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White Missouri woman's slave cabin sparks race talk **Reni Eddo-Lodge: Why I'm No Longer Talking to White People About Race** ~~DeRay McKesson on Whiteness, White Supremacy, and Privilege | NowThis~~ Deconstructing White Privilege with Dr. Robin DiAngelo Deconstructing White Privilege with Dr. Robin DiAngelo *Sound of Whiteness, or Teaching Shakespeare's "Other 'Race Plays'" in Five Acts* Why Words Matter | MoMA R\u0026amp; Salon 25 | MoMA LIVE Mikki Kendall - Lifting Up All Women with "Hood Feminism" | The Daily Show

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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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Engendering whiteness is organised into three pairs of chapters. The first chapter, 'Mapping racial boundaries: gender race and poor relief in Barbados', uses a series of parish records (1678-1797) to examine the limited sphere of poor white women in Barbados. Despite 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.

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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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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.

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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 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

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An incisive history of self-serving white feminists and the inspiring women who've continually defied them. Women including Elizabeth Cady Stanton, Margaret Sanger, and Sheryl Sandberg are commonly celebrated as leaders of feminism. Yet they have fought for the few, not the many. As award-winning scholar Kyla Schuller argues, their white feminist politics dispossess the most marginalized to liberate themselves. In *The Trouble with White Women*, Schuller brings to life the two-hundred-year counter history of Black, Indigenous, Latina, poor, queer, and trans women pushing back against white feminists and uniting to dismantle systemic injustice. These feminist heroes such as Frances Harper, Harriet Jacobs, and Pauli Murray have created an anti-racist feminism for all. But we don't speak their names and we don't know their legacies. Unaware of these intersectional leaders, feminists have been led down the same dead-end alleys generation after generation, often working within the structures of racism, capitalism, homophobia, and transphobia rather than against them. Building a more just feminist politics for today requires a reawakening, a return to the movement's genuine vanguards and visionaries. Their compelling stories, campaigns, and conflicts reveal the true potential of feminist liberation. *The Trouble with White Women* gives feminists today the tools to fight for the flourishing of all.

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.

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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.

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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.

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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 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.

These essays analyze how race affects people's lives and relationships in all settings, from the United States to Great Britain and from Hawai'i to Chinese Central Asia. They contemplate the racial positions in various societies of people called Black and people called White, of Asians and Pacific Islanders, and especially of those people whose racial ancestries and identifications are multiple. Here for the first time are Spickard's trenchant analyses of the creation of race in the South Pacific, of DNA testing for racial ancestry, and of the meaning of

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