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(New York, 1930). The recent study by Robert S. Pickett, *House of Refuge: Origins of Juvenile Reform in New York State, 1815-1857* (Syracuse, N.Y., 1969), is the first book-length account we have of a house of refuge, but it is far too narrow in conception to serve as a model for other studies. An interesting account of educational reform that devotes a chapter to the state reformatory in Massachusetts is Michael Katz, *The Irony of Early School Reform* (Cambridge, Mass., 1968).

Advice-giving literature has been surveyed by some historians, but the results invariably are limited, focusing on attitudes, with little or no attention to realities of family life. For one example see Anne L. Kuhn, *The Mother's Role in Childhood Education: New England Concepts, 1830-1860* (New Haven, Conn., 1947). For another, Bernard Wishy, *The Child and the Republic: The Dawn of Modern American Child Nurture* (Philadelphia, 1968). See too Charles Strickland, "A Transcendentalist Father: The Child-Rearing Practices of Bronson Alcott," *Perspectives in American History*, 3 (1969), 5-73. A valuable collection of documents on children in this period is Robert Bremner, ed., *Children and Youth in America* (Cambridge, Mass., 1970), Vol. I, 1600-1865.

POST-1850 DEVELOPMENTS

In addition to the materials already discussed, the changes in attitudes toward and treatment of deviants and dependents in the middle decades of the nineteenth century are lucidly discussed and described in the annual reports of the National Conference of Charities and Correction. Beginning in 1873, the conference brought together those concerned with poverty, crime, insanity, and delinquency; the papers presented and the ensuing comments are reprinted in the yearly volumes. Another major source for developments in this period is the annual reports of the various state boards of charities. The Massachusetts board, for example, began investigating conditions in the state and local institutions in 1864; the Pennsylvania Board of Public Charities began operations in 1871, the same year as the Illinois Board of State Commissioners. The thoroughness of these reports stand in marked contrast to earlier ones, easing the task of the historian.

A few special studies deserve mention. The fate of the penitentiary innovation is described fully in E. C. Wines and Theodore W. Dwight, *Report on the Prisons and Reformatories of the United States and Canada* (Albany, N.Y., 1867). See also, New York State Prison Commission, *Investigations of the State Prisons and Report Thereon* (New

York, 1876). The writings of Franklin B. Sanborn are also important, not only to the prison story but to the almshouse history as well. The best starting point for the new attitudes on the insane is Pliny Earle, *The Curability of Insanity* (Philadelphia, 1887). The work of William Hammond (especially, *The Non-Asylum Treatment of the Insane* [New York, 1879]), E. C. Seguin and the National Association for the Protection of the Insane and the Prevention of Insanity (*Papers and Proceedings* [New York, 1882]), also illustrate the dimensions of the changes. Excellent too is Frederick Wines, *Report on the Defective, Dependent, and Delinquent Classes of the Population of the United States* (Washington, D.C., 1888). In the field of child care, one must begin with Charles Loring Brace; see the annual reports of the New York Children's Aid Society, and his account, *The Dangerous Classes of New York, and Twenty Years' Work Among Them* (New York, 1872).

GENERAL SECONDARY SOURCES

Some of the volumes not already mentioned that were particularly helpful in understanding the Jacksonian period include Marvin Meyers, *The Jacksonian Persuasion* (Stanford, 1957); Neil Harris, *The Artist in American Society* (New York, 1966); R. W. B. Lewis, *The American Adam* (Chicago, 1955); and Douglas North, *The Economic Growth of the United States, 1790-1860* (New York, 1961). A broad survey that takes the nature of the reform response for granted is Alice F. Tyler, *Freedom's Ferment: Phases of American Social History to 1860* (Minneapolis, Minn., 1944). For the religious element in reform, I began with Timothy L. Smith, *Revivalism and Social Reform* (Nashville, Tenn., 1957), and John L. Thomas, "Romantic Reform in America, 1815-1865," *American Quarterly*, 17 (1965), 656-681. One of the best biographies of a reformer in this period is Harold Schwartz, *Samuel Gridley Howe: Social Reformer, 1801-1876* (Cambridge, Mass., 1956). Robert Bremner, *From the Depths: The Discovery of Poverty in the United States* (New York, 1956), is a useful introduction to developments in the Progressive era.

For the European part of the story, it was valuable to read Michel Foucault, *Madness and Civilization: A History of Insanity in the Age of Reason* (New York, 1965) — despite the reservations I express in the introduction. So too, David Owen, *English Philanthropy, 1660-1960* (Cambridge, Mass., 1964); Max Grawhuit, *Penal Reform, A Comparative Study* (Oxford, 1948); and Kathleen Jones, *Locality, Law, and Con-*

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