierarchy in the United States. Covering a

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wide range of historical actors from Samuel Morton, the infamous collector and measurer of skulls in the 1830s, to NAACP leader and antilynching activist Walter White in the 1930s, this book reveals the role of gender, sex, and sexuality in the scientific making?and unmaking?of race.

Medicalizing Blackness

-examines the creation and circulation of medical ideas about blackness in the Atlantic World during the late eighteenth and early nineteenth centuries. She shows how white physicians deployed blackness as a medically significant marker of difference and used medical knowledge about black bodies to improve plantation labor efficiency, safeguard colonial and civic interests, and enhance control over black bodies during the era of slavery---

The Caribbean and the Medical Imagination, 1764-1834

"Invisible Visits analyzes why Black middle class women continue to face inequities in securing fair, equitable, and high quality healthcare. Unlike other works on health disparities it integrates social science, public health, and the humanities to better understand why Black women do not receive the standard of care at the doctor. The book closes with strategies for how we can finally address of our nation's biggest challenges"--

Medical Bondage

Bondspeople who fled from slavery during and after the Civil War did not expect that their flight toward freedom would lead to sickness, disease, suffering, and death. But the war produced the largest biological crisis of the nineteenth century, and as historian

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Jim Downs reveals in this groundbreaking volume, it had deadly consequences for hundreds of thousands of freed people. In *Sick from Freedom*, Downs recovers the untold story of one of the bitterest ironies in American history--that the emancipation of the slaves, seen as one of the great turning points in U.S. history, had devastating consequences for innumerable freed people. Drawing on massive new research into the records of the Medical Division of the Freedmen's Bureau--a nascent national health system that cared for more than one million freed slaves--he shows how the collapse of the plantation economy released a plague of lethal diseases. With emancipation, African Americans seized the chance to move, migrating as never before. But in their journey to freedom, they also encountered yellow fever, smallpox, cholera, dysentery, malnutrition, and exposure. To address this crisis, the Medical Division hired more than 120 physicians, establishing some forty underfinanced and understaffed hospitals scattered throughout the South, largely in response to medical emergencies. Downs shows that the goal of the Medical Division was to promote a healthy workforce, an aim which often excluded a wide range of freedpeople, including women, the elderly, the physically disabled, and children. Downs concludes by tracing how the Reconstruction policy was then implemented in the American West, where it was disastrously applied to Native Americans. The widespread medical calamity sparked by emancipation is an overlooked episode of the Civil War and its aftermath, poignantly revealed in *Sick from Freedom*.

Invisible Visits

This book analyses the social and ethical implications of the globalization of emerging skin-whitening and anti-ageing biotechnology. Using an intersectional theoretical framework and a content analysis methodology drawn from cultural studies, the

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sociology of knowledge, the history of colonial medicine and critical race theory, it examines technical reports, as well as print and online advertisements from pharmaceutical and cosmetics companies for skin-whitening products. With close attention to the promises of 'ageless beauty', 'brightened', youthful skin and solutions to 'pigmentation problems' for non-white women, the author reveals the dynamics of racialization and biomedicalization at work. A study of a significant sector of the globalized health and wellness industries – which requires the active participation of consumers in the biomedicalization of their own bodies – *Wellness in Whiteness* will appeal to social scientists with interests in gender, race and ethnicity, biotechnology and embodiment.

Laboring Women

In this original and trenchant work, Christina Sharpe interrogates literary, visual, cinematic, and quotidian representations of Black life that comprise what she calls the "orthography of the wake." Activating multiple registers of "wake"—the path behind a ship, keeping watch with the dead, coming to consciousness—Sharpe illustrates how Black lives are swept up and animated by the afterlives of slavery, and she delineates what survives despite such insistent violence and negation. Initiating and describing a theory and method of reading the metaphors and materiality of "the wake," "the ship," "the hold," and "the weather," Sharpe shows how the sign of the slave ship marks and haunts contemporary Black life in the diaspora and how the specter of the hold produces conditions of containment, regulation, and punishment, but also something in excess of them. In the weather, Sharpe situates anti-Blackness and white supremacy as the total climate that produces premature Black death as normative. Formulating the wake and "wake work" as sites of artistic production, resistance, consciousness, and possibility for living in diaspora, *In the Wake* offers a way forward.

From Midwives to Medicine

A detailed analysis of the occurrence of disease and the quality of medical care in antebellum Virginia focuses on the treatment of Black slaves and freemen

Fearing the Black Body

How was the character of science shaped by the colonial experience? In turn, how might we make sense of how science contributed to colonialism? Saint Domingue (now Haiti) was the world's richest colony in the eighteenth century and home to an active society of science—one of only three in the world, at that time. In this deeply researched and pathbreaking study of the colony, James E. McClellan III first raised his incisive questions about the relationship between science and society that historians of the colonial experience are still grappling with today. Long considered rare, the book is now back in print in an English-language edition, accompanied by a new foreword by Vertus Saint-Louis, a native of Haiti and a widely-acknowledged expert on colonialism. Frequently cited as the crucial starting point in understanding the Haitian revolution, *Colonialism and Science* will be welcomed by students and scholars alike. “By deftly weaving together imperialism and science in the story of French colonialism, [McClellan] . . . brings to light the history of an almost forgotten colony.”—*Journal of Modern History* “McClellan has produced an impressive case study offering excellent surveys of Saint Domingue’s colonial history and its history of science.”—*Isis*

Contested Bodies

In this innovative analysis of medicine and disease in colonial India, David Arnold explores the vital role of the state in medical and

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public health activities, arguing that Western medicine became a critical battleground between the colonized and the colonizers. Focusing on three major epidemic diseases—smallpox, cholera, and plague—Arnold analyzes the impact of medical interventionism. He demonstrates that Western medicine as practiced in India was not simply transferred from West to East, but was also fashioned in response to local needs and Indian conditions. By emphasizing this colonial dimension of medicine, Arnold highlights the centrality of the body to political authority in British India and shows how medicine both influenced and articulated the intrinsic contradictions of colonial rule.

In the Wake

It is often thought that slaveholders only began to show an interest in female slaves' reproductive health after the British government banned the importation of Africans into its West Indian colonies in 1807. However, as Sasha Turner shows in this illuminating study, for almost thirty years before the slave trade ended, Jamaican slaveholders and doctors adjusted slave women's labor, discipline, and health care to increase birth rates and ensure that infants lived to become adult workers. Although slaves' interests in healthy pregnancies and babies aligned with those of their masters, enslaved mothers, healers, family, and community members distrusted their owners' medicine and benevolence. Turner contends that the social bonds and cultural practices created around reproductive health care and childbirth challenged the economic purposes slaveholders gave to birthing and raising children. Through powerful stories that place the reader on the ground in plantation-era Jamaica, *Contested Bodies* reveals enslaved women's contrasting ideas about maternity and raising children, which put them at odds not only with their owners but sometimes with abolitionists and enslaved men. Turner argues that, as the source of new labor, these women created rituals,

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customs, and relationships around pregnancy, childbirth, and childrearing that enabled them at times to dictate the nature and pace of their work as well as their value. Drawing on a wide range of sources—including plantation records, abolitionist treatises, legislative documents, slave narratives, runaway advertisements, proslavery literature, and planter correspondence—*Contested Bodies* yields a fresh account of how the end of the slave trade changed the bodily experiences of those still enslaved in Jamaica.

The Biopolitics of Feeling

Suffering Scholars focuses on the medical and literary dimensions of the cult of celebrity that developed around intellectuals during the French Enlightenment. Anne C. Vila shows how the "suffering scholar" syndrome deeply influenced debates about the consequences of book-learning on both the individual body and the body politic.

Medicine and Slavery

This volume examines the Enlightenment-era textualization of the Black African in European thought. Andrew S. Curran rewrites the history of blackness by replicating the practices of eighteenth-century readers. Surveying French and European travelogues, natural histories, works of anatomy, pro- and anti-slavery tracts, philosophical treatises, and literary texts, Curran shows how naturalists and philosophes drew from travel literature to discuss the perceived problem of human blackness within the nascent human sciences. He also describes how a number of now-forgotten anatomists revolutionized the era's understanding of black Africans and charts the shift of the slavery debate from the moral, mercantile, and theological realms toward that of the "black body" itself. In tracing this evolution, he shows how blackness changed from a

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mere descriptor in earlier periods into a thing to be measured, dissected, handled, and often brutalized. "A definitive statement on the complex, painful, and richly revealing topic of how the major figures of the French Enlightenment reacted to the enslavement of black Africans, often to their discredit. The fields of race studies and of Enlightenment studies are more than ready to embrace the type of analysis in which Curran engages, and all the more so in that his book is beautifully written and illustrated."— Symposium "This is an important contribution to an important topic. But it is also a model of how intellectual history should be done."— New Books in History "The breadth of Andrew Curran's knowledge about the Enlightenment is astonishing The book makes the convincing point not only that Africa is a major focus in the Enlightenment's imagination, but also that natural history and anthropology are central to understanding not only its scientific agenda, but also its humanitarian politics."— Centaurus "Curran's Francotropism and medical background enable him to develop insights that should prove important to the ongoing transnationalization and discipline-blurring of literary and cultural studies."— Interdisciplinary Studies in Literature and Environment "Curran's ability to dissect and explain complicated arguments of the period's major thinkers is impressive."— Choice

Measuring Manhood

DIVColonial relations in Zaire viewed through the attempts of missionaries to impose European midwifery and birthing practices./div

A Colonial Lexicon

In December 1860, South Carolinians voted to abandon the Union, sparking the deadliest war in American history. Led by a proslavery

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movement that viewed Abraham Lincoln's place at the helm of the federal government as a real and present danger to the security of the South, southerners—both slaveholders and nonslaveholders—willingly risked civil war by seceding from the United States. Radical proslavery activists contended that without defending slavery's westward expansion American planters would, like their former counterparts in the West Indies, become greatly outnumbered by those they enslaved. The result would transform the South into a mere colony within the federal government and make white southerners reliant on antislavery outsiders for protection of their personal safety and wealth. Faith in American exceptionalism played an important role in the reasoning of the antebellum American public, shaping how those in both the free and slave states viewed the world. Questions about who might share the bounty of the exceptional nature of the country became the battleground over which Americans fought, first with words, then with guns. Carl Lawrence Paulus's *The Slaveholding Crisis* examines how, due to the fear of insurrection by the enslaved, southerners created their own version of American exceptionalism—one that placed the perpetuation of slavery at its forefront. Feeling a loss of power in the years before the Civil War, the planter elite no longer saw the Union, as a whole, fulfilling that vision of exceptionalism. As a result, Paulus contends, slaveholders and nonslaveholding southerners believed that the white South could anticipate racial conflict and brutal warfare. This narrative postulated that limiting slavery's expansion within the Union was a riskier proposition than fighting a war of secession. In the end, Paulus argues, by insisting that the new party in control of the federal government promoted this very insurrection, the planter elite gained enough popular support to create the Confederate States of America. In doing so, they established a thoroughly proslavery, modern state with the military capability to quell massive resistance by the enslaved, expand its territorial borders, and war against the forces of the Atlantic antislavery movement.

Bankers and Empire

Tracing a history often left untouched, a historian explores how whole groups of Africans were absorbed into Native American cultures, and how pioneering blacks laid a foundation for later African American accomplishments. Reprint.

Cultures of Inquiry

Working Cures explores black health under slavery showing how herbalism, conjuring, midwifery and other African American healing practices became arts of resistance in the antebellum South and invoked conflicts.

Breathing Race into the Machine

In *The Race of Sound* Nina Sun Eidsheim traces the ways in which sonic attributes that might seem natural, such as the voice and its qualities, are socially produced. Eidsheim illustrates how listeners measure race through sound and locate racial subjectivities in vocal timbre—the color or tone of a voice. Eidsheim examines singers Marian Anderson, Billie Holiday, and Jimmy Scott as well as the vocal synthesis technology Vocaloid to show how listeners carry a series of assumptions about the nature of the voice and to whom it belongs. Outlining how the voice is linked to ideas of racial essentialism and authenticity, Eidsheim untangles the relationship between race, gender, vocal technique, and timbre while addressing an undertheorized space of racial and ethnic performance. In so doing, she advances our knowledge of the cultural-historical formation of the timbral politics of difference and the ways that comprehending voice remains central to understanding human experience, all the while advocating for a form of listening that would allow us to hear singers in a self-reflexive, denaturalized

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way.

Critique of Black Reason

“A vivid and convincing account of one of the most significant—but too often overlooked—figures in our history.”—Jon Meacham, Pulitzer Prize–winning author of *American Lion* Overshadowed by both his brilliant father and the brash and bold Andrew Jackson, John Quincy Adams has long been dismissed as an aloof intellectual. Viciously assailed by Jackson and his populist mobs for being both slippery and effete, Adams nevertheless recovered from defeat in 1828’s presidential election to lead the nation as a lonely Massachusetts congressman in the fight against slavery. Award-winning historian William J. Cooper’s “balanced, well-sourced, and accessible work” (*Publishers Weekly*) demonstrates that Adams should be considered our lost Founding Father, his moral and political vision the final link to the visionaries who created our nation. With his heroic arguments in the Amistad trial forever memorialized, Adams stood strong against the expansion of slavery that would send the nation hurtling into war. This “well-crafted” (*William McFeely*) biography reveals Adams to be one of the most battered, but courageous and inspirational, politicians in American history.

Sick from Freedom

Between 1730 and 1750, powerful healer and vodun priest Domingos Alvares traversed the colonial Atlantic world like few Africans of his time--from Africa to South America to Europe--addressing the profound alienation of warfare, capitalism, and the African slave trade through the language of health and healing. In *Domingos Alvares, African Healing, and the Intellectual History of the Atlantic World*, James H. Sweet finds dramatic

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means for unfolding a history of the eighteenth-century Atlantic world in which healing, religion, kinship, and political subversion were intimately connected.

The Slaveholding Crisis

The 18th century was a wealth of knowledge, exploration and rapidly growing technology and expanding record-keeping made possible by advances in the printing press. In its determination to preserve the century of revolution, Gale initiated a revolution of its own: digitization of epic proportions to preserve these invaluable works in the largest archive of its kind. Now for the first time these high-quality digital copies of original 18th century manuscripts are available in print, making them highly accessible to libraries, undergraduate students, and independent scholars. Delve into what it was like to live during the eighteenth century by reading the first-hand accounts of everyday people, including city dwellers and farmers, businessmen and bankers, artisans and merchants, artists and their patrons, politicians and their constituents. Original texts make the American, French, and Industrial revolutions vividly contemporary. ++++ The below data was compiled from various identification fields in the bibliographic record of this title. This data is provided as an additional tool in helping to insure edition identification: ++++ Library of Congress N004707 Signed at the end: Absalom Jones, Richard Allen. [London]: Philadelphia: printed for the authors. London: re-printed, and sold by Darton and Harvey, 1794. 24p.; 12°

Medicalizing Blackness

An overview of research methodologies in social science, historical and cultural studies which proposes transdisciplinary approach.

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