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Engendering whiteness draws on a wide variety of sources including property deeds, wills, court transcripts, and interrogates the ways in which white women could be simultaneously socially positioned within plantation societies as both agents and as victims.

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Hence, their whiteness, as much as their gender, shaped these women's social identities and material realities. Engendering whiteness draws on a wide variety of sources including property deeds, wills and court transcripts, and interrogates the ways in which white women could be simultaneously socially positioned within plantation societies as both agents and as victims.

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Engendering whiteness: White Women and Colonialism in ...

Engendering whiteness represents a comparative analysis of the complex interweaving of race, gender, social class and sexuality in defining the contours of white women's lives in Barbados and North Carolina during the era of slavery. Despite their gendered subordination, their social location within the dominant white group afforded all white women a range of privileges.

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<p>In Barbadian slave society, only free white citizens were legally empowered to own and dispose of property without constraints. This chapter describes white women as passive bystanders in the slave society and economy. Caribbean slavery afforded white women a range of social and economic opportunities that were perhaps beyond the reach of most women in Europe. The chapter analyses the ...

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Engendering whiteness represents a comparative analysis of the complex interweaving of race, gender, social class and sexuality in defining the contours of white women's lives in Barbados and North Carolina during the era of slavery. Despite their gendered subordination, their social location within the dominant white group afforded all white women a range of privileges. Hence, their whiteness, as much as their gender, shaped these women's social identities and material realities. Crucially, as the biological reproducers of whiteness, and hence the symbolic and literal embodiment and bearers of the state of freedom, they were critical to the maintenance and reproduction of the cultural boundaries of 'whiteness', and consequently the subjects of patriarchal measures to limit and control their social and sexual freedoms. Engendering whiteness draws on a wide variety of sources including property deeds, wills, court transcripts, and interrogates the ways in which white women could be simultaneously socially positioned within plantation societies as both agents and as victims. It also reveals the strategies deployed by elite and poor white women in these societies to resist their gendered subordination, to challenge the ideological and social constraints that sought to restrict their lives to the private domestic sphere, to protect the limited rights afforded to them, to secure independent livelihoods, and to create meaningful existences. A fascinating study that will be welcomed by historians of imperialism as well as scholars of gender history and women's studies.

Displacing Whiteness makes a unique contribution to the study of race dominance. Its theoretical innovations in the analysis of whiteness are integrated with careful, substantive explorations of whiteness on an international, multiracial, cross-class, and gendered terrain. Contributors localize whiteness, as well as explore its sociological, anthropological, literary, and political dimensions. Approaching whiteness as a plural rather than singular concept, the essays describe, for instance, African American, Chicana/o, European American, and British experiences of whiteness. The contributors offer critical readings of theory, literature, film and popular culture; ethnographic analyses; explorations of identity formation; and examinations of racism and political process. Essays examine the alarming epidemic of angry white men on both sides of the Atlantic; far-right electoral politics in the UK; underclass white people in Detroit; whiteness in "brownface" in the film Gandhi; the engendering of whiteness in Chicana/o movement discourses; "whiteface" literature; Roland Barthes as a critic of white consciousness; whiteness in the black imagination; the inclusion and exclusion of suburban "brown-skinned white girls"; and the slippery relationships between culture, race, and nation in the history of whiteness. Displacing Whiteness breaks new ground by specifying how whiteness is lived, engaged, appropriated, and theorized in a range of geographical locations and historical moments, representing a necessary advance in analytical thinking surrounding

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the burgeoning study of race and culture. Contributors. Rebecca Aanerud, Angie Chabram-Dernersesian, Phil Cohen, Ruth Frankenberg, John Hartigan Jr., bell hooks, T. Muraleedharan, Chéla Sandoval, France Winddance Twine, Vron Ware, David Wellman

Many British politicians, planters, and doctors attempted to exploit the fertility of Afro-Caribbean women's bodies in order to ensure the economic success of the British Empire during the age of abolition. Abolitionist reformers hoped that a homegrown labor force would end the need for the Atlantic slave trade. By establishing the ubiquity of visions of fertility and subsequent economic growth during this time, *The Politics of Reproduction* sheds fresh light on the oft-debated question of whether abolitionism was understood by contemporaries as economically beneficial to the plantation colonies. At the same time, Katherine Paugh makes novel assertions about the importance of Britain's Caribbean colonies in the emergence of population as a political problem. The need to manipulate the labor market on Caribbean plantations led to the creation of new governmental strategies for managing sex and childbearing, such as centralized nurseries, discouragement of extended breastfeeding, and financial incentives for childbearing, that have become commonplace in our modern world. While assessing the politics of reproduction in the British Empire and its Caribbean colonies in relationship to major political events such as the Haitian Revolution, the study also focuses in on the island of Barbados. The remarkable story of an enslaved midwife and her family illustrates how plantation management policies designed to promote fertility affected Afro-Caribbean women during the late eighteenth and early nineteenth centuries. *The Politics of Reproduction* draws on a wide variety of sources, including debates in the British Parliament and the Barbados House of Assembly, the records of Barbadian plantations, tracts about plantation management published by doctors and plantation owners, and missionary records related to the island of Barbados.

Vividly recounting the lives of enslaved women in eighteenth-century Bridgetown, Barbados, and their conditions of confinement through urban, legal, sexual, and representational power wielded by slave owners, authorities, and the archive, Marisa J. Fuentes challenges how histories of vulnerable and invisible subjects are written.

One Thousand White Women is the story of May Dodd and a colorful assembly of pioneer women who, under the auspices of the U.S. government, travel to the western prairies in 1875 to intermarry among the Cheyenne Indians. The covert and controversial "Brides for Indians" program, launched by the administration of Ulysses S. Grant, is intended to help assimilate the Indians into the white man's world. Toward that end May and her friends embark upon the adventure of their lifetime. Jim Fergus has so vividly depicted the American West that it is as if these diaries are a capsule in time.

Ashley M. Williard argues that early Caribbean reconstructions of masculinity and femininity sustained occupation, slavery, and nascent ideas of race.

The rule of law, an ideology of equality and universality that justified Britain's eighteenth-century imperial claims, was the product not of abstract principles but imperial contact. As the Empire expanded, encompassing greater religious, ethnic and racial diversity, the law paradoxically contained and maintained these very differences. This book revisits six notorious incidents that occasioned vigorous debate in London's courtrooms, streets and presses: the Jewish Naturalization Act and the Elizabeth Canning case (1753–54); the Somerset Case (1771–72); the Gordon Riots (1780); the mutinies of 1797; and Union with Ireland (1800). Each of these cases adjudicated the presence of outsiders in London – from Jews and Gypsies to

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Africans and Catholics. The demands of these internal others to equality before the law drew them into the legal system, challenging longstanding notions of English identity and exposing contradictions in the rule of law.

Emphasizing the global nature of racism, this volume brings together historians from various regional specializations to explore this phenomenon from comparative and transnational perspectives. The essays shed light on how racial ideologies and practices developed, changed, and spread in Europe, Asia, the Near East, Australia, and Africa, focusing on processes of transfer, exchange, appropriation, and adaptation. To what extent, for example, were racial beliefs of Western origin? Did similar belief systems emerge in non-Western societies independently of Western influence? And how did these societies adopt and adapt Western racial beliefs once they were exposed to them? Up to this point, the few monographs or edited collections that exist only provide students of the history of racism with tentative answers to these questions. More importantly, the authors of these studies tend to ignore transnational processes of exchange and transfer. Yet, as this volume shows, these are crucial to an understanding of the diffusion of racial belief systems around the globe.

Gender, Imperialism and Global Exchanges presents a collection of original readings that address gendered dimensions of empire from a wide range of geographical and temporal settings. Draws on original research on gender and empire in relation to labour, commodities, fashion, politics, mobility, and visibility Includes coverage of gender issues from countries in Africa, the Americas, Europe, and Asia between the eighteenth to twentieth centuries Highlights a range of transnational and transregional connections across the globe Features innovative gender analyses of the circulation of people, ideas, and cultural practices

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