

Sander Gilman, p. 109-149, and Littlewood and Lipsedge, pp. 26-60.

- Collecting and displaying persons. What counts as civilization and what does not?
- Visit Peabody museum. How exhibits are put together and described, about a spectacle or performance, what counts as an object, how is that the person can be so objectified or become a 'sign' that has a meaning and constructs difference.
- To what extent is childhood formations about racial difference constructed?
- How do these get accompanied by social policies? Stereotypical images. The physical segregation was codified in law and enforced through violence, through the use of force and domination.
- Note the Jim Crow article
- Presentation:
- 18-19<sup>th</sup> century: Africans were viewed as childlike both physiologically and intellectually by European scientists, and this depiction was used as a justification for slavery. They were considered lesser beings, and therefore could or should be slaves. Promotion of the view that slavery was the natural habitat for blacks.
- Medical justification for enslavement: If the blacks were free then they would develop mental illness and have more problems. 1840 census claimed falsely that if there are free blacks, the insane population of increases. The black was depicted as an insane person, mentally insane and furthermore sexually deviant: there was also an obsession with the black woman's genitalia.
- To what extent do representations correlate with reality in the real world? He doesn't give us enough of the historical background to assess that. But racism and prejudice abound in history, and we're very persuaded by his argument, though troubled by it.
- What does biological difference have to do legal structures, in defining a person and defining rights, difference? We'll see this on Thursday
- These two chapters demonstrate pretty well:
  - 1. The idea of fetishism: we were looking at the first contacts between Africans and Europeans and examining the characteristics applied to Africans – that they were supposedly “capricious, childlike, unable to be abstract in thought” -- through this historical lens.
  - 2. We see that these representations are reinforced by the Bible, church, the role of the explorers, scientific theories that circulated, and then contact. Explorers' stories were circulated and consumed. Early literary representations still have weight and trickle down through time, becoming part of the social imaginary. While the Gilman book looks at literary texts, psychiatry, medicine, etc., we don't know who is reading them, how well these ideas are circulating, even though they are being read in academic disciplines. To what extent are they shaping new ones?
- Psychoanalytic theory, the psychological creation of stereotype: do you buy this argument about difference? Yes, they are representing stereotypes of Africans, but in their writing they are really projecting their own anxieties about blacks, the projection of the Other reflect internal fears about the self.
- Gilman adopts a psychoanalytic perspective; the text may be too caught up in that model of thinking.
- Freud: ethnopsychology. Are there patterns that are genetic thinking?

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- Gilman: how stereotypes of blackness were linked to stereotypes of Jewishness, blacks are the ultimate other against which other groups are measured.
- Caribbean immigrants are not exposed to the same type of historic racism and often distinguish themselves from African-American blacks.
- Certain ethnic and racial groups are so stigmatized that their difference is further codified within medical science. Note the depiction of Haitians and the first cases of HIV/AIDS in the early 1980s.
- What were the vectors of illness? CDC: 4 H clubs: homosexuals, hemophiliacs, intravenous drug-users (heroin addicts), and Haitians, an ethnic/national category.
- 10% Haiti is “mixed race” versus 90% of mostly sub-Saharan African heritage. South Florida politics—influx of diseased, so-called sexually depraved, voodoo worshipping, migrant working Haitians. Biopolitical fears about contagion.
- Boston community of Haitian is heterogeneous and immigrated at different times, there was once a much larger community in Cambridge until 1992/3 (we used to have rent control in Cambridge). Many were forced to move out because rents doubled. Haitians moved out to Somerville, Randolph, Malden/Medford.
- US immigration law—Haitians were stigmatized, turned away/back, what was interesting was how stereotypical images and representations of Haitians affect policy.
- Gilman’s text: Ideas about sexuality that were circulating at the time: Victorian era, be very proper, covered. The desires of Europeans that they could not fulfill were projected onto the other.
- Back to Foucault: the history of sexuality, discusses what happened between 18-19th century: the family was the focus of intervention, issues of hygiene.
- So much of the concern of sexuality and the identity of the Victorian era, the identity of the Europeans was linked to what was happening, projected to be happening around sexuality.
- Discipline and Punish: Madness and Civilization: Lepers, plagues, asylums, to house the poor, indigent, the mad.
- Racial differences are naturalized through scientific, medical practices.
- Government rationality
- How far did politicians go to justify these differences?
- Is it just about power? Is it about psychological makeup?
- Terrorists as the new Other.
- State of exception. Security is the prime importance, individual needs/particularity is washed aside.
- Note Eugenics—the great chain of being—social Darwinism; ideas of degeneracy, for groups to devolve
- Nazi science—the extent to which ideas can be substantiated, genocidal. How these types of theories are applied to African descent
- Devolving groups, when they went to the tropics
- Nature vs. nurture.
- How ideas of nature and culture, what is inherent/biological determinism/what capacity to people have to be better people
- The racial overtones of what he was saying—the implicit stereotypes, the whole rhetoric of race and aptitude, male sexuality

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Lecture 8

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- Jim Crow laws: slavery was no longer an institution, to what degree can they be separate and equal
- Jim Crow era—violence is still a means by which this radical difference is substantiated.

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21A.460J / WGS.620J Medicine, Religion and Politics in Africa and the African Diaspora  
Spring 2005

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