

Colony Camp Border: Migration 2040

Citations:

„It allows us to plot a geopolitical topography that joined policies , visions, institutions, and practices directed at the containment of people, the strategies of displacement, the definitions of security, the tactics of defence, and , not least, the ever present doubts about what combination and balance of restrictions and license would work best. Together they make up what I call the emergent nexus of the “imperial modern.” I take the imperial modern as an heuristic to underscore that global regimes of security and the management of colonies share a deep temporal and spatial history of their own. But also to insist that concentrated containments and voluntary enclosures are the Janus face of imperial logics and the anxious sensibilities they nourish – and with which they must contend” (Stoler 2016, p. 82)

“So, in the classical liberal model I was referring to, security and freedom, precisely because of the racial border, which some of us are particularly interested in, security and freedom came to be defined as the right of exclusion. Order within that model is about securing the unequal ordering of property relations. That’s what it is. And asserting the boundaries of the nation goes hand in hand in that model with the assertion of the boundaries of race” (Mbembe 2018)

“The exclusionary principles and practices of liberalism have come under scrutiny for some time as the foundation of British empire; today, it is the exterminating and genocidal colonial policies that are seen to have provided the ‘precursors,’ ‘incubators,’ and ‘models’ for the technologies and visions that have been the cornerstones of European nation-states. German policies in Africa, it has been argued, were the preparation for the Holocaust, rendering it not a unique event but part of what Sven Lindqvist, among others, now identifies as a ‘common European heritage.’” (Stoler 2016, p. 73)

“Colony and camp make up a *conjoined conceptual matrix*, twin formations that give rise to social deformations with different effects.” (Stoler 2016 p. 77) A Colony criminalises dissidence, disassembles and punishes those who refuse its terms, and suppress contestatory and participatory politics. It produces and identifies enemies within and outside, eagerly invests in the hunt or those targeted as a threat, anxiously celebrates the ever false and short-lived security that follows the repeated rites of capture.” (Stoler 2016, p. 76)

“Pursing them extends and reconfigures Foucault’s founding concept in *Discipline and Punish*, the ‘carceral archipelago,’ in time and place across a broader imperial map that rebinds the genealogies of penal colonies, settler colonies, detention camps in France and Algeria, a

prison in Philadelphia, poor colonies in the Dutch countryside, Russian orphanages, camps that were refitted as sites for potential colonial settlers, and failed settler colonies that were militarised with soldiers as settlers. Each marks zones of exclusion and enclosure through mutations rather than correspondence, through filiations rather than fixities, through urgent and partial borrowings, through congruences sought rather than through discretely marked relations". (Stoler 2016, p. 75)

"Where are we today? It seems to be that world wide the combination of fast capitalism, and we mentioned it yesterday, the saturation of the everyday by digital and computational technologies: these two things have led to the acceleration of speed and the intensification of connections. In fact, the world is so connected today, today, basically you can sit where you are, and you have access to an amount of knowledge we have never had access to. That is going on. At the same time wilful ignorance is a feature of our times. How come we know so less, when the amount of knowledge we have has never been as astounding as it is" (Mbembe 2018)

"Imperial formations, as I have argued elsewhere, 'create new subjects that must be relocated to be productive, dispossessed to be modern, disciplined to be independent, converted to be human, stripped of old cultural bearings to be citizens, coerced to be free.' These geographic arrangements are fundamental to defining and maintaining the racial attributions and durabilities of imperial duress today." (Stoler 2016, p. 106)

"Think too of the code, the land... in French colonial Africa, of the Bantustans in labour reserves in Southern Africa and of the castral industrial complex in today's United States of America. In each instance, to be African and to be black has meant to be consigned to one or the other of the many spaces of confinement that modernity invented. The scramble for Africa in the 19th century and the carving of its boundaries along colonial lines, turned the continent into a massive carceral space and each of us into a potential illegal migrant, unable to move except under increasingly punitive conditions. Also, as a matter of fact, entrapment became the pre-condition for the exploitation of labour, which is why the struggles for emancipation and racial upliftment were so intertwined with the struggles for the right to move freely." (Mbembe 2018)

"One of the more productive, later terms Foucault used to define it was *réseau* (network), a heterogeneous ensemble of institutions, discourses, architectural forms, scientific statements, moral and philanthropic propositions. A *dispositif* is not a steady state; it is marked by a constant 'readjustment of different elements that surface at various points ... a perpetual process of strategic elaboration' Its key feature is plasticity, an 'interplay of shifts of position and modifications of functions which can vary widely.'" (Stoler 2016, p. 110)

“So, I put forward this renewed idea in the hope that this renewed planetary consciousness might force us to address the questions I was putting forward today: ‘whose earth is this’? rather than ‘whose country is this’? How do we distribute it, meaning how do we share it? Because sharing it is the very condition of its sustainability” (Mbembe 2018)

“But dreamers are not utopians, only dreamers. They become utopian by adopting a mode of thinking in which dreams, hopes, and intuitions play a bigger role in constructing their vision of the future than their analysis of the present” (Bertel Ollman 2005) and I would add, of the past.

Literature

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