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composed of powerful closed corporations and influential religious and military orders, was based on the existence of differential rights, privileges, and monopolies—whether in trade, rackets, honors, or titles.

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postcolony. Now if, as you suggest, there is a limit to the methodological approach I use in the book, it is certainly that the latter still relies, to a large extent, on social science epistemologies. In spite of substantive attempts (especially in chapter 5 and 6) the rupture with such epistemologies is still not radical enough. I

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**No. 1528: Achille Mbembe and the  
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Mbembe was born near Otélé in French Cameroons in 1957. He obtained his Ph.D. in history at the University of Sorbonne in Paris, France, in 1989. He subsequently obtained a D.E.A. in political science at the Instituts d'études

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into circulation.<sup>2</sup> But the postcolony is also made up of a series of corporate institutions and a political machinery which, once they are in place, constitute a distinctive regime of violence (see Mbembe, 1990; *Politique Africaine*, 1982, 1991; Geffray, 1990). In this sense, the postcolony is a

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Mbembe's article has generated much theoretical interest and has drawn a series of critical responses, some of

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