- Haitian revolution was a shock to many slave-holding nations
- Shock for collective/social imagination of Europe and America

- Racialism, modernism
    o Postmodernism: grand theories no longer apply because of globalization, making push for universalism, universal moral code more complex
    o Republican/Democratic Administrations:
        ▪ Republicans generally focused on trade relations
        ▪ Democrats generally focused on issues of democracy, rights
- Modernism: influences from colonial time still present and active
- Neomodernism: contemporary endeavor to transform societies that is reminiscent of colonial and imperial models of governance

- In colonial times there was a pervasive fear of slave revolts/rebellions
- Therefore Haitian Independence was a shock in that it succeeded
- Reverberated across the world as an event that could not be understood

Race:
- Systematic effort to codify and quantify race
- Research methods, methodology all attempt to 'scientifically' study race and establish differences between them
- Foucault: theory of biopolitics. Biopolitics is the systematic categorization of populations, gathering information about them with the intent to use knowledge created to control these populations and to promote economic productivity
        o In Haitian history – colonial era: there were rampant fears about slaves, the threat of poisoning, Vodou.
        o There were stereotypes of women and men as hypersexualized, almost feminized
        o All stereotypes linked to notions of economic productivity
- Medicalization of racial characteristics
- Torture methods, discipline structures used to enforce discipline in colonies
        o These were meant to dehumanize and humiliate
- Universalism vs. Particularism in analyzing differences (ie Why are Haitians different?)
- US foreign policy towards Haiti during the 1991-1994 coup period:
        o Was rape really part of Haitian culture?
        o Should Haitians conform to world model?
    - Political theory: women can be objects in state policy. Relationships between nations have kinship/gender patterns of relationships
- Sexual violence was way to prevent acting out:
        o Gendered forms of preventing resistance
        o Political motivation for rape
        o Why do questions of appropriate sexuality begin to come up in the 1980s - 1990s?

- Foucault's theory: there is increasing focus on family as a site of power. More attention paid to sexuality in Victorian era as a means to secure family stability and populations
- Anxieties about women's reproduction is considered an issue of state, national security
  - Example: Illinois court ruled that an embryo is a human being, meaning that termination means wrongful death
  - Thus, issues of reproduction become part of the state's jurisdiction as way to ensure safety of citizens
- Chapter 4 of manuscript: "Political Cleansing"
- Chapter 5 of manuscript discusses issues of embodiment in Haiti
  - Explores notions of self, especially in Vodou contexts
  - How do people experience and express stress?
  - Stereotype of hysteria
  - How to historicize colonial, post-colonial discourse
  - How valid are the statistics available? What tools were used to measure?
  - Looking at the type of data produced and the political functions they served, which could have affected how they were developed
  - Concerned with understanding radical differences in perceiving
  - Worked with people and interviews
  - Explores Haitian psychology, unintended consequences of poverty and public policy
- Chapter 6: Crafting of Democracy
  - Foucauldian notions of power
  - Competition for NGO help
  - Local politics manipulated to try to gain funds, gain access to international trauma resources
- Chapter 8: We're not Bank, State, God
  - Frustration about limited amount of help available
  - On some level help organizations can reproduce class/economic differences, even when trying to help or remove these same differences
- Chapter 9: What was the cycle to make victims murderers and led to members of organizations getting killed
- General Issues
  - What are types of stereotypes?
  - How do they arise?
    - Sander Gilman's theories
    - Ecstasis (Fabian) can help prevent
  - Ecstasis: initial culture shock when person from one culture is immersed in another. Understanding developed as visceral experiences are lived through
  - What is the process that tension, fear builds in a social setting
    - Ex. After 9/11, rumors spread about fears of anthrax – these rumors are attempt to work through fears and anxieties, make sense of what happened

- The forms through which people express these fears are different across cultures
- After catastrophic events people make attempts to rationalize – trying to make sense when experience is beyond normal categories of experience
  - Type of trauma may not fit conventional categories available to deal with different types of phenomena
  - Origin and explanation of trauma could not be explained by or helped with use of sorcery, witchcraft, herbal doctors – traditional modes of resolution did not work
  - Category of PTSD (Post Traumatic Stress Disorder) helped categorize people, moving them from other forms of explanation to specific biomedical models of symptoms. Created a different form of identity for the afflicted
  - Pietz describes what emerged (notion of fetish) in the space of encounter between Europeans and Africans when they met
  - Instructing about rights a type of therapy – it creates a certain identity based on self as autonomous individual with power and rights with access to methods of recourse. Process is a form of making identity, shaping discourse about cross-cultural exchange, much like Pietz's theory of the fetish

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