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Does the identification number 60 indicate a toxic substance or a flammable solid, in the molten state at an elevated temperature? Does the identification number 1035 indicate ethane or butane? What is the difference between natural gas transmission pipelines and natural gas distribution pipelines? If you came upon an overturned truck on the highway that was leaking, would you be able to identify if it was hazardous and know what steps to take? Questions like these and more are answered in the Emergency Response Guidebook. Learn how to identify symbols for and vehicles carrying toxic, flammable, explosive, radioactive, or otherwise harmful substances and how to respond once an incident involving those substances has been identified. Always be prepared in situations that are unfamiliar and dangerous and know how to rectify them. Keeping this guide around at all

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times will ensure that, if you were to come upon a transportation situation involving hazardous substances or dangerous goods, you will be able to help keep others and yourself out of danger. With color-coded pages for quick and easy reference, this is the official manual used by first responders in the United States and Canada for transportation incidents involving dangerous goods or hazardous materials.

Effective risk communication is essential to the well-being of any organization and those people who depend on it. Ineffective communication can cost lives, money and

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reputations. Communicating Risks and Benefits: An Evidence-Based User's Guide provides the scientific foundations for effective communications. The book authoritatively summarizes the relevant research, draws out its implications for communication design, and provides practical ways to evaluate and improve communications for any decision involving risks and benefits. Topics include the communication of quantitative information and warnings, the roles of emotion and the news media, the effects of age and literacy, and tests of how well communications meet the organization's goals. The guide will help users in any organization, with any budget, to make the science of their communications as sound as the science that they are communicating.

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How did the affliction we now know as insanity move from a religious phenomenon to a medical one? How did social class, gender, and ethnicity affect the experience of mental trauma and the way psychiatrists diagnosed and treated patients? In answering these questions, this important volume mines the rich and unusually detailed records of one of Germany's first modern insane asylums, the Eberbach Asylum in the duchy of Nassau. It is a book on the historical relationship between madness and modernity that both builds upon and challenges Michel Foucault's landmark work on this topic, a bold study that gives generous consideration to madness from the patient's perspective while also shedding new light on sexuality, politics, and antisemitism in nineteenth-century Germany. Drawing on the case records of

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several hundred asylum patients, *Sex, Religion, and the Making of Modern Madness* reconstructs the encounters of state officials and medical practitioners with peasant madness and deviancy during a transitional period in the history of both Germany and psychiatry. As author Ann Goldberg explains, this era witnessed the establishment of psychiatry as a legitimate medical specialty during a time of social upheaval, as Germany underwent the shift toward a capitalist order and the modern state. Focusing on such "illnesses" as religious madness, nymphomania, and masturbatory insanity, as well as the construct of Jewishness, she probes the daily encounters in which psychiatric categories were applied, experienced, and resisted within the settings of family, village, and insane asylum. The book is a model of microhistory, breaking new ground in the historiography of psychiatry

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as it synthetically applies approaches from "the history of everyday life," anthropology, poststructuralism, and feminist studies. In contrast to earlier, anecdotal studies of "the asylum patient," Goldberg employs diagnostic patterns to illuminate the ways in which madness--both in psychiatric practice and in the experience of patients--was structured by gender, class, and "race." She thus examines both the social basis of rural mental trauma in the Vormrz and the political and medical practices that sought to refashion this experience. This study sheds light on a range of issues concerning gender, religion, class relations, ethnicity, and state-building. It will appeal to students and scholars of a number of disciplines.

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