## Selection of text

# THE CENSUS

In two valuable recent papers the sociologist Charles Hirschman has begun the study of the mentalités of the British colonial census-makers for the Straits Settlements and peninsular Malaya, and their successors working for the independent conglomerate state of Malaysia. Hirschman's facsimiles of the 'identity categories' of successive censuses from the late nineteenth century up to the recent present show an extraordinarily rapid, superficially arbitrary, series of changes, in which categories are continuously agglomerated, disaggregated, recombined, intermixed, and reordered (but the politically powerful identity categories always lead the list). From these censuses he draws two principal conclusions. The first is that, as the colonial period wore on, the census categories became more visibly and exclusively racial. Religious identity, on the other hand, gradually disappeared as a primary census classification. 'Hindoos' – ranked alongside 'Klings,' and 'Bengalees' – vanished after the first census of 1871. 'Parsees' lasted until the census of 1901, where they still appeared – packed in with 'Bengalis,' 'Burmese,' and 'Tamils' – under the broad category 'Tamils and Other Natives of India.' His second conclusion is that, on the whole, the large racial categories were retained and even concentrated after independence, but now redesignated and reranked as 'Malaysian,' 'Chinese,' 'Indian,' and 'Other.' Yet anomalies continued up into the 1980s. In the 1980 census 'Sikh' still appeared nervously as a pseudoethnic subcategory – alongside 'Malayali' and 'Telegu,' 'Pakistani' and 'Bangladeshi,' 'Sri Lankan Tamil,' and 'Other Sri Lankan,' – under the general heading 'Indian.'

But Hirschman's wonderful facsimiles encourage one to go beyond his immediate analytical concerns. Take, for example, the 1911 Federated Malay States Census, which lists under 'Malay Population by Race' the following: 'Malay,' 'Javanese,' 'Sakai,' 'Banjarese,' 'Boyanese,' 'Mendeling' (sic), 'Krinchi' (sic), 'Jambi,' 'Achinese,' 'Bugis,' and 'Other.' Of these 'groups' all but (most) 'Malay' and 'Sakai' originated from the islands of Sumatra, Java, Southern Borneo, and the Celebes, all parts of the huge neighbouring colony of the Netherlands East Indies. But these extra-FMS origins receive no recognition from the census-makers who, in constructing their 'Malays,' keep their eyes modestly lowered to their own colonial borders. (Needless to say, across the waters, Dutch census-makers were constructing a different imagining of 'Malays,' as a minor ethnicity alongside, not above, 'Achinese,' 'Javanese,' and the like.) 'Jambi' and 'Krinchi' refer to places, rather than to anything remotely identifiable as ethnolinguistic. It is extremely unlikely that, in 1911, more than a tiny fraction of those categorized and subcategorized would have recognized themselves under such labels. These 'identities,' imagined by the (confusedly) classifying mind of the colonial state, still awaited a reification which imperial administrative penetration would soon make possible. One notices, in addition, the census-makers' passion for completeness and unambiguity. Hence their intolerance of multiple, politically 'transvestite,' blurred, or changing identifications. Hence the weird subcategory, under each racial group, of 'Others' – who, nonetheless, are absolutely not to be confused with other 'Others.' The fiction of the census is that everyone is in it, and that everyone has one – and only one – extremely clear place. No fractions.

# THE CENSUS

‘Hindoos’
‘Klings,’ ‘Bengalees’ ‘Parsees’
‘Bengalis,’‘Burmese,’
‘Tamils’ ‘Tamils and Other Natives of India’

‘Malaysian,’‘Chinese,’‘Indian,’ ‘Other.’
‘Sikh’
‘Malayali’ ‘Telegu,’‘Pakistani’ ‘Bangladeshi,’
‘Sri Lankan Tamil,’ ‘Other Sri Lankan,’ ‘Indian.’

‘Malay Population by Race’ ‘Malay,’‘Javanese,’‘Sakai,’‘Banjarese,’‘Boyanese,’
‘Mendeling’ ,‘Krinchi’ ‘Jambi,’‘Achinese,’‘Bugis,’ ‘Other.’
‘Malay’ ‘Sakai’

‘Malays,’

‘Malays,’
‘Achinese,’‘Javanese,’ ‘Jambi’ ‘Krinchi’

‘Others’
‘Others’

## Methods of diagrams

‘Jambi’
‘Jambi’

‘Javanese,’
‘Javanese,’

‘Sakai’
‘Sakai’

‘Hindoos’

‘Parsees’

‘Krinchi’
‘Krinchi’

‘Mendeling’

‘Bugis,’

‘Achinese,’
‘Achinese,’

‘Tamils’
‘Tamils’
‘Tamils’

‘Sri Lankan’
‘Sri Lankan’

‘Indian,’
‘Indian.’
‘Indian.’

‘Chinese,’

‘Bengalees’
‘Bangladeshi,’
‘Bengalis,’

‘Sikh’

‘Other.’
‘Other.’
‘Others’
‘Others.’

‘Klings,

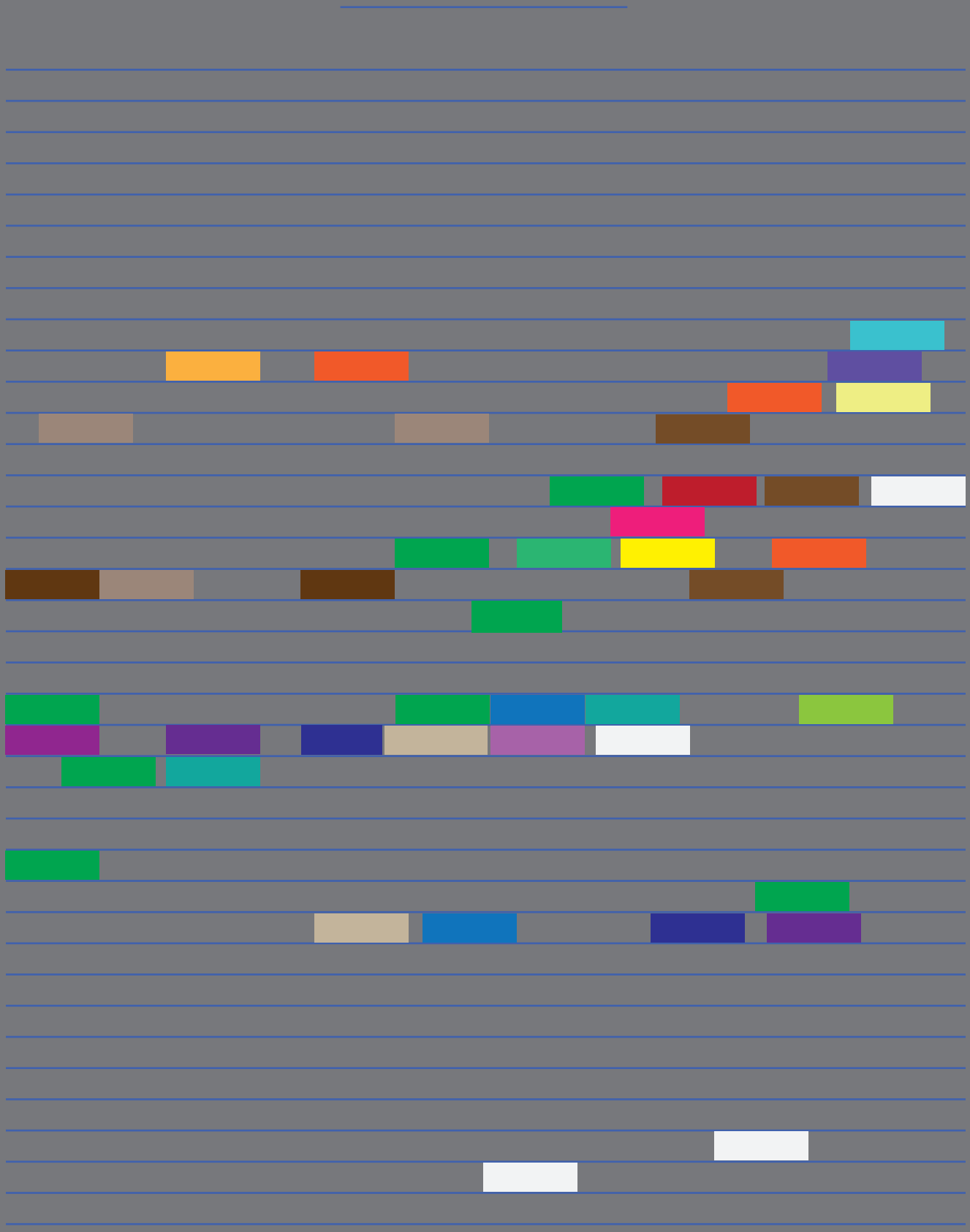
‘Pakistani’

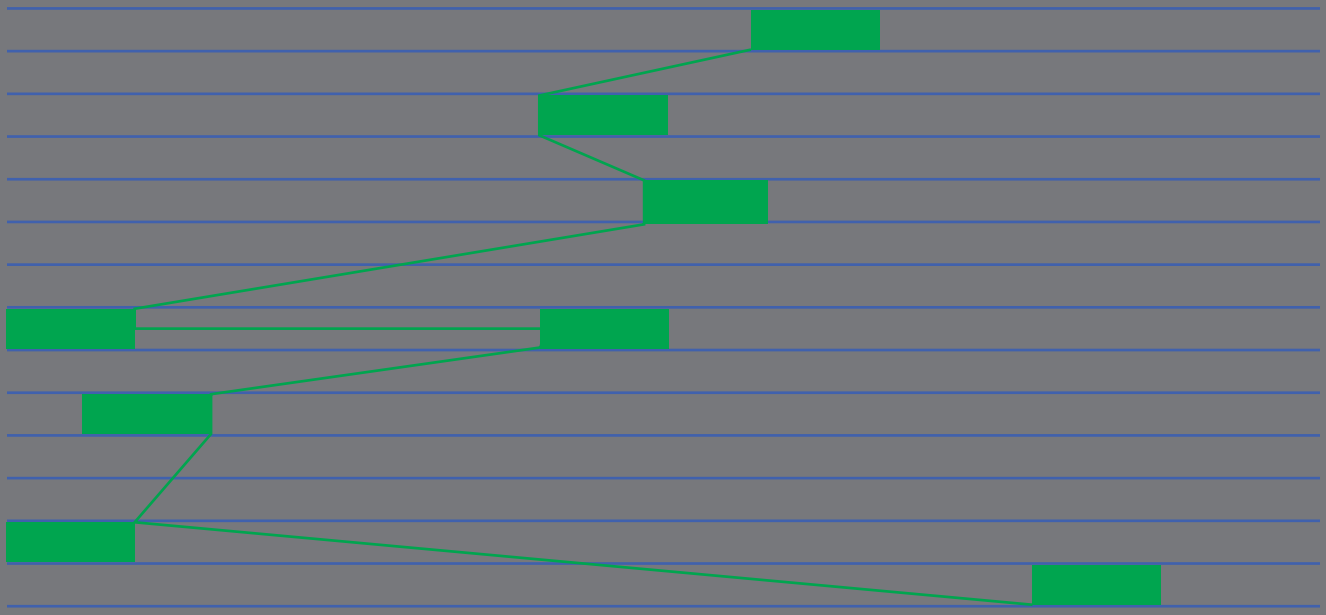
‘Burmese,’

‘Malaysian,’
‘Malayali’
‘Malay Population by Race’
‘Malay,’
‘Malay’
‘Malays,’
‘Malays,’

‘Telegu,’

‘Boyanese,’





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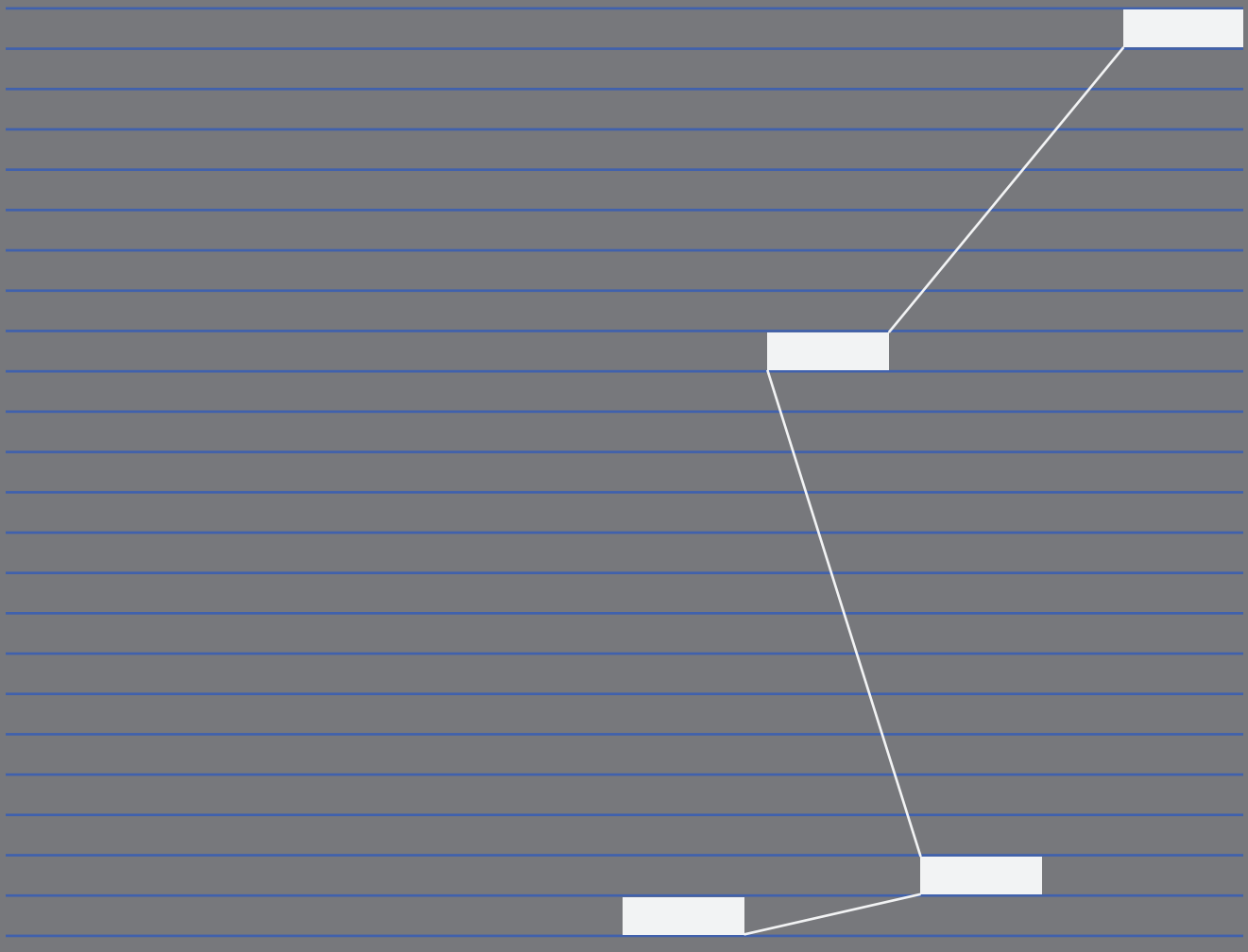
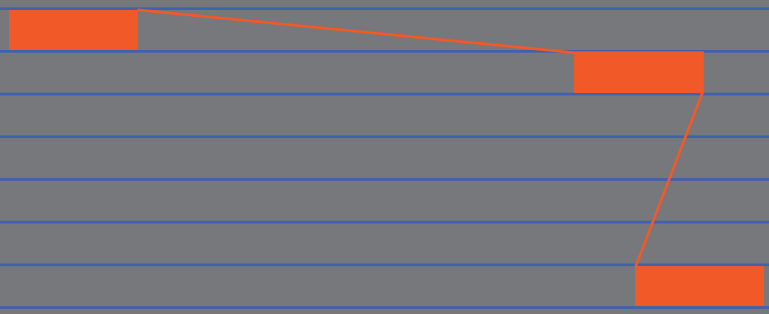
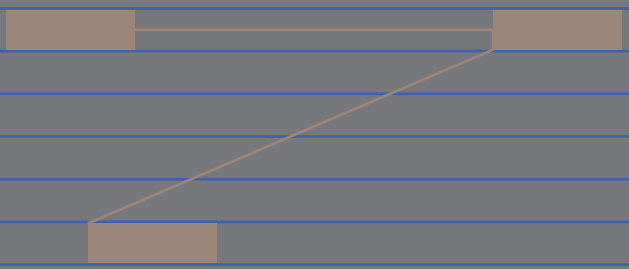
Position: middle part



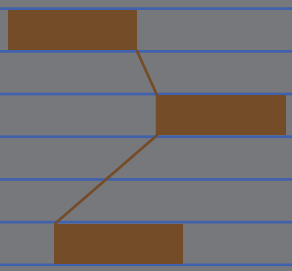
Number of appearances: 4
Position: middle and lower part



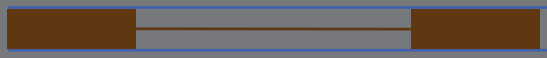
Number of appearances: 3
Position: upper part



Number of appearances: 3
Position: upper part

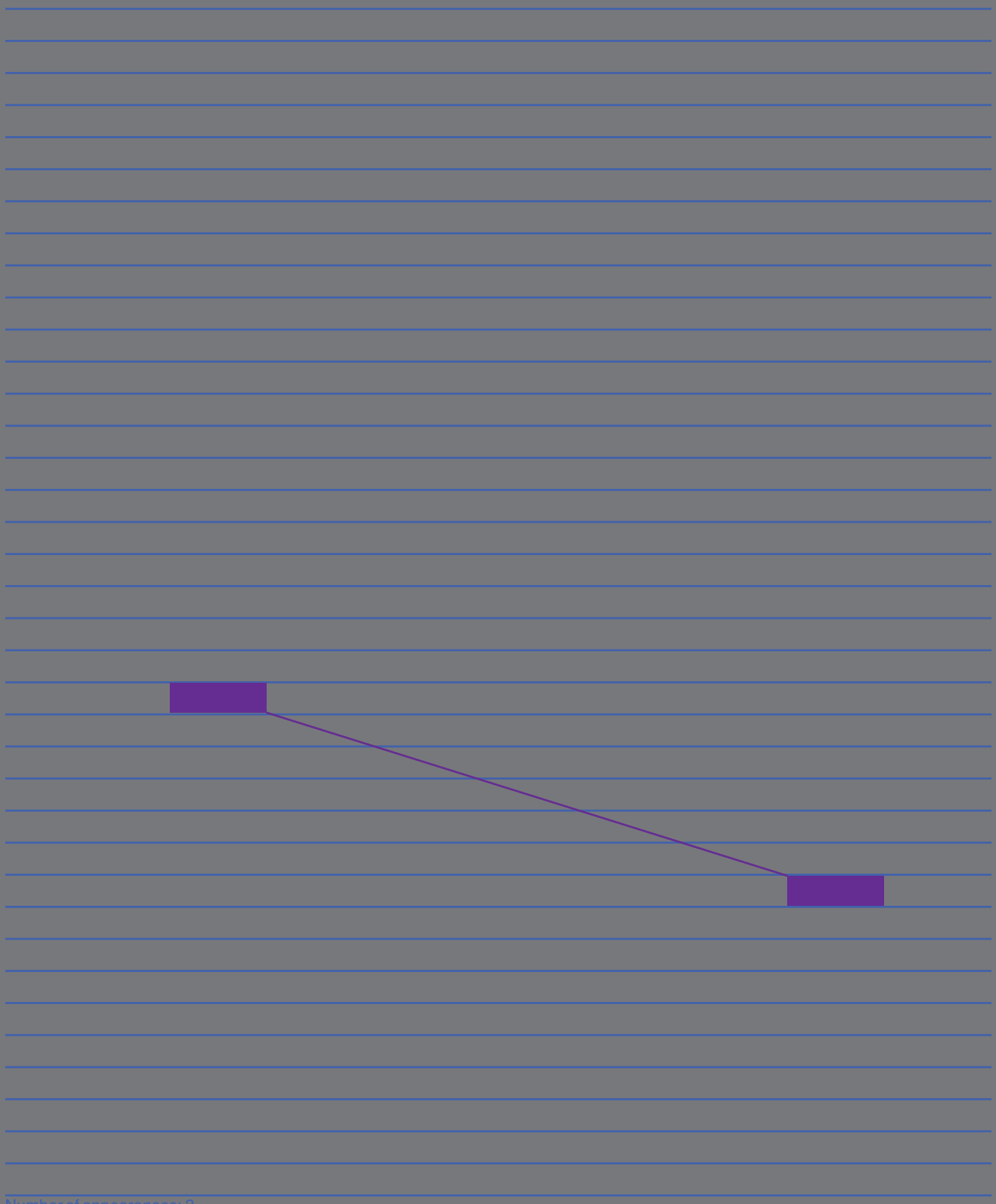


Number of appearances: 3
Position: middle and upper part

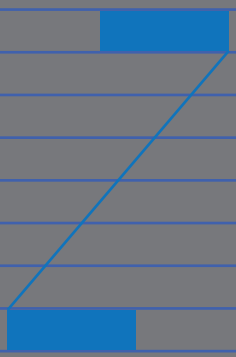


Number of appearances: 2
Position: middle part

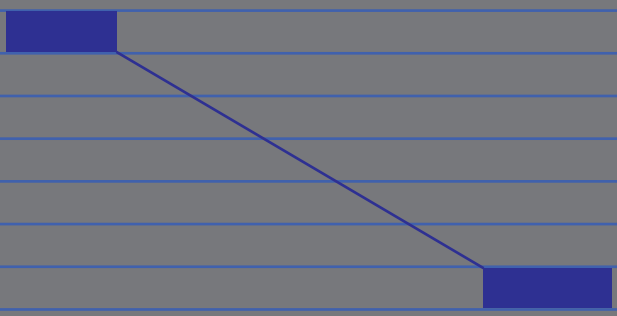
Number of appearances: 2
Position: middle and lower part



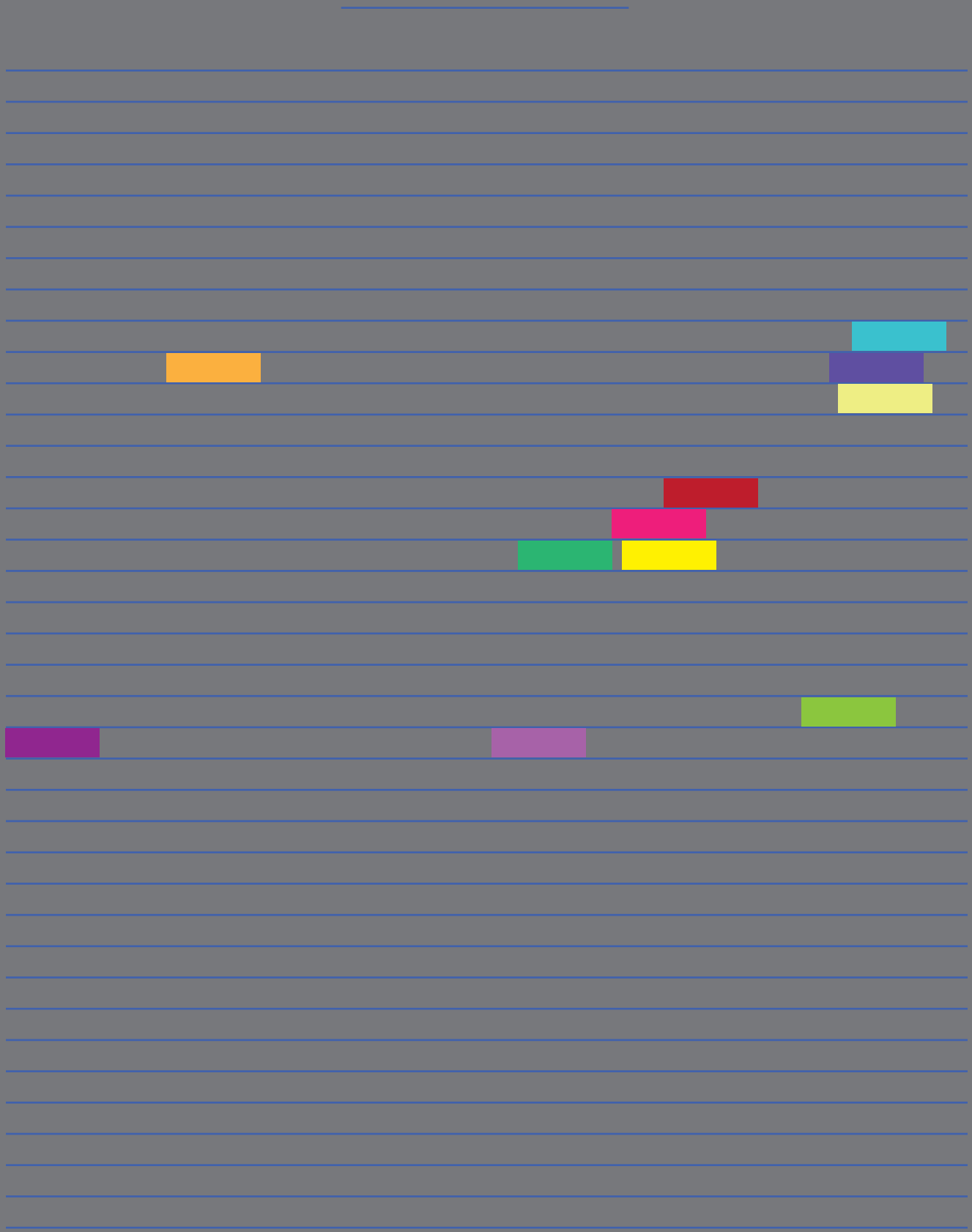
Number of appearances: 2
Position: middle and lower part



Number of appearances: 2
Position: middle and lower part



Number of appearances: 2
Position: middle and lower part



Number of appearances: 1
Position: upper middle part

## Written Response

I understand that in the chapter "*Census, Map, Museum*", Benedict summarized how the census, map, and museum provided corresponding information on the classification method of population classification. For example, the census provided relevant information for colonial countries. Information about the population was used to classify people according to race, ethnicity, religion, and language, while maps helped colonial states visually understand and control territory, and museums were used to display and interpret the artwork of colonial peoples. From the classification method he summarized, I was inspired to classify information on factors such as sample attributes and environment, so I observed that plants have four factors: growth form, growth environment, plant species, and growth color changes. Benedict proposed "Map and census thus shaped the grammar", and the classification method I designed is also like a language, which contains the specific meanings represented by different graphics. These graphics and icons with different colors are my classification The syntax in the method, and the role of easy identification and classification in this data system.

In my written response, I selected two paragraphs from the Census chapter in "*Imagine Communities*". Hirschman describes how the census is reasonably classified, giving examples of different races and their languages, and dividing the time and existence of different races in history. relationship between each other. In this regard, I hope to continue to use the chart method in the classification method to summarize the vocabulary in the text and analyze the relationship between the vocabulary and the text, so I will choose the racial vocabulary in quotation marks as my analysis object, and use the color blocks as My Grammar analyzes and categorizes words and places the corresponding color blocks in their original text. By removing the rest of the background text and leaving the position of the color block in the grid system to analyze the number of occurrences and the relationship with the corresponding text, the color block became my design language and the grid was my system.

The text mentions "Malays" and "others" many times and is located in the middle and lower part of the paragraph. This can be interpreted as indicating that the two are important parts of the historical process of racial division. The remaining racial words that appear 2-3 times are distributed in the middle and upper parts of the paragraph, which can be interpreted as races that appeared in the early stages of history and are more important. In addition, most of the other racial words that appear once are clustered in the middle, showing a horizontal relationship. Therefore, I think this classification method can help the audience better analyze the relationship between words in the text, and can give the audience a new way of reading and interpretation.