

The Census, Social Structure and Objectification in South Asia

I

The bulk of social and cultural anthropological field work has been done in colonial settings. In a very real way the subject matter of anthropology has been the study of the colonized. A category of 'colonized people' is imprecise and difficult to specify, but it would in my terms include groups such as the American Indians and Africans transplanted to the New World, people who were physically uprooted and placed in new locations and relocated in newly created stratification systems, to the peoples of much of Africa, South and South East Asia—in which the effects of colonial rule have been more indirect and are mainly felt through political and economic innovations growing out of the colonial rulers' aim to control products of colonized labour rather than the labour itself. Anthropologists, when they have been concerned with the process of colonialism, have emphasized the political and the economic effects of alien rule and have mainly described structural changes in the affected societies. Thus far, there has been little attention paid in the study of colonialism to the culture of the colonized.

In use, the concept 'culture' in its more recent meanings, to denote an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life¹

1 Census As Social Document

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