

Along The Archival Grain Epistemic Anxieties And Colonial Common Sense

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Along the Archival Grain offers a unique methodological and analytic opening to the affective registers of imperial governance and the political content of archival forms. In a series of nuanced meditations on the nature of colonial documents from the nineteenth-century Netherlands Indies, Ann Laura Stoler identifies the social epistemologies that guided perception and practice, revealing the problematic racial ontologies of that confused epistemic space.

Along the Archival Grain: Epistemic Anxieties and Colonial ...

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Along the Archival Grain | Princeton University Press

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?Along the Archival Grain on Apple Books

Along the Archival Grain is also an indispensable and innovative ethnography of the colonial state that dismantles the state's epistemic power and self-representation."--Julian Go, *Pacific Affairs* "This book has raised the benchmark for archival investigation and established a powerful model for new cultural geographies of colonialism that deserves to be read and debated by those beyond the fields of colonial studies and historical research methodology and theory."--Stephen Legg, *Environment ...*

Along the Archival Grain : Epistemic Anxieties and ...

Along the Archival Grain examines the nature of colonial governance as seen through its archival habits and conventions, and in doing so offers a series of nuanced meditations on the nature of archives and the spirit with which students of empire should approach them. Focusing on the archives of the nineteenth-century Netherlands Indies, Ann Laura Stoler reveals not the panoptic gaze of an ...

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Abstract Along the Archival Grain offers a unique methodological and analytic opening to the affective registers of imperial governance and the political content of archival forms.

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In this issue we focus on Ann Stoler's *Along the archival grain: Epistemic anxieties and colonial common sense*. Those invited to comment on the book are Frances Gouda, Remco Raben and Henk Schulte...

(PDF) 'Ambiguities of reading and writing'. Debate on Ann ...

Along the Archival Grain: Epistemic Anxieties and Colonial Common Sense eBook: Stoler, Ann Laura: Amazon.com.au: Kindle Store

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Along the Archival Grain: Epistemic Anxieties and Colonial ...

Overview. Along the Archival Grain offers a unique methodological and analytic opening to the affective registers of imperial governance and the political content of archival forms. In a series of nuanced meditations on the nature of colonial documents from the nineteenth-century Netherlands Indies, Ann Laura Stoler identifies the social epistemologies that guided perception and practice, revealing the problematic racial ontologies of that confused epistemic space.

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Along the Archival Grain offers a unique methodological and analytic opening to the affective registers of imperial governance and the political content of archival forms. In a series of nuanced meditations on the nature of colonial documents from the nineteenth-century Netherlands Indies, Ann Laura Stoler identifies the social epistemologies that guided perception and practice, revealing the problematic racial ontologies of that confused epistemic space. Navigating familiar and extraordinary paths through the lettered lives of those who ruled, she seizes on moments when common sense failed and prevailing categories no longer seemed to work. She asks not what colonial agents knew, but what happened when what they thought they knew they found they did not. Rejecting the notion that archival labor be approached as an extractive enterprise, Stoler sets her sights on archival production as a consequential act of governance, as a field of force with violent effect, and not least as a vivid space to do ethnography.

Along the Archival Grain: Epistemic Anxieties and Colonial ...

This revealing portrait of the oceanic Dutch Empire exposes the maritime world as a catalyst for the downfall of European imperialism.

How do colonial histories matter to the urgencies and conditions of our current world? How have those histories so often been rendered as leftovers, as "legacies" of a dead past rather than as active and violating forces in the world today? With precision and clarity, Ann Laura Stoler argues that recognizing "colonial presence" may have as much to do with how the connections between colonial histories and the present are expected to look as it does with how they are expected to be. In *Duress*, Stoler considers what methodological renovations might serve to write histories that yield neither to smooth continuities nor to abrupt epochal breaks. Capturing the uneven, recursive qualities of the visions and practices that imperial formations have animated, Stoler works through a set of conceptual and concrete reconsiderations that locate the political effects and practices that imperial projects produce: occluded histories, gradated sovereignties, affective security regimes, "new" racisms, bodily exposures, active debris, and carceral archipelagos of colony and camp that carve out the distribution of inequities and deep fault lines of duress today.

Imperial Debris rediects critical focus from ruins as evidence of the past to "ruination" as the processes through which imperial power occupies the present. Ann Laura Stoler's introduction is a manifesto, a compelling call for postcolonial studies to expand its analytical scope to address the toxic but less perceptible corrosions and violent accruals of colonial aftermaths, as well as their durable traces on the material environment and people's bodies and minds. In their provocative, tightly focused responses to Stoler, the contributors explore subjects as seemingly diverse as villages submerged during the building of a massive dam in southern India, Palestinian children taught to envision and document ancestral homes razed by the Israeli military, and survival on the toxic edges of oil refineries and amid the remains of apartheid in Durban, South Africa. They consider the significance of Cold War imagery of a United States decimated by nuclear blast, perceptions of a swath of Argentina's Gran Chaco as a barbarous void, and the enduring resonance, in contemporary sexual violence, of atrocities in King Leopold's Congo. Reflecting on the physical destruction of Sri Lanka, on Detroit as a colonial metropole in relation to sites of ruination in the Amazon, and on interactions near a UNESCO World Heritage Site in the Brazilian state of Bahia, the contributors attend to present-day harms in the occluded, unexpected sites and situations where earlier imperial formations persist. Contributors. Ariella Azoulay, John F. Collins, Sharad Chari, E. Valentine Daniel, Gastón Gordillo, Greg Grandin, Nancy Rose Hunt, Joseph Masco, Vjayanthi Venuturupalli Rao, Ann Laura Stoler

Looking at the way cultural competencies and sensibilities entered into the construction of race in the colonial context, this text proposes that 'cultural racism' in fact predates its postmodern discovery.

The Oxford Handbook of Postcolonial Studies provides a comprehensive overview of the latest scholarship in postcolonial studies, while also considering possible future developments in the field. Original chapters written by a worldwide team of contributors are organised into five cross-referenced sections, 'The Imperial Past', 'The Colonial Present', 'Theory and Practice', 'Across the Disciplines', and 'Across the World'. The chapters offer both country-specific and comparative approaches to current issues, offering a wide range of new and interesting perspectives. The Handbook reflects the increasingly multidisciplinary nature of postcolonial studies and reiterates its continuing relevance to the study of both the colonial past, in its multiple manifestations, and the contemporary globalized world. Taken together, these essays, the dialogues they pursue, and the editorial comments that surround them constitute nothing less than a blueprint for the future of a much-contested but intellectually vibrant and politically engaged field.

Michel Foucault's *History of Sexuality* has been one of the most influential books of the last two decades. It has had an enormous impact on cultural studies and work across many disciplines on gender, sexuality, and the body. Bringing a new set of questions to this key work, Ann Laura Stoler examines volume one of *History of Sexuality* in an unexplored light. She asks why there has been such a muted engagement with this work among students of colonialism for whom issues of sexuality and power are so essential. Why is the colonial context absent from Foucault's history of a European sexual discourse that for him defined the bourgeois self? In *Race and the Education of Desire*, Stoler challenges Foucault's tunnel vision of the West and his marginalization of empire. She also argues that this first volume of *History of Sexuality* contains a suggestive if not studied treatment of race. Drawing on Foucault's little-known 1976 College de France lectures, Stoler addresses his treatment of the relationship between biopower, bourgeois sexuality, and what he identified as "racisms of the state." In this critical and historically grounded analysis based on cultural theory and her own extensive research in Dutch and French colonial archives, Stoler suggests how Foucault's insights have in the past constrained—and in the future may help shape—the ways we trace the genealogies of race. *Race and the Education of Desire* will revise current notions of the connections between European and colonial historiography and between the European bourgeois order and the colonial treatment of sexuality. Arguing that a history of European nineteenth-century sexuality must also be a history of race, it will change the way we think about Foucault.

As a depository of civic record and social history whose very name derives from the Greek word for town hall, the archive would seem to be a public entity, yet it is stocked with the personal, even intimate, artifacts of private lives. It is this inherent tension between public and private which inaugurates, for Derrida, an inquiry into the human impulse to preserve, through technology as well as tradition, both a historical and a psychic past. What emerges is a marvelous expansive work, engaging at once Judaic mythos, Freudian psychoanalysis, and Marxist materialism in a profound reflection on the real, the unreal, and the virtual.

Explores the relations of power and production that structured the course of plantation agriculture and the lives of those drawn into its field of force

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