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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 mediations 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 is also an indispensable and innovative ethnography of the colonial state that dismantles the state's epistemic

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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 ...

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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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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...

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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 mediations 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 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 mediations 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.

Indonesia is the world's largest archipelago, encompassing nearly eighteen thousand islands. The fourth-most populous nation in the world, it has a larger Muslim population than any other. The Indonesia Reader is a unique introduction to this extraordinary country. Assembled for the traveler, student, and expert alike, the Reader includes more than 150 selections: journalists' articles, explorers' chronicles, photographs, poetry, stories, cartoons, drawings, letters, speeches, and more. Many pieces are by Indonesians; some are translated into English for the first time. All have introductions by the volume's editors. Well-known figures such as Indonesia's acclaimed novelist Pramoedya Ananta Toer and the American anthropologist Clifford Geertz are featured alongside other artists and scholars, as well as politicians, revolutionaries, colonists, scientists, and activists. Organized chronologically, the volume addresses early Indonesian civilizations; contact with traders from India, China, and the Arab Middle East; and the European colonization of Indonesia, which culminated in centuries of Dutch rule. Selections offer insight into Japan's occupation (1942–45), the establishment of an independent Indonesia, and the post-independence era, from Sukarno's presidency (1945–67), through Suharto's dictatorial regime (1967–98), to the present Reformasi period. Themes of resistance and activism recur: in a book excerpt decrying the exploitation of

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Java ' s natural wealth by the Dutch; in the writing of Raden Ajeng Kartini (1879–1904), a Javanese princess considered the icon of Indonesian feminism; in a 1978 statement from East Timor objecting to annexation by Indonesia; and in an essay by the founder of Indonesia ' s first gay activist group. From fifth-century Sanskrit inscriptions in stone to selections related to the 2002 Bali bombings and the 2004 tsunami, *The Indonesia Reader* conveys the long history and the cultural, ethnic, and ecological diversity of this far-flung archipelago nation.

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

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

*Imperial Debris* redirects 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, Vyjayanthi Venuturupalli Rao, Ann Laura Stoler

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.

Is there only one model for empire, based on European empires? How might the critique of European empires serve to understand imperial forms elsewhere?

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.

*Being Dutch in the Indies* portrays Dutch colonial territories in Asia not as mere societies under foreign occupation but rather as a Creole empire. Most of colonial society, up to the highest levels, consisted of people of mixed Dutch and Asian descent who were born in the Indies and considered it their home, but were legally Dutch.

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