



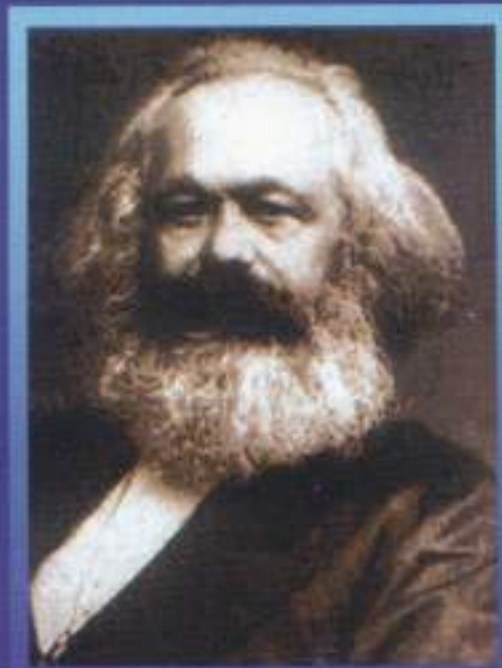
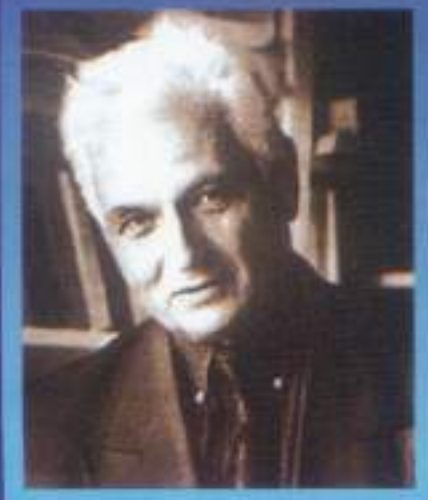
GAUHATI UNIVERSITY

Institute of Distance and Open Learning

MA-HIST-04-101

Semester I

HISTORICAL METHODS



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GAUHATI UNIVERSITY
Institute of Distance and Open Learning
M.A. History Syllabus

1. Each Course will be of 100 Marks. (80 Marks External Examination and 20 marks Home Assessment)
2. There will be four course in course of the 4 semesters (100 * 16 = 1600)
3. General History will be Course - 416.

M.A. PROGRAMME IN HISTORY

The M.A programme in History consists of 4 semesters of 400 marks each (1600 marks). Each semester has 4 courses. Group options (Ancient, I and Modern) are indicated by A, and C respectively. A candidate must opt for the same group in all the optional courses. The distribution of the courses is as follows:

COURSE

FIRST SEMESTER

- 101 Historical Methods
- 102 History of Assam (circa 5th to 1228 A.D)
- 103 History of USA (1783-1919)
- 104 Indian National Movement:

SECOND SEMESTER

- 205 History of China (1839-1949)
- 206 History of Assam (1228-1826)
- 207 A. State Formation in Ancient India
C. British Rule in India (1757-1857)
- 208 A. Agriculture, Trade and Urbanization in Early India
C. Economic History of Modern India (1757-1947)

THIRD SEMESTER

- 309. History of Assam (1826-1947)
- 310 History of Modern Japan (1852-1941)
- 311 A. Aspects of Indian Art and Architecture.
C. Peasants' and Workers' Resistance in Modern India
- 312 International Relations (1871-1939)

FOURTH SEMESTER

- 413 International Relations since 1939
- 414 A. Social History of Ancient India from the Earliest time to 1206
C. Social History of Modern India
- 415 India's Foreign Relations since 1947
- 416 Gender History

Guidelines of Syllabus of Semester Course in history

1. The Post-Graduate course in History will be of four semesters consisting of total 128 credits covering two calendar years.
2. There will be a total of 16 courses in the four semesters, each course having 100 marks (Total marks:1600)
3. There will be 8 credits per course of 100 marks.
4. Each course of 100 marks (8 credits) will have 20 marks earmarked for internal assessment and the remaining 80 marks for external examination.

DETAILS OF COURSES

FIRST SEMESTER

COURSE – 101

HISTORICAL METHODS

Marks 100 (80+20)

Credit-8

Objective:

The course designed to acquaint student with the dominant methodological concerns and basic concepts that have shaped the modern discipline of history.

UNIT-I : Introduction to History and Historical Methods

UNIT-II : Nineteenth century Schools

A. Positive History

B. Whig History

UNIT-III: Dominant Trends in the Twentieth Century

A. Marxist History

(i) History Material and Determinism

(ii) Marxist Structuralism}

(iii) History from Below } Debates within Marxist history

B. The Annals School:

- (i) Total History: Marc Bloch, Lucien Febvre and the Early Years.
- (ii) Time and History: Fernand Braudel and Developments in the Second Phase.
- (iii) History of Mentalities: Third Generation Annales Historians

UNIT-IV : Recent Trends, Foucault, Derrida

UNIT-V : Research Methodology in History

- A. Types of Sources and Their Use – Primary and Secondary Evidence.
- B. Techniques of Research Work – Organization and Presentation: Bibliography and Footnoting

Reading List

- E.H.Carr : What is history
- R.G.Collingwood : The Idea of History
- H.Butterfield : The Which Interpretation of history
- J.B.Bury : The Idea of Progress.
- F.Stern ed : The Varieties of History
- Essay by Pierre Vilar on Marxist history in Jacques le Goff and Pierre Nora eds.,
Construction the past: Essays in Historical Methodology.
- E.J.Hobsbawm, "Karl Marx's Contribution to historiography in Ideology and Social
Science
- Harvey Kay, The British Marxist Historians
- E.P.Thompson's Poverty of Theory, The Poverty of Theory: or and Orrery of Errors", in
historians, Skinner ed, the return of Grand Theory in the Human Sciences
- Bloch, Marc, The Historians Craft
- Maurice Aymard and Harbans Mukhia, eds. French Studies in History
- Marwick, A. The Natural of History
- JOURNAL.
- Journal of Modern History, 1972 Special Number of Annales.

COURSE 102

HISTORY OF ASSAM (circa 5th to 1228 A.D)

Marks 100 (80+20)

Credit-8

Objectives:

The objective of this paper is to give a broad idea about the existing political, social, cultural and religious institutions of Assam in the period

UNIT I : Historiography of Ancient Assam

UNIT II : The sources – A survey of the existing sources:

- Literature
- Inscriptions
- Coins
- Material remains

UNIT III: State formation in ancient Assam:

- Emergence of the kingdom of Pragyothisa-Kamarupa
- Growth of a political centre in the Dhansiri-Doyang Valley and Kapili-Jamuna Valley.

UNIT IV: The Brahmaputra Valley

- Changes in the political and economic structure
- Socio-cultural changes –
Emergence of varna – jati system
Development of vaishnavism, Saivism, Sakti cult and other religious sects.

References :

- N.D.Choudhury : Historical Archaeology of Central Assam
- R.D.Choudhury : Archaeology of the Brahmaputra valley of Assam
- V.Shastri (trans) : The Kalika Purana
- P.Das : "The Naraka Legend and Aryanisation of the Brahmaputra Valley" in the Proceedings of the Indian history Congress, Volume 66.
- H.N. Dutta : " Sri Vasundhara Varman and the Political History of Ancient Assam During c. 400 A.D"
- ; "A Report on Archaeological Excavation Conducted in the State of Assam during the year 1997-1998 in the Journal of

the Assam Research Society Vol XXXIV Nos. 1&2, 1995
(Bharat Ratna Lokapriya Gopinath Bordoloi
Commemoration Volume.

- K.L. Barua : Early History of Kamarupa
: Studies in the History of Assam
- H.K. Barpujari (ed) : Comprehensive History of Assam, Volume I
- P.C. Choudhury : The History of Civilization of the people of Assam to the
12th century A.D.
- R.G. Basak : History of North-Eastern India
- D.Sharma (ed) : Kamarupasanavali
- P.N. Bhattacharyya : Kamarupasanavali
- M.M. Sharma : Inscriptions of ancient Assam
- N.Lahiri : Pre-Ahom Assam
- N.N. Vasu : Social History of Kamarupa Volume I-III
- B.K. Barua : A Cultural History of Assam Volume I
- B.K. Kakati : The Mother Goddess kamakhya
- M.C. Chakradhar : Aryan Occupation of Eastern India
- S.K. Chatterji : The Place of Assam in the History and Civilization of India
- S.Beal (trans) : The si-yu-ki of Hiuen Tsang The Life of Hiuen Tsang
- T Watters (trans) : On the Travels of Yuan Chwang
- F.W. Thomas (trans) : Bana's Harasacharita
- M. Goswami (trans) : Harsacharita

COURSE- 103

HISTORY OF USA (1783-1919)

Marks – 100(80+20)

Credit-8

Objective :

This is essentially a survey course of the History of USA from 1783 to 1991. The idea is to get the students acquainted with the main trends of US History.

UNIT-I : Formative Period

- (i) Making of the America Constitution
- (ii) George Washington's internal administration
- (iii) Early Trends in American Democracy-Thomas Jefferson and Andrew Jackson

UNIT-II : Trends in American Foreign Policy

- (i) Foreign Policy of George Washington
- (ii) War of 1812
- (iii) Monroe Doctrine
- (iv) West ward expansion (Louisiana Purchase, Mexican War, Leading to the Civil War)

UNIT-III: Sectional Conflict

- (i) Missouri Compromise
- (ii) Abolitionist Movement.
- (iii) Compromise of 1850
- (iv) Dred Scot decision
- (v) Emergence of Southern Confederacy and causes of its defeat

UNIT-IV : Post-Civil War developments:

- (i) Industrialization and emergence of Big Business
- (ii) Labour Movement
- (iii) Women's Movement
- (iv) Farmers Movement

UNIT-V : The Progressive Period

- (i) Administration of Theodore Roosevelt
 - (a) Conservation of national Resources
 - (b) Trust Busting
 - (c) Roosevelt Corollary to Monroe Doctrine
- (ii) Wilson : America's into the First World War.

Reading List

- Parkes H. B. : A History of the United State of America.
Morişions, SF and : Growth of the American Republic, 2 Vols
Commager, RS
Faulkner, HU : American, Social and Political History
Bailey, Thomass A : The American Pageant
Nixon, HC : The US from Colony to World Power
Sellers, May and Mcmillan : A Synopsis of American History

Objective :

The objective of the course is to study the genesis of the National Movements and to analyze the various forces at work during the movement that led to Indian independence and partition.

UNIT-I : (i) Historiography of the National Movement :

(ii) **Genesis of the National Movement :** Imperialism and Colonialism; impact of Colonialism; economic nationalism.

UNIT-II : Emergence of organized nationalism :

Growth of political awareness; early political organizations; formation of India National Congress; Moderates and Extremists

UNIT-III : Partition of Bengal and Swadeshi Movement

UNIT-IV : Revolutionary trends

Outbreak of World War-I-Ghadar party; revolutionary terrorism; Home Rule Movement

UNIT- V : Nationalism : Inter- War year.

M,K.Gandhi-emergence in national political and his Ideology-Non Cooperation and Khilafat Movement; The Swartajits; Programme of constructive work; Emergence of communalism and its difference phases; Civil Disobedience Movement and its regional variations; Provincial Autonomy operation.

UNIT-VI : Towards independence :

Indian Nationalism during World War II; Quit India Movement; Subhas Bose and I.N.A.; Partitation and Transfer of Power.

UNIT VII: Word War I and Indian Politics

(i) Home Rule Agitation

(ii) Unity at Lucknow

(iii) Emergence of Gandhi in national politics

Reading List

R.CMajumdar (ed). Struggle for Freedom

R.C.Majumdar, History of the Freedom Movement in India, relevant volumes.

Tra Chand, History of the Freedom Movement in India, Vols I-IV

- Sumit Sarkar. Modern India, 1885-1947, New Delhi, 1983
- Sumit Sarkar. Swadeshi Movement in Bengal 1903-1908, New Delhi, 1973
- Bipan Chandra. India's Struggle for Independence, New Delhi, 1989
- Bipan Chandra. Essays on Colonialism, New Delhi, 1999
- Sekhar Bandyopadhyay. From Plassey to Partition: A History of Modern India Judith Brown, Gandhi Rise to power, Indian Political 1915-1972.
- R.P. Dutta, India Today, Calcutta, 1979.
- Ranjit Guha. (ed) Selected Subalter Studies
- F. Hutchins. Illusion of permanence of British Imperialism in India, 1967
- Dadabhai Naoroji. Poverty and UnBritish rule in India, London 1901, Delhi 1988
- Anil Seal. Locality, Province and Nation.
- Anil Seal. The Emergence of India nationalism

SECOND SEMESTER

COURSE – 205

HISTORY OF CHINA (1839 – 1949)

Marks 100 (80+20)

Credit – 8

Objective :

This paper will deal with the period from the opening of China to the West up to the establishment of the People republic of China. The objective is to study the development relating to the relation of China to western imperialism and the growth and development of communism in China.

UNIT-I : Opening up of China :

- (i) Opium Wars; treaties with imperialist power; and struggle for concessions in China.
- (ii) Increasing Western economic interests.
- (iii) Open Door policy

UNIT-II : Popular and Reform Movements:

 Taiping; Self-strengthening; and reforms in the Chinese state. 1860 to 1898

UNIT- III: Emergence of Nationalism in China:

- (i) Boxer rebellion and its consequences.
- (ii) Reforms of 1901-08

- (iii) Revolution of 1911 – role of social classes: Sun-Sen-principles and politics: emergence of the republic and Yuan Shi-kai: Warlordism- 1916-1928.
- (iv) New intellectual ideas and May Fourth Movement – its nature and significance.

UNIT –IV : Nationalism and Communism in China:

- (i) Political crisis in the 1920's
- (ii) Nature of industrialization and changing social structure.
- (iii) KMT and the First United Front.
- (iv) Communist movement: 1928 to 1949: rise of Mao Tse-tung: making of the Red Army; the Second United Front; Civil War: Chinese revolution-ideology, causes and significance.

Reading List :

Chow Tse-tung, The May Fourth movement :

Intellectual Revolution in modern China

Franz Michael, The Taiping Rebellion.

F. Schurmann and O. Schee (ed). China

Readings, Voll. Imperial China

H.M. Vinack: A History of the Far East in Modern Times

I.Hsu: The Rise of Modern China.

J.Fairbank et.al. China from the Opium Wars to the 1911 Revolution

Jerome Chen: Yuan Shi-Kai(1859-1916)

Li Chien-nung: The Political History of China (1840-1928) (Trs)

Teng Ssu-yu and Jeremy Ingals.

P.H Clyde and B. F. Beers: The Far East.

V. Purcell: Boxer Uprising: A Background study.

COURSE – 206

HISTORY OF ASSAM (1228-1826)

MARKS -100 (80+20)

Credit 8

Objective:

The course intends to impart on in depth study of the political developments in the Brahmaputra Valley. The focus of the study will be on the rise and fall of the Ahom rule. Relation between various tribal and non-tribal power and the various forces and factors which were responsible for the growth of Assamese culture

- M.L. Bora : Baharistan- i-ghaybi Vol.2
 G.C. barua (ed) : Ahom- Buranji
 Shilhabuddin-tallis : Fathiya-i-Ibriya (tr.By J.N. sarkar) in Journal of Bihar and Orissa Research Society, 1915. (tr. By Blochman) in Journal of Asiatic Society, 1972 part I
 A.C Banerjee : Eastern frontier of British India
 M. Neog : Neo- Vaisnavite Movements

COURSE – 207 (A)

STATE FORMATION IN ANCIENT INDIA

Marks 100(80+20)

Credit – 8

Objective :

This paper will deal with political developments in Ancient India from tribal organization to state formation. The focus is on state formation. Other aspects of the period such as society, economy and religion will be dealt with only to the extent necessary for understanding the formation of state in Ancient India.

UNIT –I : Background to Evolving Political Patterns (2500-600 B.C)

(a) Harappan Culture

(b) Early Vedic and Later Vedic Polity: Transition from Tribal Polity to State.

UNIT-II : State formation in the Ganga valley (600-321 B.C.)

The First Territorial State

UNIT- III : Emergence of Empire (321-185 B.C): The Mauryan state

UNIT- IV : Post-Mauryan Polity (200 B.C-300 A.D)

(a) Kushanas

(b) Satavahanas

UNIT- V : Evolution of the Classical pattern (300-700 A.D)

The gupta Empire

UNIT- VI : Post-Gupta Polity

(a) North India: Harsvardhan, Rajputs

(b) Deccan: Chalukyas of badami, Rashtrakutas

(c) South India : Colas

Reading List

- AS. Altekar : The Rashtrakutas and their Times
AS. Altekar : State and Government in Ancient India.
D.D. Kosambi : An Introduction to the Study of India History
G. Yazdani (ed) : The Early History of the Deccan
H.C. Raychaudhuri : The Political History of Ancient India (2 Vols) .
Romila Thapar : A History of India
Romila Thapar : The state as Empire in H. Claessen and P. Shalnik,
The Study of the State
Romila Thapar : From Lineage to State
R.S. Sharma : Aspect of Political Ideas and Institution in Ancient India
R.C. Majumder (ed): History and Culture of the Indian People
Vol I : Vedic Age
Vol II : The Age of Imperial Unity
Vol III : The Classical Age
R.S. Tripathi : History of Ancient India
R. Shamasastri : Arthasastra
V.R.R. Dikshitar : Mauryan Polity

COURSE -207 (C.)

BRITISH RULE IN INDIA (1757-1857)

Marks 100 (80+20)

Credit- 8

Objective :

The course highlights the force and factors that encourage the establishment of British power in India , the stage of colonial penetration and initial resistance as well as the change in the administrative structures and policies till 1857. It is directed towards an understanding of the nature of the impact of British rule and how this impact created conditions for the growth of new force which led to the outbreak of the Revolt of 1857.

UNIT - I

- (i) Historiography on British Rule from 1757 to 1857
- (ii) Economic, political and social change in 18th Century India Society.

(iii) Conflict over economic resources between British East Indian Company and the Regional Powers

(iv) Emergence of the East India Company as a political power

UNIT – II : Resistance, modernization and submission

(i) Mysore

(ii) Marathas

(iii) Punjab

UNIT – III : Consolidation of British rule: modern administrative structure

UNIT – IV : Instruments of Expansion :

Subsidiary Alliance, (Economic penetrated of Avadh) Doctrine of Lapse

UNIT – V : Cumulative effects of British Rule Rule – Revolt of 1857

Reading List

- Michael H.Fisher (ed) : The Politics of British Annexation India, 1757-1857, OUP, New Delhi, 1999
- Rajat Kanta Roy : Colonial Penetration and the Initial Resistance The Mughal Ruling class.
The English East India Company and the Struggle for Bengal (1756-1800) in Indian Historical Review
- H.Kulke & D.Pothenmkund : A History of India
- R.K. Mukherjee : The Rise and Fall of the East India Company, Bombay, 1973
- Tara Chand : History of the Freedom Movement in India Vol.II
- P.J. Marshall : Problems of Empire: Great Britain and India, London, 1963
- P.J.Marshall : East India Fortunes: The British in Bengal in the Eighteenth Century.
- N.K.Sinha : The Economic History of Bengal from Plassey to the Permanent Settlement Vol.I
- Percival Spear : History of India Vol.II
- B. K. Gupta : Siraj-ud-daula and the East India Company 1757-57:
Background to the Foundation of British Power in India
- P.E. Roberts : History of British India, London. 1970
- Lucy Sutherland : The East India Company in the Eighteenth Century Politics.
- Ram Gopal : How the British Occupied Bengal, Bombay. 1963
- C.A. Bayly : Rulers, Townsmen and Bazars: North Indian Society in the Age of British Expansion 1770-1870. OUP New Delhi. 2003
- S. Gopal : British Policy in India, 1858-1905. Madras. 1975

- R.C. Majumder : British paramountcy and Indian Renaissance
Irfan Habib (ed) : Confronting Colonialism: Resistance and Modernization
under Haider Ali & Tipu Sultan, New Delhi, 1999

COURSE- 208 (A)

AGRICULTURE TRADE AND URBANIZATION IN EARLY INDIA

Marks 100 (80+20)

Credit- 8

Objective

The paper deals with the major themes of economy in Ancient India. The focus is on the pattern of change and continuity from tribal economy through trade, money economy, growth of towns and urbanization till the growth, development and decline of feudal economy.

UNIT-I : The First Urbanization (2500-1500 B.C.)

- a. Craft
- b. Trade
- c. Towns of the Harappan Culture

UNIT-II : Continuity and Change (1500-700 B.C.)

- (i) Pre-Iron Economy of Early Vedic Aryans
- (ii) Introduction of Iron and Shift From the north west to the Gangetic Plains

UNIT- III: The Second Urbanization (600-200 B.C.)

- (i) Growth of Agriculture, Craft, trade, guilds and Towns in the Ganga Valley
- (ii) State Controlled Economy of the Mauryas

UNIT-IV : Trade and Trade Routes and Commerce

- (200 B.C.-300 A.D)
- (i) IndoGreek, Sakas, Kushanas in Northern India
 - (ii) Roman trade

UNIT-V : Feudal Economy: Growth, Development, Decline

- (300-1200 A.D)
- (i) Early Feudal Economy - Satavahanas and Guptas (300-700 A.D.)
 - (ii) Decline of Feudal Economy - post-Gupta period (700-1200 A.D.)

UNIT- VI: Aspects of Economy in the South (500-900 A.D.)

(i) Brahmadeyas and Agraharas (500-900 A.D.)

(ii) Temples as Centres of Economic life-Cholas (900=1300.A.D.)

Reading List

- Burton Stein (ed) : The Beasant State and Society in Medieval South India,
D. D. Kosambi : Introduction to the study of Indian history
D. N. Jha : Studies in early Indian Economic History, revenue System in Post-Maury and Gupta Times.
E.J Rapson : Cambridge history of India, Vol.I
K.A.N. Sastri : History of South India
M. Chandra : Trade and Trade Routes in Ancient India
R. Thapar : A History of India
R. C. Majumder : Corporate Life in Ancient India. History and Culture of the India People, Bharatiya Vidya Bhawan-series,
Vol-I : Vedic Age
Vol-II: The age of Imperial Unity
Vol- III: The classical Age
R.S. Sharma : Indian Feudalism
S.K. Maity : The Economic Life of North India in the Gupta period
U. U. Ghoshal : The Agrarian system in Ancient India.

COURSE – 208 (C)

ECONOMIC HISTORY OF MODERN INDIA

Marks 100 (80+20)

Credit -8

Objective

The Course intends to give an in-depth analysis of the nature of change that the Indian economy underwent under the East India Company and the British Crown.

UNIT-I : a. History on the economic history of Modern India

b. Indian Economy in the mid eighteenth century; nature of economy: rural and urban

UNIT-II : Early Phase of Colonial Economy

(i) Mercantilism

- (ii) Decline of Traditional Industries
- (iii) Drain Theory
- (iv) British overseas trade

UNIT-III : A. Agrarian Settlements

- (i) Permanent settlement
 - (ii) Ryotwari settlement
 - (iii) Mahalwari settlement
- B.**
- (i) Commercialization of agriculture
 - (ii) Rural indebtedness
 - (iii) Famine

UNIT- IV : Changes in the Industrial and Related Spheres

- (a) Emergence of New Industries and capitalist enterprise
- (b) Railways and Indian Economy
- (c) Banking and Currency
- (d) Insurance

UNIT- V : (i) Demographic changes

- (ii) Urbanization
- (iii) Impact of World Economic depression between the two world

Reading List

- R.P.Dutta : India Today
- R.C.Dutta : Economic History of India Vol.I & II
- V.B.Singh (ed) : Economic History of India, 1875-1956
- Bipan Chandra : The Rise and Growth of Economic Nationalism in India.
- A.R. Desai : Social Background of Indian Nationalism
- Dharma Kumar (ed) : the Cambridge Economic History of India, Vol. II
- Ranjit Guha (ed) : Subaltern Studies. Relevant volumes
- Sumit Sarkar : Modern India (1885-1947)
- D.R.Gadgil : Industrial Evolution of India in Recent Times.
- M.N.Srinivas : Social change in Modern India.
- Bipan Chandra : Colonialism and Modernization. Essay on Colonialism.
- S.Bhattacharijee : Financial Foundation of the British Raj.
- Dadabhai Naoroji : Poverty and the un-British rule in India.

HISTORY OF ASSAM (1826-1947)

Marks-100 (80+20)

Credit-8

Objective:

The objective of this course is to study the various stages of colonial penetration in Assam and to examine the response and reaction of the people to the far reaching political economic and social change that occurred

UNIT I : Occupation and Expansion

- (i) The Treaty of Yandabo
- (ii) Early expansion : Assam, Cachar, Jaintia Hills Khasi Hills

UNIT II : Forward Policy

- (i) Garo Hills, Lushai Hill, Naga Hills
- (ii) Relation with the trans Inner line tribes

UNIT III : Emergence of Political Awareness

- (i) Factor responsible for emergence of political consciousness
- (ii) Early organization : raj mels, ryot sabhas, Jorhat Sarbajanik Sabha, Assam Association, Suma Valley Conference
- (iii) Partition of Bengal: response and reaction

UNIT IV : Freedom Struggle in Assam

- (i) Formation of Legislative Council
- (ii) Impact of World War I
- (iii) Non Cooperation Movement
- (iv) Civil Disobedience Movement
- (v) Provincial Autonomy
- (vi) Quit India Movement
- (vii) Transfer of power
- (viii) Women's participation

Unit V : Social Economic Development

- (i) Education and Intellectual awakening
- (ii) Development of Press
- (iii) Industrial Development

(iv) Transport and Communication

(v) Trade and market

Reading List :

- H.K. Barpujari, Assam in the Days of the Company, Guwahati, 1966
- H.K. Barpujari (ed), Comprehensive History of Assam, Vols. IV and V, Guwahati 1993
- H.K. Barpujari, Problem of the Hill Tribes North East frontier Vols I.II.III. Guwahati.
- H.K. Barpujari (ed), Political History of Assam Vol I. Guwahati 1977
- A.C Bhuyan and S.De (ed) Political History of Assam Vol II and III, Guwahati
- P.Goswami, Assam in the Nineteenth Century: Industrialization and Colonial Penetration, new Delhi, 1999
- Amalendu Guha, Planter Raj to Swaraj, Freedom Struggle and Electoral Political in Assam, 1826-1947, New Delhi, 1977
- J.B Bhattacharjee. Cachar under British Rule in North East India , New Delhi, 1977
- B.C.Chakravorty, British Relation with the Hill tribes of Assam Since 1858, Calcutta, 1981
- A.J.M. Mills, Report on the Province of Assam, reprint, Guwahati, 1984
- A.J.M Mills, Report on the Khasi and Jaintia Hills, 1853, reprint, shilling 1985
- P.R Gurdon. The Khasis, reprint, New Delhi 1987
- A. Bhuyan (ed), Nationalist upsurge in Assam, Guwahati, 2000
- K.N. Dutta, Landmarks in the Freedom Struggle in Assam, Guwahati
- Dipti Sharma. Assamese Women in the Freedom Struggle, Calcutta 1993
- Tilottama Misra. Literature and Society in Assam. New delhi, 1987
- S.D. Goswami, Aspects of Revenue Administration in Assam. New Delhi. 1987
- A. Mackenzie. History of the Relations of the Government with the Hill Tribes of the North East Frontier and Bengal
- C.U. Aitchinson, Treaties, Engagements and Sannads of Assam

HISTORY OF MODERN JAPAN

Marks 100 (80+70)

Credit- 8

Objective:

The objective of the course is to build up an understanding of Japan's transition from a feudalism based on military power to a modernized nation-state and its subsequent emergence as a world power within a short span of time. This process of radical transformation, which is the results of varied factors, both within and without, is significant in world history.

UNIT I : Feudal structure of the Tokugawa Shogunate; End of Policy of Isolation :

- A. Revolutionary internal pressures – decline of military power, introduction of monetized economy, rise of the merchant class, role of intellectuals
- B. External pressures - treaty of Kanugawa (1854), Harris Treaty (1858)

UNIT II : Meiji Restoration (1867)

- (i) Constitutional changes
- (ii) Social and economic transformation
- (iii) End of feudalism (1871) – military reorganization

UNIT III : Emergence of Japan as an imperial power :

- (i) The Korean question-collusion of Japanes interests with China's hege mony and Russian designs in Asia
- (ii) Treaty revisions with western powers – Anglo- Japanese Alliance
- (iii) First World War – Twenty One Demands

UNIT IV : Japan between the World wars :

- (i) Washington Conference
- (ii) Rise of militarism.
- (iii) Manchurian Crisis
- (iv) 2 and Sino – Japanese war and aftermath

Reading List

COURSE 311

John K. Fairbank et al, East Asia: Tradition and Transformation, Allen and Unwin, 1973

Kenneth B. Pyle, the Making of Modern Japan, New Delhi, 1983

HM Vinacke A History of the Far east in Modern Times, New Delhi, 1993

Malcolm Kennedy, A History of Japan, London, 1963

Clyde and Beers, The Far East, New York, 1948

E D. Reischauer, Japan: Past and Present. New York 1946

E Reischauer, The United State and Japan, Cambridge, Harvard University Press, 1950

EH Norman, Japan Emergence as a Modern State, New York, 1983

N. Pfeffer, The Far East, New York, 1940

Borton Hugh, Japan since 1931, New York, 1940

COURSE 311 (A)

ASPECTS OF ANCIENT INDIAN ART AND ARCHITECTURE

Marks 100 (80+20)

Credit -8

Objectives :

This course examines the major trends in ancient India sculpture and architecture.

EARLY INDIA SCULPTURAL TRADITIONS

UNIT I : Sculptures of the India valley Civilisation

UNIT II : Mauryan art

UNIT II : Early Buddhist sculptures

UNIT IV : Emergency of regional schools -

• Gandhar

• Mathura

• Amaravati

• Sarnath

UNIT V : Sculptures of Assam

• Early phase

PEASANTS' AND WORKER'S MOVEMENTS IN MODERN INDIA

- Pala-Sena art
- Kamarupa
- Deopani

Reading List

P.Brown : India Architecture (Hindu and Buddhist) Volume I

A.K. Coomaraswamy : History of Indian and Indonesian Art

J Burgess & Ferguson : History of Indian and Eastern Architecture Volume I&II The Cave Temples of India

H.Sarkar : Studies in Buddhist Architecture of India

S.Kramrisch : The Hindu Temple, Volume I&II

E.B.Havell : The Ancient and Medieval Architecture of India: A Study of Indo-Aryan civilization

T.V.Mahalingam : The South India Temple Complex

N.Ray : Mauryan and Sunga Art Approaches to india Art: Maury and Post Maurya Art

S.K.Saraswati : A Survey of India Sculpture

R.C.Mazumder (ed) : The History and culture of the India People Volumes I-V

B.N.Mukherji : Eastern Indian Art Styles

B.N.Barpujari(ed) : Comprehensive History of Assam

V.Dehejia : Indian Art Early Buddhist Rock Temple: A Chronological Study

M.Dutta : Sculptures of Assam

H.K.Bhattacharjee : Icons and Sculptures of Early and medieval Assam

P.Sarma : Architecture of Assam

R.D. Choudhury : Archaeology of the Brahmaputra valley of Assam; Art Heritage of Assam

N.D. Choudhury : History Archaeology of Central Assam

Annual reports of the Archaeological Survery of India (ARASI)

Report of the Directorate of Archaeology, Government of Assam.

Journals of the Assam Research Society (Kamarupa Anusandhan Samiti)

UNIT-II

UNIT-IV

UNIT-V

**PEASANTS'S AND WORKER'S RESISTANCE IN
MODERN INDIA**

Marks 100 (80+20)

Credit- 8

Objective

The course is aimed towards an understanding of the concept of peasantry and underline the face that peasant struggles played a significant role in weakening the foundation of British rule in India. It also intends to trace the historical developments and analyse the nature, goals and ideology of such struggles, which have emerged as a major social force in bringing about social, force in bringing about social, economic and political change.

UNIT - I

- (i) Concept of peasantry
- (ii) Historiography: approaches in the study of peasants struggles
- (iii) Categorization of peasants revolts

UNIT- II

- (i) Colonial Background of peasants struggles
- (ii) Peasant struggles of the pre- 1857 period
 - (a) Mappila Uprisings (1836-1921)
 - (b) Santhal hool (1855-56)

UNIT- III: Post 1857 peasants's struggles

- (i) Bengal Indigo Cultivators' strike (1860)
- (ii) Phulaguri Dhawa (1861)
- (iii) Pabna Agrarisin League (1873)
- (iv) Marath Uprising (1873)
- (v) Birsaites ulgulan (1899-1900)

UNIT- IV: Gandhi, Congress and Peasant Movements

- (i) Champaran styagraha (1918)
- (ii) Kisan sabha Movement (1920-37)
- (iii) Bardoli Movement (1928)

UNIT- V

- (i) Left peasant movements- role of women

- (ii) Tebhaga Movement (1946)
- (iii) Telengana Movements (1946-51)
- (iv) Emergence of Indian Working Class
 - (a) Bengal Jute Worker's Strike (1937)
 - (b) Assam Oil company Works' Strike (1939)

Reading List

- A.R.Desai, peasant movements in India, New Delhi, 1983
- Barrington Moore, the Social Origins of Dictatorship and democracy: Lord and Peasant in the Making of the Modern World, Harmondsworth, 1973
- Ranjit Guha, Elementary Aspects of Peasant Insurgency in Colonial India, New Delhi, 1997
- Teodar shanin, (ed), Peasant and Peasant Societies, 1976
- David Hardiman (ed), Peasant Resistance in India (1858-1914) New Delhi, 1983
- D.N.Dhanagare, Peasant Movements in India. New Delhi, 1983
- Eric Stokes, The Peasant and the Raj: Studies in Agrarian Society and Peasant Rebellion in Colonial India, 1978
- D.K. Singha Roy, Women in Peasant Movement: Tebhaga Naxalite and After, New Delhi, 1992
- E.J.Hobsbawm, Bandits, 1972
- David Thorne, The Agrarian Prospect in India: Five lectures on Land Reforms, New Delhi 1956
- K.N.Dutta Landmarks in the freedom Struggle in Assam, 1958
- H.K.Barpujari (ed) Political History of Assam Vol I, 2nd edn, 1999
- A.C. Bhuyan (ed), Political History of Assam Vol II
- H.K. Barpujari, (ed) Comprehensive History of Assam, Vol. IV and V
- Amalendu Guha, Planter Raj to Swaraj, Freedom Struggle and Electoral Political in Assam, 1826-1947
- Dipankar Banerjee, Labour Movements in Assam, New Delhi, 2005
- Ranjit Guha (ed) Subaltern studies (relevant Volumes)
- Journal of peasant Studies (select issues)
- Indian economic and Social History review (select issues)
- Studies in History

INTERNATIONAL RELATIONS, 1871-1939

Marks – 100 (80+20)

Credit-8

Objective:

The objective of this course is to study the issues governing the relationship among the major powers between 1871 and 1939. The inability of the international community to resolve the issues created situation amenable to the outbreak of the two World Wars. The pattern of relationship during this period was essentially Eurocentric. This paper will therefore be primarily European in content interspersed with such non-European issues as are relevant to the central theme.

UNIT-I : Rival System of Alliance in Europe, colonial and naval rivalries of the European power.

UNIT-II : Conflict of nationalities: the Balkans, Austral-Russian and Austro-Serbian rivalries.

UNIT-III : The First World War, the Paris Peace Settlement and its aftermath.

UNIT- IV : The League of Nationals and Collective Security; Break-down of collective Security-Case Study: Manchurian Crisis and Ethiopian Crisis.

UNIT- V : Nazi preparation for war; violation of Versailles and Locarno; Stress Front, Rome –Berlin Axis, Spanish civil War; Annexation of Austria and dismemberment of Czechoslovakia; Russo-German Non-aggression Pact, German invasion of Poland outbreak of the Second World War.

Reading List

- S.B. Fay : **The Origins of the World war.**
- J.A.R. Mariott : **A History of Europe**
- S.H. Zebel : **A History of Europe since 1870**
- E.Lipson : **Europe in the 19th and 20th Centuries.**
- F.Lee Bennes : **European History since 1870**
- F.Lee Bennes : **The World since 1919.**
- G.M. Gathorne hardy : **A Short History of International Affairs 1920-39**
- A.J.P. Taylor : **Struggle for Mastery in Europe**
- E.H. Carr : **International Relations Between the Two World Wars 1919-1939.**

R.J. Sontag	: European Diplomatic History 1871-1932
S.N. Dhar	: International Relations and world Politics since 1919
A.C.Roy	: International Relations Since 1919
B.E. Schnitt	: Triple Alliance and Triple Entente

FOURTH SEMESTER

COURSE- 413

INTERNATIONAL RELATIONS SINCE 1939

Marks- 100 (80+20)

Credit – 8

UNIT- I :

- (i) War-time Conferences
- (ii) Cold War, and Detente
- (iii) Disarmament and Arms Control.
- (iv) End of the Cold War,
- (v) 9/11 and its implications

UNIT- II : Europe

- (i) Germany till Re-Unification
- (ii) Western Europ, NATO; Uuropean union.
- (iii) Soviet policy towards Eastern Europe, Fall of Communist Regimes in Eastern Europe, Break-up of the Soviet Union.
- (iv) Break up of Yugoslavia and after.

UNIT- III: Major Developments in Asia

- (i) Korean War, Sino-Soviet split, Vietnam War, SEATO, ASEAN.
- (ii) Problems of West Asia
- (iii) Afghanistan

UNIT- IV: Post World war II:

- (i) Africa
- (ii) Latin America

Reading List

W.C. Langsam : The World Since 1919 (Relevant Chapters)

- F.I. ce Bennis : Europe Since 1914 in its World setting (Relevant Chapter)
- Geir Lundestad : East, West, North, South: Major Developments in International Political 1945-1996
- Peter Calvocoressi : World Political, 1945-2000
- William R. Kaylor : The Twentieth Century World: An International History.
- Wayne C. McWilliams
& Harry Piotowski : The World Since 1945
- Sir John Wheeler
Bennett & Anthony
Nicholls : The Semblance of Peace; The Political Settlements After the Second World war.
- Coral Bell : The Diplomacy of Détente: The Kissinger Era.
- Thomas J. McCormick : America's Half-Century: United State Foreign Policy in the Cold war
- Wallace Irwin Jr. : America in the World: A Guide to U.S. Foreign Policy
- J.M. Roberts : The Penguin History of Europe
- J.M. Roberts : The Penguin History of the Twentieth Century
- Della W. Sheldon (ed): Dimensions of Detentewnte
- D.F. Fleming : The Cold War its Origins (2 Vols)
- Ranju Bezbaruah : Isolation to Global Commitment
- Adam B. Ulam : Expansion and Co-existence: Soviet. Foreign Policy 1917-73
- Lewis Gaddis : The United State and the Origins of the Cold War, 1941-1947.
- Robert Osgood : NATO: The entangling Alliance
- Jozef Goldblat : Arms Control: A Guide to Negotiations and Agreements.
- Patric Brogan : The Fighting Never stopped: A Comprehensive Guide to World Conflic since 1945.
- George C. Herring, Jr.: America's Longest war: the United State and Vietnam
- Ritche ovendale : The Origins of the Arab-Israeli wars.
- Phil Williams : Superpower Dentente: A Reappraisal.
- Geir Lundestad (ed) : The Fall of Great Power: Peace Stability, and Legitimacy.
- Jhon Miller : Mikhail gorbachev and the End of the Soviet Power.
- Tony Smith : The Non-Aligned Movement: The Original of a Third world Alliance.
- Joseph Rothschild : Return to diversity: A Political History of East Central Europe since World war II

- Derek W. Urewin : The Community of Europe: A History of European Integration since 1945.
- Philip H. Gordon : France, Germany and the western Alliance.
- William Whitney
Streck, Jr. : The Road to Confrontation: American Policy Towards China and Korea:1947-1950
- W.Arthur Lewis : The Evolution of the International Economic Order
- Peter Lyon : Neutralism
- R. Ogley : The United Nations and East-West Relations
- Harold C. Hinton : Communist China in World Political
- Donald S. Zagoria : The Sino-Soviet Conflict 1956-1950
- J.W. Fulbright : Old Myths and New Realities and other commentaries
- George Kennan : American Diplomacy 1900-1950
- Walter Lippman : The communist World and Ours
- Charles O. Lerche, Jr. : Foreign Policy of the American People

Journals :

- Current History(Philadelphia)
- Foreign Affairs(New York)
- India Quarterly(New Delhi)
- International Affairs(London)
- International Studies(New Delhi)
- Orbis(Philadelphia)
- World Today(London)

Other Periodicals

- Economist (London)
- Far Easter Economic Review (Honkong)

New Digest

- Kessing's Contemporary Archives(London)
- Asian Recorder(New Delhi)
- Indian Recorder(New Delhi)
- Indian Recorder and Digest(New Delhi)

**SOCIAL HISTORY OF ANCIENT INDIA FROM THE
EARLIEST TIME TO 1206**

Marks -100 (80+20)

Credit-8

Objective :

The course is structured to study the dominant trends and social concepts relating to the ancient period – the evolution of the social structure and varied religious traditions that shaped social life during this time.

UNIT- I : Historiography of Ancient India Social History.

UNIT-II : Structure of ancient India society: Emergence and development of the Varna/Caste organization (Varna/Jati, Varna Sharman dharma, marriage, Untouchability, Slavery)

UNIT-III : Early Indian Religious Tradition: Continuity and Change in Vedic and Pauranic religions; Emergence of sec train trends within brahmanical religion- Vaisnavism, Slavism and other sects.

UNIT- IV : Social Protest in the 1st millenniums B.C. in Northern Indian: Jain Buddhism, Other minor sects

UNIT- V : Change status of women in Ancient India: an overview.

Reading List

- D.D .Katsambis : Introduction to the study Indian History
- Max Weber, : Religion of India
- S.C. Bhattacharya : Some Aspects of Indian Society
- R.S.Sharma, : Sudras in Ancient India Social changes in early Medieval India
- K.A.Nilakanta : Development of Religion in South India,
- Sasri : A Beteille, Castes:Old and New Essays in Social Structure and Social Stratification.
- Celestin Bougle : Essay on the Caste System,
- R.Fick, : Social Organization in North –East India
- P.V.Kane, : History of Dharma Sastra, Vol.II PE.III (Chapter)
- D.D.Kosambi, : 'Early Brahmins and Brahmanism' Journal of the Royal Asiatic Society.XXX III 1947, PP 39-46.

- B.N.Sharma : Social life in Northern Indian (A.D.600-1000)
- B.N. Sharma : Social life in Medieval India (Devraj Chanana Memorial Lectures, Delhi, 1969).
- N.Wagle, : Society at the Time of the Buddha,
- N.N. Bhattacharya : Ancient India Rituals and their Social Content
- A.B.Keith : Religion and Philosophy of the Vedas and Upanishads (Nos) Pts I & II
- D.D.Kosambi, : Myth and Reality (Relevant Chapter)
- Suvira Jaiswal, : 'Studies in Early Indian Social History: Trends and Possibilities' in Indian Historical Review, Vol.VI, Nos. 1-2
- A.L.Basham : History and Doctrines of the Ajivikas
- R.S.Sharma, : 'Material Background of the Origin of Buddhism Das Capital Centenary Volume, PPH.Delhi 1968.
- Devraj Chanana, : Social Implication of Reason and Authority in Buddhism'... Vol 3 (3), Sept. 1966. pp.292-302.
- G.C.Pande : Studies in the Origins of Buddhism
- D.D.Kosamib, : The Culture and Civilization of Ancient India in history Outline.
- Sukumar Dutta, : The Buddha and Five after Centuries
- Romila Thapar, : Ancient Indian Scial History: Some Interpretations. Interpreting Early India.
- A.K.Coomaraswamy: The Origin of the Buddha Image, reprint,
- Suvira Jaiswal, : The Origin and Development of Vaisnavism
- R.G.Bhandarkar : Vaisnavism, Slavism and Minor Religious Systems, reprint, Varanasi.
- J.N. Banerjee : Puranic and Tantras,
- C.Chattopadhyaya : The Evolution of Theistic sects in Ancients India
- P.C.Bagchi : Studies in Tantras,
- C.Chakravarti : The Tantras: studies on Their Religion and Literature,
- R.C.Nazra, : Pauranic Records of Hindu Rites and Customs,
- S.Chattopadhyaya : Social life in Ancient India.
- B.Baruah : A Study of Social-Religious Ceremony of Upanayans in the Dharmasastra and Grihyasutras,

Objective

The course is designed to make in-depth study of the forces that were at work to shape the Indian society during the colonial period.

UNIT - I :

- (i) Colonial Intervention and Social Change: Sanskritization, Westernization, Secularization.
- (ii) Social consequence of the transformation of Indian agriculture rise of new social classes-zamindars, tenants kisans; emergence of middle class.
- (iii) Changing caste equations

UNIT - II

- (i) Impact of modern education; growth of press (national and regional)
- (ii) Emergence of new intelligentsia and its composition
- (iii) Emphasis on Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Jyotiba Phule, Anandaram Dhekiyal Phukan

UNIT-III : Socio - religious revivalist/ reform movements:

- (i) Brahman Samaj
- (ii) Prarthana Samaj
- (iii) Arya Samaj
- (iv) Theosophical society
- (v) Ramkrishna Mission
- (vi) Aligarh Movement
- (vii) Wahabi Movement

UNIT - IV

- (i) Women: Changing position and attitudes
- (ii) Women's organization: Nation, provincial, local
- (iii) Women's issues: property rights, reform legislation, political participation.

Reading List

- Eric Stokes : The English Utilitarian in India
- M.N.Srinivas : Social change in Modern India, Orient Longman, Rpt 2004
- A.R.Dasai : Social Background of India Nationalism. People's Publishing House.
- R.C.Mazumder : British paramountcy and Indian Renaissance Part-II, Bharatiya Vidya Bhawan.
- Amiya Sen : Social and Religious Reforms OUP.
- Kenneth W.Jones : Social and Religious Reform Movement in British India. The New Cambridge History of India, Rpt 2003
- Geraldine Forbes : Women in Modern India. The New Cambridge History of India Rpt 2004
- Gunaviram Baruah : Anandaram Dhekial Phukanar Jivan Charita, Assam Prakashan Parishad, 1971.
- Tilottom Mishra : Ram Navami Natak, OUO 2007
- Prosenjit Choudhury : Socio Cultural Aspect of Assam in the Nineteenth Century, Vikas Pub House New Delhi, 1994
- Bipan Chandra : Indian National Movement Long Term Dynamics
- Susan Sarkar : Writing Social History, OUP.
- Susan Bayley : Caste Society and Politics in India . The New Cambridge history of India, Rpt 2005

COURSE – 415

INDIA'S FOREIGN RELATIONS SINCE 1947

Marks – 100 (80+20)

Credit-8

UNIT -I : Principles of India's foreign policy and the factors shaping them; Early Indian attitude towards the Cold War issues;

India's Attitude towards American sponsored military alliances

UNIT – II : Relations with Pakistan-

Issues arising out of Partition : Indus Water Disputes Kashmir problem; East-Bengal Crisi and India Pakistan War of 1971; Post 1971 Development.

UNIT- III : Relation with People's Republic of China – Evolution of relation up to 1959; Undeclared Border War of 1962; Post 1962 developments.

UNIT- IV : Relation with the United State of America-Divergence in World Views; Difference on major global issues; US Attitude towards Non-alignment and Kashmir issue integration of Goa; US military assistance to Pakistan and Pakistan-American alliance US response to Chinese Aggression of India – Harriman Mission and US Commonwealth Air Mission; US peace Efforts during Indo-Pak War of 1965; Chinas Ultimatum to India US Relation; Nuclear co-operation; Economic Relations, PL – 480. Later developments

UNIT- V : Relation with the Soviet Union-

Early perception of one another in the formative period and gradual improvement of relations; Indo – Soviet treaty; Afghanistan Crisis; Economic co-operation.

UNIT- VI : (a) Relations with Nepal – different Phases

(b) General survey of relations with Bangladesh; The Ganga water problem.

(c) General survey of relation with Sri Lanka; The Sri Lankan ethnic problem and India.

UNIT- VII:

(a) Non-aligned Movement (NAM)

(b) India economic diplomacy

(c) South Asian Association for Regional Co-operation (SAARC)

(d) India and Disarmament

Reading List :

Charles H.Heimsath and

Surjit Mansingh : A Diplomatic History of Modern India

Ramesh Thakur : The Political Economic of Inida's Foreign Policy

Surjit Mansingh : India search for Power: Indira Gandhi Foreign Policy, 1966-1982

Yuri Nasenko : Jawaharlal Nehru and India Foreign Policy

V.P .Dutta : India's Foreign Policy

V.P. Dutta : India's Foreign Policy in a Changing World.

Ross N. Berkes and

- Mohinder S. Bedi : The Diplomacy of India: Foreign Policy in the United Nations.
- Ranju Bezbaruah : America and India in Global and South Asian Settings
- C.P. Bhambhri : Foreign Policy of India
- A.P. Rana : The Imperative of Non-alignment: A Conceptual Study of India's Foreign Policy Strategy in the Nehru period.
- Sisir Gupta : Kashmir: A Study in India-Pakistan Relations.
- J.N. Dixit : India's Foreign Policy, 1947-2003
- Harish Kapur : Diplomatic Journey: Emerging India
- Stephen P. Cohen : India: Emerging Power
- V. Longor : The Defence and Foreign Policy of India
- S.P. Sing : Political Dimensions of India-USSR Relations
- Leo E. Rose : Nepal: Strategy for Survival
- John Rowland : A History of Sino-Indian Relations: Hostile Co-Existence.
- G.W. Choudhury : Pakistan's Relation with India
- Jyotsna Bakshi : Russian-China Relation: Relevance for India
- Ian Talbot : Pakistan: A Modern History
- Bipan Chandra : India after Independence (Relevant Portions)
- Jagdish P. Sarma : Afro-Asia and Contemporary Politics
- D.R. Goyal (ed) : Nuclear Disarmament: The Six-Nation Initiative and the Big Power Response
- Alastair Lamb : Crisis in Kashmir 1947-1966
- S.M. Burke : Pakistan's Foreign Policy: An Historical Analysis.
- K.P. Misra (ed) : Studies in Indian Foreign Policy
- B.R. Nanda (ed) : Indian Foreign Policy: The Nehru Year
- M.S. Naik : Soviet Policy Towards India From Stalin to Brezhnev.
- K.P.S. Menon : The Indo-Soviet treaty: Setting and Sequel
- R.P. Kaushik : The crucial years of Non-alignment; U.S.A., Korean War India.
- Alka Gupta : India and U.N. Peace-Keeping activities : A Case Study of Korea
- J.S. Bains : India's International Disputes: A Legal Study
- S.M. Burke : Mainsprings of Indian and Pakistani Foreign Policies.

- J.C.Kundra : Indian foreign Policy 1947-1954: A Study of Relation with the Western Bloc
- W. Norman Brown : The United State and India, Pakistan, Bangladesh
- William J.Barnds : India, Pakistan and the Great Powers
- M.S. Rajan : India's Foreign Relations during the Nehru Era
- Hemen Rai : Indo-Soviet Relation 1955-1971
- V.D. Chopra (ed) : NAM: New Delhi to Harare
- Denis Wright : India-Pakistan Relations (1962-1969)
- Russell Brines : The Indo-Pakistani Conflict.
- Ashok Kapur, Y.K.Malik
- Harold A.Gould, Arthur
- G.Rubinoff (ed) : India and the United States in a Changing World.
- Rahmatullah Khan : Kashmir and the United Nations
- Joseph Korbel : Danger in Kashmir
- Peter Lyon : Neutralism (relevant portions
- Neville Maxwell : India's China War
- Dorothy Woodman : Himalayan Frontiers
- S.P. Sen (ed), : The Sino-Indian Border Question: A Historical Review.

Journals :

- American Universities Field Staff: Asia Series
- Current History (Philadelphia)
- India Quarterly (New Delhi)
- International studies (New Delhi)
- Journal: Institute of Defence Studies and Analysis (New Delhi)
- Orbis (Philadelphia)
- World today (London)

Other Periodicals

- Economist: Far Eastern Economic review;
- Economic and Political Weekly
- News Digests

Asian Recorder: Indian Recorder and Digs: Keesings Contemporary Archives

GOI Statements/Texts of Documents :

- Foreign Affairs Record (Ministry of External Affairs, GOI)

Objective :

The objective of this course is threefold:

- To bring about gender-sensitivity
- To introduce basic concepts related to gender history
- To acquaint the students with the sources for gender history

UNIT – I

- (i) Concepts of Patriarch and Patriliney
- (ii) Matriarchy and Matriliney
- (iii) Feminism
- (iv) Women's Liberation
- (v) Gender- Female/Male nature/ Culture dichotomy
- (vi) Gender History.

UNIT – II : Women as depicted in the various history phases of Indian history

- (i) Early India, Pre-colonial and Colonial India
- (ii) Women in Northeast India
- (iii) Women in Matrilineal and patriarchal societies.

UNIT-III: History of Feminism and Women's Liberation Movements

- (i) Women's Rights
- (ii) Women and Environment.

UNIT-IV : Women in the Indian National Movement

- (i) Swadeshi Movement
- (ii) Non-Cooperation Movement
- (iii) Civil Disobedience Movement
- (iv) Quit India Movement

UNIT-V : Methodology for Gender History: techniques of re-examination of existing sources:

- (i) Literary texts
- (ii) Autobiographies,
- (iii) Private diaries

- (iv) Archival records
- (v) Folk traditions
- (vi) Oral History.

Reading List

- Sonya Andermahr, Terry Lovel, Carol Wolkowi (eds), *A Concise Glossary of Feminist Theory*
 International Encyclopedia of Social sciences
- M. Beard, *Women as a Force in history*, Penguin, 1975
- Gender Lerner, *The creation of Patriarchy*, OUP, 1983
- AM Jaggar, *Feminist Politice and Human natur*, New Jersey, 1983
- Shiela Rowbotham, *hidden From History*, New Work, 1974
- JK Kournay, JP Sierba & R. Tong (eds) *feminist Philosophies: Problems, Theories and Application*, New Jersey, 1992
- F. Engels, *The Origins of the Family, Private Property and the state*, Moscow, 1968
- Kumkum Sangari & Sudesh Vaid (eds), *Recasting Women: Essays in Colonial history*, New Delhi, 1989
- Geraldine Forbes, *Women in Modern India*, CUP, UK, 2007
- Neerj Desai and Usha Thakkar, *Women in India society*, New Delhi, 2001
- Leela Kasturi & Vina Mazumdar (ed), *Women and the National Movement*, New Delhi, 1994
- As Altekar, *The position of women in Hindu Civilization*, New Delhi, 1959
- S.Sen (ed), *Women in Meghalaya*, New Delhi, 1992
- Deepti Sharma, *Assamese women in the Freedom Struggle*, Assam, 1996s

Gauhati University
Institute of Distance and Open Learning

MA in History
(First Semester)

Paper I
HISTORICAL METHODS



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Introduction :

- Unit-I : Introduction to History and Historical Methods**
- Unit-II : Nineteenth Century Schools**
- Unit-III : Dominant Trends in the Twentieth Century**
- Unit-IV : Recent Trends, Foucault, Derrida**
- Unit-V : Research Methodology in History**

Contributors

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MA in History
First Semester
Paper: 101
HISTORICAL METHODS

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 - 1.3.2.1 History: Science or Arts
 - 1.3.2.2 Types of History
 - 1.3.3 History and Other Disciplines
 - 1.3.4 Philosophy of History
 - 1.3.5 Subjectivity and Objectivity in History
 - 1.3.6 Why Study History?
- 1.4 Historiography: Concept
 - 1.4.1 Early Historical Tradition:
 - 1.4.1.1 Greek and Roman Historiography
 - 1.4.1.2 Chinese Historiography
 - 1.4.1.3 Ancient Indian Historiography
 - 1.4.2 Historiography in the Medieval/Middle Ages:
 - 1.4.2.1 Church/Christian Historiography
 - 1.4.2.1 Arab/Islamic Historiography
 - 1.4.2.1 Indian Historiography
 - 1.4.3 Modern Historiography and 'Professionalization' of History:
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Paper Introduction

We know that human beings are distinguished from other creatures due to their sense of the past. It is well known to us that knowledge of the past & thoughts influence our presents. The subject matter of history is human affairs, which provides us insights into the past through investigation & interpretation. That's why history is an important part of the society.

In this paper we shall discuss the Historical Methods. It needs mention that History begins with evidence which is not static. It needs mention that the changing relationship between literature, legend, myth etc. are the hallmark of historical studies. You should remember here that writing of history changes in accordance to the need & passage of time. However, the past remains constant, apply writing methods & techniques about the past change with changing methodologies & interpretations. In this paper an attempt is made to analyse the Historical Methods in Five (5) different units.

We shall learn the concept History & Historiography in Unit I. In this unit we shall also learn periodisation of History & Historical methods of different periods.

Unit II deals with Nineteenth Century Schools consists of Positivist & Whig History

Unit III deals with dominant trends in the twentieth century. Here we shall discuss Marxist Structuralism & the third Generation Annals Historians.

Unit IV deals with the writings of Foucault & Derrida. This unit mainly focuses on the History & the challenge of Postmodernism.

Unit V deals with Research Methodology in History. Here we shall discuss various techniques used in Historical Research.

Thus this paper consists of the following Five (5) units.

- Unit-I : Introduction to History and Historical Methods
- Unit-II : Nineteenth Century Schools
- Unit-III : Dominant Trends in the Twentieth Century
- Unit-IV : Recent Trends, Foucault, Derrida
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Unit-I

Introduction to History and Historiography

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1.1 Introduction

Since very early times, even before the appearance of writing, human beings have had some sense of the past; which has distinguished them from other species. The knowledge of the past times and thought influences our modern world and it is from the study of the past that contemporary society learns about the shared history of humanity. The subject-matter of history is human affairs; events fixed in time and space. Yet, historical events are not isolated phenomena and cannot be properly understood apart from the context in

which the events occurred. History provides insights into the past through investigation and interpretation: the historical knowledge being a pre-requisite to understand the present and the shape of the future.

The practice of History begins with evidence and with sources, the nature of sources having changed greatly over time. The ongoing and changing relationship between literature, legend, myth, and history has been the hallmark of historical studies. Today, all aspects of human society are being regarded as legitimate areas for historical enquiry. In general, the sources of historical knowledge can be grouped in three categories, viz; what is said, what is written, and what is physically preserved, and historians often consult all three. It was not until the time of the Greeks that the writing of history emerged around the 5th century B.C. The Greek historians paid attention to first-hand enquiry in their conscious attempts to recover knowledge of the past and present it in writing about past events. However, modern methods of historical investigation based on the use of primary source materials developed during the 19th and 20th centuries. The writing of history, like history itself changes with the passage of time. Indeed, the past remains constant; but writings about the past change with changing methodologies and interpretations.

1.2 Objectives

This unit is an introduction to understanding the concepts of *history* and *historiography*. It gives an outline of the evolution of historical writings and theoretical approaches through the ancient, medieval and modern periods of history. The unit is designed to help you:

- *define* History and Historiography
- *understand* the subject-matter and nature of History
- *examine* the types/varieties of History
- *discuss* on the philosophy of history
- *examine* whether history can be objective
- *examine* the tradition of historical writings

1.3 History: Concept

The Greek word '*istoria*' from which the English word history is derived means 'enquiry, research, exploration or information'. There are two basic

meanings of the term *history*: (1) subject-matter dealing with knowledge of the past and, (2) the professional academic discipline. In a broad sense, history is the historian's reconstruction of the past; a past which is not dead but in some sense is still living in the present. Most histories are concerned with causality, that is, it investigates why certain outcomes happened as they did, and how they are linked to earlier events. History, according to E.H.Carr, is an unending dialogue between the past and the present." It is a chronological record of events, History has a sense of continuity and offers an apparent form and purpose to past, present and future. Herodotus (484 B.C - 425 B.C) is considered the first historian, because in his work appears the conscious effort to record all the significant and noteworthy circumstances surrounding a set of events.. Herodotus was remarkable, too, for the scope of his interests; he recorded myths, described customs, and made speculations. He was the first to have sought a perspective of man in time and hence it is with some justice that Herodotus is referred to as 'the father of history'. The second great Greek historian Thucydides (460 B.C - 400 B.C) is credited with having first attempted to establish chronology and facts with a well-developed historical method in his work titled the *History of the Peloponnesian War*.

Historians frequently emphasize the importance of written records, which date to the development of writing. This emphasis has led to the term *pre-history* which refers to pre-literate cultures before the introduction of the earliest known written historical records. In preliterate societies, the accounts of the past are related orally, and many cultures have produced intricate and sophisticated oral histories. Since writing emerged at different times throughout the world, prehistoric phases are not uniform. The distinction between history and pre-history remains critical because the availability of a written record marks a definite stage in the history of a culture.

History is a dynamic discipline and perspectives and interpretations tend to change with new theories, influence of other disciplines, new methods of analysis, availability of new sources, and changing contexts. The aim of history writing should be to produce objective history that does not have a hidden class, patriarchal, or cultural-political agenda. However, it is important to mention that history is necessarily affected by the circumstances of the age and society in which it is written. The positivist tradition of history, with its absolute faith in objective reflection of the past, has been challenged over the past few decades. New histories are being written, a variety of sources outside the archives are being looked at, and the discipline

is now moving towards a direction of interdisciplinary research and a more 'total history'.

History may be defined as a chronological and coherent reconstruction of the past based on authentic sources, to understand the continuity and change of human societies. Historical method is the approach to study history which encompasses both the knowledge of the past and a sound technique of writing history.

1.3.1 Periodization in History

History is governed by a strong sense of chronology, which is to say that time needs to be divided and each epoch or period of time is named and classified differently. For a historian, time is not merely a count of hours and days, but is viewed with a purpose to understand the different changes that have taken place in the social and economic life of different communities. The study of time is made easier by dividing past developments into the larger segments or periods of time that hold shared and somewhat similar characteristics. The study of history has long been carried out under three phases described as either Ancient, Medieval or Modern. Yet, events in history which occur in time are not isolated but interconnected; the continuity of historical process being an important aspect of history.

Periodization of history into ancient, medieval and modern assumes that there are certain characteristics which distinguish each of these periods from the others. However, in the context of Indian history, such periodization has led to debates about defining where the ancient period starts or where medieval period ends etc. Transitions and changes may vary according to regions, communities or cultures and decisive turning points cannot be always taken for granted for all histories in India. Yet, though historians agree that division of history into the three phases cannot be same for Indian history; of different region, no consensus has as yet emerged on how best the issue may be resolved. Therefore, in the absence of an alternative periodization, Indian history continues to be divided into the ancient, medieval and modern periods.

1.3.2 Categorization in History

(a) History: Science or Arts

History became established as an autonomous academic discipline and profession in the early 19th century but doubts still lingered as to whether it

was to be categorized as science or art. The debate on whether History is as Science or an Arts depends on the arguments put forward regarding the subject-matter, nature, function and purpose of the discipline. The word 'science' refers both to the natural sciences such as Physics, Chemistry etc., and also any disciplined enquiry, specifically modelled both in method and purpose, upon the natural sciences. John B. Bury (*Inaugural Lecture*, University of Cambridge, 1902) stated: "History is a science, no less no more". He implied in the lecture that 'History is an intellectual discipline with a systematic method for discovery, collection, classification and interpretation of facts'. Among the historians who emphasized on 'value-free, neutral and objective' history was the German thinker Leopold von Ranke who was very keen to equate history with science. G.M. Trevelyan in his celebrated essay titled, *Clio: a Muse* puts forward the opinion that history cannot cure disease or invent a machine and thus must be understood as an art. Explaining that history has no scientific value he asserts that the function of history is not just the collection of evidence but to narrate the story of human achievements, and this requires insight, imagination and sympathy.

Traditionally, the study of history was considered a part of the humanities alongside subject^s such as Fine Arts, Literature, Philosophy, etc. However, in modern academia, History is increasingly classified as a social science alongside subjects such as Economics, Political Science, Sociology etc. History is both a science and an art. It is considered science to the extent that it makes use of scientific methods (observation, classification, framing a hypothesis etc.) in historical enquiry. However, History is also an art since the intellectual activity involves moral and ethical values, and does not limit itself to the study of nature and its phenomena.

(b) Types of History

Historical inquiry begins with questions rather than with facts; the specific questions deal with particular aspects of the past under investigation. The questions may be shaped by the accounts of other historians, by reading allied fields, or by theoretical perspectives. The ability to ask good questions is an essential skill for an historian because it is through the process of asking and answering questions that historical inquiry proceeds. The questions do not remain static since they are shaped and guided by the way the historians examine the records. Thus, the scope of history has greatly increased over time depending on the data, analysis and the method of interpreting facts.

The subject-matter of history encompass all aspects of human activity and most historical studies specialize in a particular field. The categories may partially overlap since some histories may focus or combine more than two aspects rather than a specific field of study. The different kinds of history include the following:

- *Area-specific history* (by geography): for example; History of Assam, History of China, History of Great Britain, History of Egypt, History of Northeast India, History of Southeast Asia.
- *Ethnic-specific history* (by community): for example; The Khasis, The Sikhs of the Punjab, The Marwaris of Rajasthan
- *Individual-based history* (by historical personalities): for example; A History of Aurangzeb, Shivaji and His Times, The Rise and Fall of Napoleon Bonaparte.
- *Ideology-based history* (by theoretical perspective): for example; Cultural History, Ethnohistory, Gender History, Marxist History, Subaltern History.
- *Subject-based history* (by topic): for example; Demographic History, Environmental History, Labour History, Maritime History, Military History.
- *Time-specific history* (by chronology): for example; History of World War II, History of Colonial Assam, History of Post-independence India, Modern Japan.

1.3.3 History and Other Disciplines

As mentioned above, the study of history has many different fields including those that focus on regions and those which focus on topics or themes of historical investigation. Information about the past are obtained from different kinds of sources and the historical records have been maintained for a variety of reasons, including administration (such as census and tax records), politics (glorification or criticism of leaders and notable figures), religion, art, records of sporting events, interest in genealogy, personal letters, and entertainment etc. The wide scope of History as an intellectual discipline implies that there are many areas of the subject which has relation with other disciplines, particularly within the social sciences. Moreover, the increasing use of inter-disciplinary approaches and quantitative method of

analysis to justify historical arguments necessitates the understanding of other disciplines such as Archaeology, Anthropology, Economics, Geography, Literature, Philosophy, Political Science, Statistics, Sociology etc.

Historical studies are enhanced by a group of ancillary fields which are known as *auxiliary sciences*. These supplementary fields are scientific in nature and are an indispensable tool for writing history. The auxiliary sciences of history include:

- *Codicology*: the study of manuscripts as cultural artefacts.
- *Cartography*: the art or practice of drawing maps.
- *Ethnology*: a branch of anthropology that analyzes cultures, especially in regard to their historical development.
- *Genealogy*: the study of descent of an individual or group from an ancestor.
- *Numismatics* : the study or collection of money, coins, and often medals.
- *Paleography*: the study of ancient forms of writing, as in documents and inscriptions.
- *Philology*: the study of language.
- *Sphragistics or Sigillography* : the study of seals.

1.3.4 Philosophy of History

Till the 19th century, historians mainly concerned themselves with facts and were indifferent to the philosophy of history. The concept of the philosophy of history began with the Romanticists in the 18th century, though they did not create the concept. In fact much of the theorizing about history happened in the 18th and 19th centuries and this reflected the 17th century philosophical thoughts. As the basis for the modern study of history, the concept was familiarized by the Italian philosopher G. Vico (1668-1744). However, it was the French philosopher Voltaire (1694-1778) who gave a new direction to historical studies when he first used the term 'philosophy of history' in a dissertation in 1756. In order to define the term it is important to understand the linkage between Philosophy and History. Philosophy is concerned with the systematic thought which attempts to study ideas, causality, behaviour patterns and a host of other concepts that have a direct link with History. History on the otherhand, as a study of the past is at the same time concerned with the present. In this sense, the past is an aspect or function of the present.

Philosophy of history is concerned with philosophical enquiry which are of two types viz: speculative philosophy and critical philosophy. Speculative philosophy relates to theories of history. Critical philosophy attempts to present history as science and takes into account the nature of historical explanation and problems of historical knowledge such as objectivity, value judgement and historicism. Thus, the philosophy of history may be understood as an attempt at offering a rational interpretation of history and a systematization of historical knowledge. It is closely interlinked with historical thinking and attempts to answer the question-What is History?

1.3.5 Subjectivity and Objectivity in History:

The questions of objectivity and truth are matters of great concern to historians. The idea of an objective scientific history can be traced to modern Europe, where science had gained legitimacy among intellectuals in the 19th century. Objectivity provides the criteria according to which one can distinguish good from bad history and assess the relative truth of various historical accounts.

- **Subjectivity** implies non-static, that which differs from person to person. A historian is subjective not because of his uniqueness of thought but his emotions. A historian's mind may already be biased before a judgement leading to subjectivity in the hypothesis and assumptions. Subjectivity is personal and biasness is a conscious or unconscious prejudice which distorts one's perception of what is happening and why it is happening. Biasness appears in many forms but perhaps the most common are those of ideology, nation, community, religion, region, family, caste, class or gender.
- **Objectivity** is the capacity to deal with a specific problem without prejudice i.e. solely from the data and consistent with it. Objectivity being universal goes beyond the realm of sense and perception and is therefore impersonal. A disciplined procedure of historical method helps historian to be impartial and fair, to seek for objectivity in history.

Can history be truly objective? The answer to this question involves the understanding of fact and interpretation in history. In the 19th century, a notion existed called a 'fact-value dichotomy'. This relates to the view that the facts which an historian collects are presented through the mind of the scholar and thus are already subjected to values and judgements. Even if personal bias is overcome, which is itself doubtful, historians may still differ in their opinions. Yet, the task of the historian

is to be impartial between ideologies or a variety of data, to behave like a judge rather than an advocate. He should know how to select and critically examine the facts. Arthur Marwick held the view that there is only 'relative' history and no scientific history. Historical relativism is linked to the notion of the creative moment of an age, which means that truthfulness should be assessed relative to the age in which the history was written. This aspect has been clearly pointed out by E.H. Carr in his seminal work, *What is History?* (1961) as follows:

- Facts of history never come in pure form and they are the products of the historian's way of thinking
- History cannot be written unless the historian can achieve some kind of imaginative understanding of those about whom she/he is writing
- Understanding of the past can be achieved only through the eyes of the present

To be objective an historian must not be overwhelmed by beliefs, not misguided by principles of certain individuals or groups and should not use history as a platform for propaganda. It may be noted that a sound historian is one who is able to choose the facts correctly and interpret accordingly. An historian should be conscious of the need to re-enact the past as nearly as it happened. However, due to the nature and selection of historical facts, it has often been argued that it is impossible to achieve complete objectivity in History. An objective historian implies two aspects:

- the capacity to rise above the limited vision of his society and moral and ethical values and beliefs.
- the ability to project a vision into the future.

1.3.6 Why Study History?

The Education Commission: 1964-66, has aptly summed up the relevance of the study of history and its significance as an academic discipline as thus:

".....to teach students how to think historically so that they can apply the historical method of enquiry to new problems as they arise, to encourage them to keep on learning throughout life, and to help understand, re-evaluate and re-interpret the past so that their national consciousness may be deepened and their commitment to social, moral and spiritual values strengthened".

1.4 Historiography: Concept

Historiography is an independent branch of history. Coined in the 19th century, the word *historiography* is derived from history and *graphos* i.e. writing. Historiography literally means the history of history writing. It is concerned with the trends of historical writings; the interpretation and articulation of events and not the actual events as such. It is commonly recognized by historians that, in themselves, individual historical facts are not particularly meaningful. Such facts will only become useful when assembled with other historical evidence, and the process of assembling this evidence is understood as a particular historiographical approach. Historical writings are crucially shaped by three key aspects *viz.* sources, critical method and historical sense. The writing of history in any age, reflects the ideas and purposes of particular societies. Historiography helps us to understand how history has been written over the ages since it deals with the factors that have determined history writing.

Historiography may be defined as the study of evolution of ideas and techniques associated with writing of history and the changing attitude towards the nature of History itself. Historiography has a number of related meanings. It can refer to:

- the history of historical thought; the history of ideas
- specific body of historical writing (e.g. Medieval Historiography, Colonial Historiography).
- debates within a particular field of academic history (e.g. History of Australia).
- study of historical method, i.e. theory, its methodology and practices

We must remind ourselves that History as a discipline and profession has been shaped almost exclusively within Western civilization and culture. Perhaps not coincidentally, it was during the rise of the modern West (1600-1950) that most of the major historical models were developed and many of these still dominate the field. No major historical paradigm, which now has currency, has come from outside the Western world. However, it would be a mistake to see the dominance of the Western form as absolutely based on intellectual superiority of method. In fact, its hegemony springs from the influence of Western colonial powers in various parts of the world during the 19th and early 20th centuries. A consequence of the global dominance of Western academic historical practices is that not just history, but

historiography has been 'written by the victors.' This produced a celebratory grand narrative of the Western methodology and perspective that has only been challenged in recent years. It is thus critical to recognize that 'non-Western' types of historical writing and thought have also been in existence in other parts of the world which were largely confined to its own culture and civilization.

At least three major traditions of historical thought and writing can be identified viz; Western, Arab/Islamic and Chinese. India also has a rich historical tradition which reflects the different phases of its history. Keeping in view the objective of this unit, we will now discuss in brief the history of history writing through the ancient, medieval and modern periods of history.

1.4.1 Early Historical Traditions

(a) *Western Tradition: Greek and Roman Historiography*

Historiography is the product of the Greek mind. Greek history emerged around the 5th century B.C. influenced by the prevalent epic tradition which was a combination of myths, legends and some historical information. The transition from myth to history was made by logographers who are regarded as the earliest contributors to Greek history. These prose writers also sang ballads on contemporary local themes relating to the people, temples, towns etc. From the contribution of Hecataeus as a logographer, the narrative tradition was to develop into history in the works of Herodotus. In the book titled *History of the Persian Wars* he attempted to write a comprehensive history based on accurate information. The emphasis on search for truth was carried further by Thucydides which is apparent in his work titled *History of the Peloponnesian War*. Often referred to as the 'first critical historian of the world', his attempt at writing impartial history based on rigid methods of enquiry was to have important consequences for modern historiography. Perhaps the importance of Greeks in the study of History is best revealed by the fact that the word *istoria* from which the English word history is derived is of Greek origin. However, for all the importance that is assigned to the Greeks, History did not enjoy a high stature in the Hellenic world, in part because the Greeks were philosophically rather less interested in the past *per se* than in the realms of nature, ethics, and the mind. The Greek's way of writing history was later imitated and adopted by the *Romans* when they subjugated Greece. Graeco-Roman writings had two features viz; humanism that rejected the supernatural and regarded History as a narrative

of man's deeds and secondly substantialism, that treat History as a substance i.e. unchanging. Romans wrote largely within the Greek framework even using their language for a long time.

(b) Chinese Historiography:

Chinese historiography developed independent of all outside influence and has a longer continuous tradition than the West, with a clear and consistent set of rules and practices for the representation of the past. The circumstances that shaped the growth of Chinese historiography may be understood in the Chinese tradition of maintaining genealogical records which kept the memories of the past alive. Confucius particularly stressed the importance of history in promoting reverence for the past and respect for the examples set by ancestors. Historians were part of the court system and the scholars emphasized the idea that history was about truth, morality and education. History was a major category of knowledge along with philosophy, literature, and the 'classics' from as early as the 4th century B.C. a status it would not acquire in Europe before the late 17th century. With some important modifications, Chinese historiography was to influence the historical thought and writing of neighbouring nations such as Japan, Vietnam, and Korea. The most important early figure in Chinese historiography was Su Ma-chien (145-86 B.C.), also known as the Grand Historian, who wrote a comprehensive account of Chinese history titled *Shih Chih* (Historical Records). His work reflected a clear sense of the historian's purpose through the compilation of facts with its clearly worked out method. By the time Su Ma-chien finished writing *Shih Chih* a work that his father had begun, it was nearly four times the size of Thucydides' work *History of the Peloponnesian War*. The system of writing year-by-year annal and individual biographical treatment influenced the next two millennia of Chinese historical writing. In this sense even the Western historical writing did not display the continuity of a systematic and institutionalized approach to the past that is exemplified by China. The basic genres of Chinese historical writing were set by the 14th century coinciding with the Mings, the last indigenous Chinese dynasty.

Exact analogies between Chinese and Western historiography should be drawn with a high degree of caution since certain fundamental assumptions were quite different. Chronology was based in frequently changed era names (the practice used in many Asian countries until the 20th century) rather than the single chronology i.e. from the founding of the world). Perhaps most

important. Western historiography places high value upon the independence of the historian from outside interference; hence official and court histories have not fared well in the estimation of modern European-American historiographers. Yet the Chinese experience confirms the achievement of a historiographical enterprise under official sponsorship.

(c) *Ancient Indian Historiography:*

Early Indian historical writing has been charged with the lack of historical sense since the works are deficient in crucial concerns such as chronology and critical analysis. India's very capacity to generate thought and writing about the past has often been rejected. Al-Beruni commented on the lack of interest in 'the historical order of things' as early as the 1020s; Edward Gibbon commented on the general 'Asiatic' lack of history in the 18th century; and the same was echoed by James Mill and Hegel in the 19th century. This is a view that modern scholars of ancient India have fought hard to dispel. Historians such as Romila Thapar have argued that there is a historicity or at least historical consciousness in early Indian texts like the Epic and Puranas. More recently, scholars have argued that the very notion of history is a Western imposition colonized Asia, and as such should not be applied to historical thinking in India. Certainly the complexity of ethnic groups and languages, and the rigidities of the caste system, did not permit anything like Western historiography to develop. Nor was there the central government apparatus that stimulated and systematized Chinese historiography, or the religious imperative underlying classical Islamic histories.

It is often argued that ancient Indians paid no special heed to history in part because the Brahmanical outlook is thought to have been philosophical which focused on 'life after death' and not on earthly existence. Early Indian historical tradition contains origin myths and extensive genealogical material on the descents of major families (which generally do not place the figures chronologically). There are also some biographies of individual rulers, as well as chronicles of ruling families (*Vamsavalis*, literally, 'path to succession') in inscription or textual form, of which Kalhana's *Rajatarangini* is the best example and the one most familiar in its use of multiple sources, critically evaluated. An additional category is the collection of historical narratives or *Prabandha*, which again have a biographical orientation. The period also developed other traditions of writing about the past, distinct from *itihasa-purana*, especially Buddhist and Jaina texts, eg., *Mahavamsa*, *Culavamsa* etc. The most frequently cited exception, a 12th century text that

is considered a chronological 'history' is the *Rajatarangini* (1148-1149) written by Kalhana. This verse composition covered the history of Kashmir from remote antiquity to the author's own time and was derived from legends, oral traditions, written records, and inscriptions. Much more typical than Kalhana's work was the combined tradition known as *itihasa-purana*, which by the mid-first millennium had become an authoritative source for the ruling Brahmanas. *Itihasa* translates as 'thus it was' while *purana* refers to 'that which pertains to ancient times' or 'old lore.' However, the *Itihasa-Purana* tradition presents time or chronology not in the Western linear model, but the uniquely Indian circular or cyclical model.

1.4.2 Historiography in the Medieval/Middle Ages:

(a) Church/Christian Historiography:

In the Middle Ages, the Christian and Arab historians remodelled the process of historical writing by making *religion* as the central concern of their history. History written on Christian principles were universal, providential and periodized. The authors were bishops, monks and church officials and the themes of the writings pertained to miracles, the sacred, god's will, sin and punishment etc. St. Augustine wrote the book titled *The City of God* which unfolds the history of man as a drama which begins with the story of Adam and Eve and how Jesus came to save the world and mankind. 'Those who follow the golden rule of God would enjoy in the City of God and those who do not will suffer in the City of the Satan'.

(b) Arab/Islamic Historiography:

Islamic tradition of the Arabs and Persians represents a highly elaborate and systematic development of historical writing and thought about the past. Starting from the 7th century, its first subject being the life and deeds/expeditions (*mughazi*) of Muhammad himself, whose *Hejira* to Medina took place in AD 622; providing a firm date on which to anchor Islamic chronology. From the very beginning, a zealous effort to record only true statements about or by the Prophet from authoritative testimony, beginning with eyewitnesses, led to careful attention to the chain of transmission (*isnad* or source criticism) whereby one successive authority passed information, often orally, down to the next: a *hadith* or report of the words of the Prophet generally consisted of an *isnad* followed by a *matn* (the actual text). Muslims produced a great quantity of historical writing, most of which compares

very favourably with the best chroniclers of the West and exceeds it in attentiveness to detail and accuracy, for instance the works of Ibn Khaldun and the travel writings (themselves a major source for Muslim social history) of Ibn Battuta.

(c) *Medieval Indian Historiography:*

Medieval Indian historiography largely followed the Persian style of history writing: the Sanskrit-language Kashmir chronicles were superseded by Persian-language works. Babur (1483–1530), composed or dictated a detailed autobiographical history of his times, the *Baburnama*. At precisely the same period that court-sponsored histories were developed in Renaissance period in Europe, the same feature can be observed in Mughal India, and Akbar inaugurated with Abul Fazl the Persian-influenced practice of having an official historiographer write the history of the empire, a practice that was maintained until the last great Mughal emperor, Aurangzeb. During the next two hundred years, Islam continued to dominate historical writing in India, producing works on various regions and localities. The Mughal writings were more secularized than that of the Sultanates period.

The emergence of regional historiography was a feature of the medieval period, which ended in the mid 18th century. The *Khyats* of the Rajputs and *Bakhars* of the Marathas belong to the genre of chronicle writing. While the reliability of some of these works as chronological sources for the periods they depict has been questioned by modern scholars, they nevertheless constitute intentional attempts to capture the past. It is thus important to recognize that the absence of the usual Western forms of historical writing through much of this period does not entail a lack of any such activity, much less the complete absence of historical thinking. Systematic keeping of records also developed a different parts of India outside the process of the Delhi Sultanate and Mughal empire. For instance in Assam historical Chronicles known as Buranji recorded court events wars etc.

1.4.3. Modern Historiography

(a) *Western Tradition*

Renaissance or Humanist historiography in 17th century Europe broke new grounds by thrusting god and theological interpretation out of history and

making it rationalistic and secular in character. History once again came to focus on man. With its focus on humanism, the Renaissance revolutionized historiography for it also placed emphasis on textual criticism and on a critical attitude toward documents and sources. In the 17th century, scientific awakening had a parallel impact on the study of the past. The most characteristic aspect was the assertion of the idea of progress i.e. perceiving human society as not static but having grown from the lower to ever higher state of civilization. In the wake of the Scientific Revolution came the Age of Reason or Enlightenment in the 18th century: a movement to secularize every department of human life and thought. The Age also provided depth to history by bringing into its sphere the whole social and cultural history of the world and not merely confining it to politics. Voltaire and G. Vico contributed to the concept of philosophy of history. The outstanding figure of British historiography during the period, still read frequently today, was Edward Gibbon (1737–1794), whose *The History of the Decline and Fall of the Roman Empire* (1776–1788) was a towering masterpiece synthesizing thinking about historical problems such as the relationship between empire and liberty, virtue and power, citizenship and wealth, simplicity and luxury, and the nature and reasons underlying historical decline.

In the political aftermath of the French Revolution and Napoleonic wars, and amid the intellectual awakening of Enlightenment rationalism, the 19th century saw a Shift from the grand theories and world histories and an increased focus on the individual- especially the heroic individual - and the nation. *Romantic nationalism* was often linked to a sense of identity built upon a shared sense of a people's ethnic or even political past which propped up theories of race and culture. This provided the ideological basis for the phenomenon of modern western imperialism, in turn providing the most powerful impetus to historiography in modern times.

The second half of the 19th century was characterized by a rapid growth in what may be called 'professionalization of History.' The writing of history underwent a revolution in the second half of the 19th century. Changes were signaled by a number of developments: the expansion of university systems and the turning of many of them by the century's end to advanced training in historical scholarship (offering PhD's in History); the systematization of public record systems in many countries; the advent of several new professional associations (American Historical Association-1887), frequently accompanied by a new style of high-standard periodical or journal; a further development of the longstanding trend to publish archival documents, often under government sponsorship and now with a

considerably higher standard of accuracy than previously applied. *From the Age of the Enlightenment. History began to mature into the discipline that we know today*, although the main impulses for modern scholarship i.e. critical analysis, came in the 19th century. The 19th century saw the greatest age of nationalism and also the greatest age of history writing. The changes brought about by the Industrial Revolution and the accompanying perception of economics as a science forced historians to turn their attention to economic questions. The attempt by Karl Marx to identify the economic factor as the most significant, although not the only determining factor in social change has influenced historical studies.

The later 19th century also witnessed something else not seen before historiographically, namely the far greater involvement of women in historical writing in Europe and North America. Women had been readers of history for three centuries or more, and there had been a handful of notable female historians, as well as numerous women authors of popular histories and biographies. Mary R Beard (1876–1958) published what became the most important English-language survey of female agency and power, *Woman as Force in History* (1946). Interdisciplinary approaches to history began in the 1960s and History departments began to encourage a high degree of sub-specialization in varied fields such as military, gender, women's, economic, social, environmental, intellectual, cultural etc. A trend that began in the mid-1970s but had roots in literary theory is the Postmodernist or the 'linguistic turn' in historiography, which challenge conventional boundaries between history and literature. The new type of history showed a major shift in interest from the individual to the masses. Leading exponents of this view are Hayden White and Dominick LaCapra.

(b) Modern Indian Historiography

Full-fledged histories came to be written in India during the modern period and the necessary ground work for historical writings was done by the Western (British) scholars, some of whom were non-professionals and administrators. It began in the 18th century more or less as a sequel to the establishment of the East India Company. Growing administrative responsibilities necessitated understanding of laws, habits and history of the Indian people. The Indian scholars were rather slow to follow the example set by the pioneers, for a long time only reacting to whatever they thought was anti-Indian, failing to evolve a stance of their own.

There are three major trends of modern historiography in India viz: Colonial Historiography (Orientalists, Utilitarians, Evangelists), Nationalist Historiography and Subaltern Historiography. Historiography that emerged in the course of colonial rule in late 18th and early 19th century is referred to as Colonial historiography. Influenced by colonial ideology, three main aspects may be discerned viz: writing on colonial theme, writing in defence of colonial rule and writing for colonial interest. J.S. Mill (*History of British India*, 3 Volumes, 1817) was the first historian of British India to develop the thesis of dividing Indian history into three periods viz: Hindu, Muslim and British. Nationalist historiography emerged in the second half of the 19th century on account of two reasons viz: as a reaction to colonial writings and the historical context of the Indian National Movement. The Subaltern historical writings were initiated in India primarily by Ranajit Guha to offer an alternative to the elitist perspective of India's freedom struggle, studying groups involved in the struggle in various ways and at different levels.

'Scientific history' came to India in the 20th century through British-trained Indian historians. Some well known scholars who contributed to this trend include R. G. Bhandarkar (Sanskrit philologist), his son and scholar, D. R. Bhandarkar (epigrapher and numismatist), and Sir Jadunath Sarkar. The institutional apparatus of Western historiography gradually emerged in India beginning with the Historical Records Commission of 1919 and the Indian History Congress which was established in 1937-1938. In recent decades, India has continued to produce outstanding scholars of international reputation such as the historian of early India, Romila Thapar, and the social historian Sumit Sarkar.

1.5 Summing Up

From the foregoing discussion we have learnt that History is the reconstruction of the past; the constant dialogue between the past, present and future being central to understanding history. Traditionally, historians have attempted to recover the past, either in writing or by recording information based on oral traditions. There are varieties of history and recent interdisciplinary approaches to historical studies reflect the widening scope of the discipline of History. The 19th century Enlightenment Age may be seen as an important period when an evolutionary paradigm was established with the attempt to formulate historical method and a philosophy of history. It must be remembered that the aspects of history which historians concern themselves with are influenced and determined by their present

concerns. History from the point of view of ordinary people is now recognized as an important element in historical study. History writing must be based on sound historical methods: the element of bias that every source is subject to must be carefully handled in order to portray history in the right perspective.

1.6 Key Terms

Facts: Basic data or information considered accurate, used for reconstructing objective history. Fact is sometimes used synonymously with *truth*.

Historicism : The view that past events must be understood and judged within the context of historical change.

Historical sense : The capacity to conceive and represent significance of the past into a meaningful history for the present.

Humanism: A concern with man rather than with god or nature is the central principle of humanism. Humanism culminated as a cultural and literary expression in the 16th century Renaissance Europe.

Oral History : A method of historical research associated with the collection of spoken records.

Oral Tradition : The aspects of a society's culture, particularly non-literate societies that are passed on by word of mouth.

Periodization : The division of historical time into definite eras: to characterize a particular period of history as an 'age'. It assumes that an age has a certain kind of 'unity' largely based on technological changes, which differentiates it from another age in history.

Prehistory : Human cultures before the emergence of writing.

Rationalism : A philosophical tradition originating in the 17th and 18th centuries, rationalism asserts that reason is the only basis of valid knowledge.

Relativism : A theory which suggests that knowledge is relative to the age which produced it and hence there is no independent or fixed criteria of truth.

Romanticism: Historical writings characterized by emphasis given to the individual 'hero'. Often linked with nationalistic feelings, the Romantic movement reached its height in 19th century Europe.

1.7 Questions and Exercises

1. Distinguish between History and Historiography.
2. Define Historiography and explain how it helps in the understanding of History.
3. What is 'historical method'? Examine its importance for understanding the evolution of historical societies.
4. 'History is an unending dialogue between the past and the present.' Discuss
5. Critically examine the importance of 'objectivity' in history? Is 'total objectivity' in history possible?
6. Why have the historians of ancient India been charged with the lack of historical sense?
7. Review the stages of historical scholarship in the context of modern Western Tradition.

1.8 Reference and Suggested Reading

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Unit-II

Nineteenth Century Schools

A. Positive History

B. Whig History

Contents :

- 2.1 Introduction
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- 2.5 Questions and Exercises
- 2.6 Reference and Suggested Readings

2.1 Introduction

Modern historical scholarship emerged with Reformation and Renaissance and historiography continued to be enriched through changing methods and styles of narration. Humanism and the gradual secularization of critical thought influenced early modern European historiography. Both the Positivist and Whig historical writings developed in the 19th century reflecting the changing ways in which history came to be perceived. In France, Germany and Britain, the principal mode of historical investigation was empirical, by which is meant the scientific interrogation of sources. In fact, the attempt to make historical knowledge scientific had begun in the wake of the Scientific Revolution of the 17th century. With this methodological revolution historical understanding started on its 'scientific' and 'positive' course. The Positivists emerged as a reaction to Romanticist historiography and were obsessed with recording of facts. Romanticism made individuals the focus of the historical narrative whereas positivism talked of the masses. The positivists were of the view that the objective of history writing should be to reorganize society which should aim at liberating history from metaphysics and theology. Another significant view of history that developed during the period was that of the Whigs which had its own notion of change, progress and civilization.

2.2 Objectives

The Positivists and the Whigs exemplify the dominant historical thinking in the 19th century. Both the trends of thought were to have a profound impact on the emerging historical method of enquiry. This unit is designed to help you:

- *understand* the importance of events and individuals in history
- *explain* the scientific approach to historical investigation
- *reflect* on the 'context' that influenced Whig historiography
- *explore* the notions of 'empiricism' 'teleology' and 'ethnocentrism' in 19th century historical thinking

2.3 Positivist History

In Europe the 19th century was the age of positivism as well as of empiricism. According to E.H. Carr, the 19th century was a great age of facts. This philosophy of positivism rests on the assertion that the only true knowledge is that which is based on empirical data. History should mirror only facts: without any refraction, distortion, no change and no transformation. The application of scientific methods to the study of human society could lead to the formulation of perfect laws of human development and social change. In other words, if man could understand the laws which govern social change in the past, he could understand the link between the past, present and future. For the Positivists, the main purpose of history writing was to find out the motives and explain the processes through which events take place or through which these have passed. History was regarded as Social Physics which would discover certain laws which could help in explaining and interpreting history and historical events. These laws would govern the relations that exist among inter-related facts in a permanent order. This was in stark contrast to the Romantic Idealists who believed that history was more imaginative and a pure art.

The 'father of the positivist approach to social science' was the 19th century French philosopher Auguste Comte (1798-1857). A mathematician by profession, Comte coined the word 'Positivism' to mean 'beyond the possibility of doubt or dispute'. Auguste Comte explained the aims and principles of his philosophy in two works viz: the *Course of Positive Philosophy* (1830-42) in 6 volumes, and the *System of Positivist Politics* (1851-54) in 4 volumes. He introduced into the study of society the same scientific observation of laws which prevail in Physics, Chemistry and

Psychology. He attempted to discover a set of working laws for the interpretation of history. According to Comte, history is divided into three stages: the theological, the metaphysical and the positive. The first, or primitive state of social life is the theological, in which humans progress from paganism to monotheism; the second, slightly more advanced state, is the metaphysical, so called because in it humans turn away from the supernatural but nonetheless search for secular powers like 'nature'; the third, and final stage, is positivism, in which humans use rational method (empiricism) to approach the study of society in the way scientists understand the natural world. The emphasis thus was on the comprehension of social phenomena by discovering the laws which governed progress. Comte's method reflected the influence of scientific method and ideology on history.

An imposing figure who personified the empirical school of historiography was the German thinker, Leopold von Ranke (1795-1886). Revered as the 'father of modern scholarship' he is less important for any of his individual histories than for what he came to symbolize. It was Ranke together with B.G. Niebuhr (1776-1831) who developed the modern scientific methodology of historical investigation. Ranke wrote the first scientific political history in the 19th century. It was in the tide of reaction against 18th century thought that Ranke began to recreate the way history was conceptualized. German scholarship loomed large over many of Europe's nations in the second half of the 19th century and beyond. Ranke was of the opinion that historians should not indulge in speculation but only on facts as it happened. The central principle of the Rankean method, namely, 'to show how it actually was' assumes great significance in the development of historical methodology and forms a crucial foundation for history writing. Although Ranke had to his credit over sixty volumes, the book that launched modern historical methodology was the *History of the Latin and German Peoples* (1824). His goal was to write universal history in which historical knowledge was to be perceived as an enormous collective of particular facts. Theodor Mommsen (1817-1903), was another great historian of the positivist age acclaimed for his work entitled *History of Rome*, in 3 volumes written on the basis of a corpus of historical material with incredible attention given to details.

The influence of positivism on historiography can best be seen in the growth of a new kind of history marked by meticulous care for details. The positivists whether of the Comtean or Rankean type were occupied with facts which resulted in unprecedented increase of detailed historical knowledge. The historian must pass no judgements on the facts, he must only say what they

were. By tracing the connection between facts, and between events, Comtean positivism proved itself to be a valuable corrective to the Rankean approach to history. It may be mentioned that Niebuhr and Ranke had launched scientific history with its aim on objective or unbiased history, strictly in accordance with facts. It was in this sense that J.B. Bury asserted that history was 'simply a science no less and no more'. Comte looked upon the scrupulous study of the sources and facts as only the first stage of the process of understanding history: the second was necessarily the framing of laws. For Ranke ascertaining new facts was an ideal in itself. Comte went a step further and emphasized the need to discover the causal connections.

As a result of the influence of positivism on history, positivist historiography developed which emphasized on three important stages in historical writings covering three different types of thinkers viz: historians, philologists and philosophers. According to the positivists, historians lay stress on facts rather than building theories, and in this sense is quite different from philosophy. The aim of the historian is to reconstruct the past historical events in such a way that it reflected reality of life. Each historical event is considered unique in its own way. Positivists believe that history should not be used for propaganda. Philologists formed a group in positivist historiography and they laid stress on narrating events, not concerned with interpretation. They supplied material based on critical evaluation of documents for the historians but were themselves not keen on enquiry into the past or interpretation of the data collected. Another group in positivist historiography included the philosophers and as such these thinkers were differentiated from the 'philosophers of history'. They paid more attention to the study of causes of events and in fact the whole course of history. According to them Sociology and History are closely linked with each other because historians collect facts and provide these to the sociologists who develop laws from the material furnished by historians. From Positivism developed the discipline of Sociology which seeks general laws in at least specific spheres of human activity.

Positivism is not without criticism and historians such as J.W. Thompson have questioned its claim of 'scientific' and 'impartial' history. Ranke's conception of history as divine manifestation have led scholars to opine that he 'misled a whole generation into believing that he was writing objective history'. Critics also note the prominence given to political history. The insistence of Positivists on microscopic details barred the historian from treating great events or large-scale problems.

2.4 Whig History

The Whig view of history refers to a school of historiography of the 19th century that developed mainly in England among a group of historians who represented largely the bourgeoisie class. As such, Whig historical writings are often termed as the 'history of the triumph of the bourgeoisie'. The British historian Herbert Butterfield coined the term 'Whig history' in his short but influential book *The Whig Interpretation of History* (1931). It takes its name from the British Whigs, advocates of the power of Parliament, who opposed the Tories, advocates of the power of the king. Whig history was clearly a political form of history in which the group of British historians who embodied the ideals of the Whig political party sought to interpret 19th century British politics as one long triumphant march of progress. Debate in 18th century British politics was firmly anchored in a recent and tumultuous history, both because of the continuing political significance of the events of this period, especially the Glorious Revolution of 1688 and because the political culture of the age was one in which legitimacy was derived from the past. It was from this series of events that Whig politicians and thus Whig historians claimed that the legitimacy and liberty of the English constitution was derived. The Whigs were also influenced greatly by Darwin's Theory of Evolution, which stressed the role of change as the key factor in the evolutionary process. Whig historians look for and favour the rise of constitutional government, personal freedoms and scientific progress in any historical period.

The well known exponents of Whig historical writings include T.B. Macaulay, E.A. Freeman, J.A. Froude and G.M. Trevelyan. T.B. Macaulay (1800-1859) exemplifies the group of literary historians who believed not so much on material forces and economic wants as the moving force of history, but in the qualities of a spiritual order.

Often, this elite group used history to justify the power relations within their own societies and the primacy of their own nation in the larger world. History for them was an exercise in moral instruction, which proved that God's will and human virtue triumphed in the world. This type of 'morally determined history' is a feature of Whig historiography.

It may be noted that Whig historiography developed at a point in time when Europe, and England in particular occupied a prominent position in world history. For the Whigs their environment was developed and progressive, which they compared with lesser developed countries of Asia and Africa, terming the people of these regions as barbaric and uncivilized. Their notion

of history is reflected in two central themes, viz: ethnocentrism and teleology. Ethnocentrism relates to an attitude and mistrust towards 'outsiders' which may exist within a social group: a way of perceiving one's own cultural group in relation to others. It involves the belief that one's own group is 'racially, morally and culturally' superior to other groups. The success of G.M. Trevelyan's (1876-1962) work titled *English Social History* owed chiefly to his Whig glorification of English virtues which suited the prejudices and beliefs of the upper and middle classes in 20th century Britain. The Whig view is clearly linked to the wider 18th century idea of progress. For the Whig historians the standard of progress was 19th century Europe which was characterized by growth of industries, market economy, and breakdown of monopoly-bourgeoisie development as unfolding in the 19th century. With this index of judging societies, they consistently argued that 19th century Britain was the highest form of civilization in the world. Since they glorified the present, they denigrated the past as primitive, barbarous and a 'dark age' in comparison with the present. In this context, feudalism of the middle ages in Europe was not understood in a proper light in terms of the relationships of economy or culture of the times. Reflecting the confident mood of the early 19th century Englishmen, the British historian Macaulay wrote of 'the most enlightened generation of the most enlightened people that ever existed'.

Teleology relates to 'a general direction of history', in terms of which particular events can be understood. The Whig historians perceived the notion of change always in a progressive direction i.e. what they termed as the linear progression. The past is understood as unfolding of the present and the present as an unfolding of the past. In this approach the present becomes absolute and the past becomes relative. Those they believed retarded this progress were criticized and those which contributed to progress were glorified. The Renaissance and the French Revolution, for example, were seen as a continuous unilinear development towards the emergence of a certain type of society whereas Communist movement was criticized as not contributing to the Whig notion of linear progression. The Whig school of history greatly emphasized this notion of change. Without change there can be no history since it is the study of various developments in human life. And, no development can take place in human life without any kind of change. Further, history studies the changes in the development of human life. For the Whigs, history is the record of progress of mankind. This 'idea of progress' is viewed always in a forward direction. Thus, history is a progress from unreason to reason, irrational to rational, unscientific to

scientific and so on. Every stage of development in a society is a development over the preceding stage and the process will continue until it reaches the developed stage. This last stage, for the Whigs is the European society since it was the most developed and progressive society, and they belonged to that society. The idea of progress is also associated with the growth of individualism, principles of liberty and freedom, development of market economy etc. The Whigs regarded market societies as an index of development. Thus the Whig society becomes absolute and all other societies are seen as inadequate, incomplete; the negation of market society. In line with the notion of change in linear progression, the Whig historians glorified the present age by deliberately depicting certain periods in the past as dark ages. For them the present is the gradual unfolding of the past; past is the embryonic stage of the historical developments in terms of causes and effects.

It may be noted that the Whig view of history, particularly their notion of progress came under criticism by the early 20th century, in the aftermath of World War I. Herbert Butterfield denounced the Whig interpretation and emphasized the limits of a historian's moral conclusions. Butterfield warned that real "historical understanding is not achieved by the subordination of the past to the present, but rather by our making the past our present and attempting to see life with the eyes of another century rather than our own." Thus, as a reaction to the notion of linear progressive path, new theories on cyclical view of history developed which took into consideration the view that societies are not necessarily moving in a forward direction but also may experience crisis. The term Whig history has also been applied widely in historical disciplines outside of British history (the history of science, for example) to criticize any teleological (or goal-directed), hero-based narrative. Thus the cyclical theory related to the birth, growth and decay of societies in contradistinction to the linear theory. The Whig historians have been praised for their narrative style of history writing but criticized for presenting Whig political views rather than impartial history. The type of morally determined history of the Whigs was challenged in the late 19th century by the rise of the professional historians.

2.5 Summing Up

The confident optimism of the 19th century Europe had come to assert that history was scientific knowledge providing the basis for the understanding of mankind, such as the natural sciences were doing for the understanding of nature. Positivism takes its name from Auguste Comte's doctrine that

the only knowledge of value is positive knowledge or knowledge which comes from the sciences. According to Comte, positivism is the third and highest state of human knowledge. Positivism in history was a reaction to Romanticist historiography. For the Positivists history was a science and an end in itself. History became more fact oriented. The aim of positivism is to discover the universal laws governing the known universe by scientific analysis and observation. The Positivists also believed that historical forces move in a certain direction and if these are intelligently and carefully studied, it is not difficult to predict coming events or future courses of history. Comtean Positivism and its impact on historiography were the direct result of the great strides of the natural sciences which emerged in the 19th century. Yet, the positivist approach has been criticized on the grounds that facts cannot be separated from interpretation in history writing. Among European historians from the 16th until well into the 19th century, history was the domain of the 'gentlemanly tradition of high culture'. Events and individuals came to be studied and judged in terms of the role they played in unfolding of history as conceived by the Whigs. In general, Whig historiography perceives the past as a teleological progression toward the present. Whig historians share a specific notion of progress, which defines the way they looked at the past and the present. Progress meant primarily the growth of individualism; the capacity of the individual to exercise his will unfettered by any restrictions. This was linked to the second assumption, that is, growth of freedom and liberty which was important for growth of society. Its antithesis can be seen in certain kinds of cultural pessimism where societies 'other' than their own were perceived as barbaric.

2.6 Key Terms

Empiricism: A mode of philosophical reasoning which holds that the only reliable source of knowledge is that which can be observed.

Ethnocentrism: The tendency to or practice of interpreting, evaluating and judging ethnic groups perceived as *other* (for example, 'savage', 'barbarians') by the standards of one's own ethnic group.

Monotheism: Belief in the existence of one god or in the oneness of God.

Pagan: An adherent of a polytheistic religion in antiquity, especially when viewed in contrast to an adherent of a monotheistic religion.

Reformation: The 16th century religious and political movement in Europe that aimed at reforming the Roman Catholic Church and resulted in

establishing the Protestant churches. Traditionally described as having started by Martin Luther in 1517, the Reformation affected religious individualism which led to individualism of other types, as citizens started looking towards themselves for answers, rather than to God or religious institutions.

Renaissance : The revival of art, literature and learning in Western Europe in the 14th and 15th centuries which has been seen not only as the rediscovery of the thought and work of the Ancients, eg; Plato and Aristotle, but as a rebirth of human spirit, the birth of modern humanism. The Renaissance revived historical writing and the study of history, both by restoring classical models and by creating the science of textual criticism. It began as an era defined by an Italian writer who applied it only to Italian painters and sculptors, but thus only in the 19th century with Jakob Burckhardt did 'the Renaissance' become a historical era. He portrayed Renaissance as the first era that truly recognized and respected human worth and individualism. He also identified this period as the true beginning of modern times.

Teleology: A philosophical position based on the assumption that human society is constantly evolving towards some as yet unknown, but certainly higher and more sophisticated form.

Whigs: A British political party which contested power with the rival Tories. By the first half of the 19th century, the Whig political programme came to encompass not only the supremacy of parliament over the monarch and support for free trade, but Catholic emancipation, the abolition of slavery and expansion of the franchise (suffrage).

2.7 Questions and Exercises

1. Examine the basic tenets of Positivist philosophy.
2. Elaborate the influence of Positivist thought in the writing of history.
3. Discuss the notions of 'change' and 'linear progression' in the context of the Whig view of history.

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Unit-III

Dominant Trends in the Twentieth Century

A. Marxist History

B. The *Annales School*

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3.6 Key Terms

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3.1 Introduction

Historical writings in the 20th century showed an increasing concern for social and economic factors of life and moved away from event-based political history, on which 19th century historiography had almost exclusively concentrated. The Industrial Revolution and its effects were to encourage historical thinking which focused on issues such as trade-unionism, competitive production, alienation of classes, migration etc. Since the late 19th century, there had been a reaction against what is generally called 'top people's history' or the 'Great Man' view of history. The new trend of writing showed a shift from the individual to the masses which were visible mainly among the intellectual classes in the late 19th and early 20th centuries, particularly in Britain. Marxism, the ideas and philosophy of Karl Marx stimulated inquiry into the part played by the masses in history which profoundly influenced 20th century historiography and economic theory.

In the fast-changing political arrangements in the world since 1945, certainly there was the end of colonialism and the subsequent factors in shaping new history. There emerged in many societies a greater appreciation and empathy for hitherto voiceless communities whose stories were buried in the past. In searching for roots of 'new' history, historians look to France and to the founding of the *Annales* School. The *Annales* School developed mainly in France and America along with the Marxist historiography influenced writings. This school put forward the critique of both the Positivist and Whig view of history. With its multidisciplinary approach, it has since played a decisive role in dictating the agenda of 20th century history writing.

3.2 Objectives

The Marxist and the *Annales* approach to history reoriented historical research away from the description of isolated, mainly political events towards the investigation of complex and long-term social and economic processes. The conception of history as the study of society laid stress on interrelationship between art, ideas, politics and economics in short, a more 'total' history. This unit is designed to help you:

- *understand* Marxism and the economic interpretation of history
- *identify* the debates within Marxist history
- *gain insights* into the *Annales* School and concept of 'total history'
- *reflect* on the contribution of Marx and the *Annales* to historical methods
- *examine* interdisciplinary approach as a tool for historical research

3.3 Marxist History

The body of thought derived from the writings of Karl Marx (1818-1883) is known as Marxism. A German philosopher, economist and revolutionary, Karl Marx is best known for his views on relationship between economic life and social institutions. Marxism in its diverse forms, grounds its theory and practice on the economic and cultural ideas of his long time collaborator and friend, Friedrich Engels. In his main work *Das Capital* (1867), he developed his theory of the 'historical essence of man'. By mid 20th century, Marxist thought had developed into a vast body of theory, drawn largely from the tradition of 19th century European thinking personified by philosophers such as Saint Simon (French socialist), Hegel (German Idealist

thinker) and Adam Smith (British political economist). It spread far beyond the borders of the Russia to include Romania, Poland, Bulgaria, East Germany, Hungary and Czechoslovakia. Without state sanctions to support it, academic Marxism never attained a dominant position in the West, but had a profound influence nonetheless throughout the 1980s. Marxist, socialist, or left-leaning historiography began to appear in the Western democracies relatively early in the 20th century. The attraction of Marxism increased in the aftermath of the financial collapse of 1929 and the ensuing Great Depression, which seemed to bear out Marx's views of the inevitable collapse of capitalism.

Historians who use Marxist methodology, but disagree with the mainstream of Marxism, often describe themselves as *marxist* historians. The chief tenets of Marxist historiography are the centrality of social class and economic constraints in determining historical outcomes. Marxist history is generally *teleological*, in that it posits a direction of history, towards an end state of history as a classless human society. Marxist historiography has made contributions to the history of the working class, oppressed nationalities, and the methodology of 'history from below'.

Marxist or historical materialist historiography is a school of historiography influenced by Marxism. The primary influence of economic factors in historical explanations may be understood in that Marxist history is also known as the materialist interpretation of history, economic interpretation of history or economic determinism. The main tenets of Marxism include:

- dialectical materialism
- historical materialism
- class struggle
- critique of capitalism
- revolution
- emergence of a classless society

3.3.1 Historical Materialism and Determinism

Historical Materialism (also known as Dialectic Materialism) is regarded as the fundamental philosophy of Marxism. It is called dialectic materialism because its approach to the phenomena of nature, its method of studying and apprehending it is dialectic (meaning contradiction), while its interpretation of the phenomena is materialistic. Marx had been attracted to the philosophy of dialectics, a concept visualized by the German philosopher

Georg Wilhelm Frederick Hegel (1770-1831). However, Hegelian dialectics gave primacy to 'ideas' in social change. While Marx contended that the basic element in human life is materialistic. Each historical age would be characterized by dominant ideas of a certain type, viz: the 'thesis': which must also contain within it exactly contradictory ideas, that is, the 'antithesis': and antithesis working against thesis would ultimately produce a 'synthesis', which is the predominant idea of a new age. The conflict between old and new principles (dialectics) brings about historical progress. It implies that all history and indeed all reality is a process of development through time, through the unfolding of events that are necessary, logical and deterministic.

The basic idea underlying Marx's materialism, as expressed in *A Contribution to Critique of Political Economy* (1859) is that 'in the social production of their life, men enter into definite relations that are indispensable and independent of their will, relations of production which correspond to a definite stage of the development of the productive forces'. Before people can politicize, play politics, create art etc. they must produce economic necessities. To do this they must enter into social relations of production, which become class relations which is in turn the basis of social structure and social change. The key factor in the relationship is material requirement, viz: food, clothing and shelter. Using this as the starting point | history came to be periodized according to the corresponding material circumstances viz: slave mode of production, feudal mode of production and the capitalist mode of production.

Class was fundamental to Marx's analysis though he never provided a standard definition of the concept. Class in simple terms refers to economic groups within a society. These are the bourgeoisie or capitalists who own the means of production and the proletariat or the working class who owned nothing except their labouring bodies. Classes are formed by a group of people who stand together in a common relationship to the means of production. The driving and underlying cause of historical developments was class struggle between the upper classes (feudal landlords, factory owners, capitalists) and the working classes (serfs, factory workers, proletariat). 'All history is a history of class struggle' (*The Communist Manifesto*). Developing this theme, it was argued that the former sought to keep the latter under control and this process of domination or *hegemony* is a key element in industrialized societies. In *Das Capital* Marx stated that the primary reason for the antagonism between labour and capital is that the capitalists are able to appropriate the *surplus value* which is created by labour and which therefore, ought to go to labour.

To understand how the Marxist approach is incorporated in history writing, it is essential to understand what the concept of socialism means. A world free from oppression with a society which is organised on the principle of equality and in which the resources of the world are equally shared is the world of socialism. Marx is in a real sense the father of modern socialism. He saw the final stage of man's history as a stage in which the society would be communist. He also saw how it could be brought about. To distinguish his ideas from those of other socialists, his followers began to call themselves communists and his ideas came to be known as Marxism.

Perhaps the most common concept and set of terms associated with Marxist thought would be 'base and superstructure'. In Marxism, the social and cultural aspects of life are believed to be dependent upon the economic factors. Men must first live before they can have ideas; life is not determined by ideas/consciousness, but consciousness by life. The economic conditions in a society constitute the 'base' because they determine the nature and character of the social and cultural forms, which is the 'superstructure'. What this means is that the nature of the base will be crucial in determining what kinds of cultural forms emerge in any society. The base and superstructure model seems to argue for a deterministic view of culture.

Marx's intellectual project encompassed the following objectives:

- To understand and explain human condition as he found it in capitalist societies. He saw human condition under capitalism as being characterized by 'alienation', a condition in which human beings were estranged from their world and from their work, products, fellow creatures and themselves. According to him "Capitalism is a system of exploitation of human nature and eventually and inevitably that system will collapse when a classless society will inherit the earth and man will be free and restored to his dignity."
- To obtain a theoretical grasp of the mechanisms at work in the overall process of historical change in which capitalism was but a phase.
- Marx believed that it was necessary not only to study society but to change it.

3.3.2 Debates within Marxist History

Analysis of recent Marxist historical writing suggests that there is a very wide range of what is theoretically possible under the rubric of 'Marxism'. Marxism has been re-read, revised and adapted by intellectuals and

politicians. The scope of Marxist theory as a tool for historical research is wide and its significance lies in its contribution to the study of social and cultural change. Marxism also provided socialism and communist politics with an ideology which began to assume great importance as a revolutionary doctrine in many parts of the world. Louis Althusser and Antonio Gramsci analysed dynamics of capitalism, culture, psychology and literature within Marxism and have been leading exponents of Western Marxist thoughts. We discuss here two major strands of Marxism, namely Marxist Structuralism and 'History From Below'.

Marxist Structuralism

A 20th century term, Structuralism is a methodology and theoretical approach based on the assumption that societies can be analyzed with language and linguistics, as *signifying systems*. It takes as its object of investigation a 'system' or complete group of facts rather than facts as isolated entities. In the 1960's French Marxist Louis Althusser assimilated the Structuralism then current, into his view that the structure of society is not a monolithic whole, but is constituted by a diversity of 'nonsynchronous' social formations, or 'ideological state apparatuses', including legal, political, and literary institutions. Althusserian Marxism is a Structuralist version of Marxism. It claim that despite the superficial similarities between the writings of early and later Marx, they were two distinct modes of thought. His creative re-reading of Marx seeks to explain social phenomenon by reference to the underlying structures of the modes of production. He detected a theoretical/epistemological break (*problematiques*) in Marx's thoughts in 1845, distinguishing the so called early or Hegelian Marx from the later post-Hegelian Marx. Althusser's works were aimed at severing the connection between Hegel and Marx. Drawing on the work of the later Marx, he argues that modes of production determine what classes are found in relation to other classes, together constituting the mode of production. Althusser and the later Marxists proposed that the cultural practices and forms enjoy a certain degree of autonomy from the economic base. They objected to economic determinism and argued that individuals should be seen as agents of structures and social relations.

The essence of structuralism in history could be seen in attempts such as this to uncover impersonal forces and hidden realities, which could mould men's lives and their destinies. Structuralism has brought together the disciplines of philosophy, history of ideas and psychology. While history is

concerned with facts and hence *diachronic*, its structural model is *synchronic* which studies relations between facts without reference to the past. The Structuralist positions have been criticized as ahistorical, unverifiable, and neglectful of human creative activity and as such have had little influence on historical practice. Yet, although Structuralism appears to curtail the role of what is conventionally understood as History, in fact its ideology has broadened the scope of theory of History to include examination of the 'forms of the mind'.

'History From Below'

'History from Below' approaches reflect the growing desire to expand the frontiers of social history, and were driven by what Marx called the need to understand the 'masses'. This Cultural-Marxist approach offered a new focus to social history which assumed a fresh move 'to emancipate the voiceless' developing an interest in 'the structure of feeling', applying the 'cultural model' to 'history from below'. Studies on population, family, labour and oral history, women, subaltern made a decisive shift from crown, constitution and politics to study the dynamics of society and class. British Marxist historians such as Christopher Hill, E.P. Thompson and E.J. Hobsbawm are among the best-known exponents of a version of Marxism which combined underlying socio-economic structures and their modes of transformation with a concern to retrieve the voices of the hitherto marginalized groups of people. The centrality of class struggle featured in the works of the British social historians. Several classics of late 20th century historical writings such as that of E. P. Thompson (1924–1993), entitled *The Making of the English Working Class* (1963) and Georges Lefebvre's (1874–1959) many books on the French revolution were written from an explicitly Marxist, albeit more humanistic perspective. *The Making of the English Working Class* launched a critique of structuralist interpretations of class which emphasized that class is an agency, a social and cultural factor which cannot be defined in abstraction. Thompson's intention, however, was to 'rescue real people - the working class, handloom weavers, artisans, croppers, women etc seemingly lost in the past and whose activities and lives was thought by scholars to be of no interest.

'History from below' called for new methods and sources, or else the radical re-interpretations of traditional sources. This meant re-reading of ballads, poster or protest banner, delving into working class autobiography or oral reminiscence. The search for sources for the view from below is fuelled by

the idea that everything has a history and nothing is without a story to tell. Terms like 'people's history', 'history of everyday life' though not always exactly the same as 'history from below' are parts of the same movement. The roots lie in the reaction against elitism, an attempt to take history from the elites and give it to the people. Some well known works are *History from Below*, *Studies in Popular Protest and Popular Ideology* (E. Krantz, ed., 1985) *The Crowd in History* (George Rude, 1964)

The attempts at developing a flexible and humane variant of historical materialism can be seen in the influential work of the Italian thinker Antonio Gramsci (1891-1937) entitled *The Prison Notebooks*. Gramsci concerned himself with the development of the theoretical implication of Lenin's interpretation of Marx. He popularized the concept of hegemony: a notion he defined as political, intellectual and moral leadership. He explained that a social class achieves a predominant influence and power, not by direct and overt means but by succeeding in making its ideological view of society so pervasive that the subordinate classes unconsciously accept and participate in their own oppression. Hegemony is achieved through the circulation of ideology, which manifests itself as a material force through cultural forms such as folk songs, legends and local myths. Gramsci argued that ideology serves as a system of beliefs and that revolution takes place not always at the level of the economic structure but at the level of ideologies.

The concept of hegemony and related ideas such as Gramsci's strategy of Communist revolution influenced European historiography as seen in the writings of radical social theorists such as E.P. Thompson. Gramsci's thought has also had a pronounced influence in Indian historiography, particularly with the publication of *Subaltern Studies*. An alternative discourse to elitist historiography, it is based on the recognition of the subaltern i.e. lower or 'inferior' sections of the society (industrial labour, peasants, tribals women etc.) hitherto neglected by historiography. The Subaltern School of Indian historiography emerged in the post-colonial period and drew inspiration from the ideas of Gramsci. Gramsci's theory related to Marx's historical materialism in which the focus was on critical study and assessment of the lower rungs of society; their modes of subaltern protest. Ranajit Guha and Sumit Sarkar of the Subaltern project (launched in the 1980's) seeks a way out of the elitist historiography of the Indian National Movement placing the subaltern at the centre to recover the 'small voices of history'. It makes use of a wide range of sources focusing on 'the politics of the people' focusing on subjects such as tribal protest, insurgency, people's perception of Gandhi, feminist writing etc. The biggest single achievement of Marxist

historiography in India was displacing the dynastic model of viewing the past that originated in the imperialist school of Indian historiography which was taken over with change in emphasis by nationalist historiographers.

Historical materialism is an exclusive technique of social analysis to comprehend contemporary social reality and as such provides a valuable method to both Marxists and non-Marxists. Yet, the Marxist theory has been criticized for denying the influence of any, except the economic factor in history, and also its claim that conflict between capitalism and communism necessarily leads to communism.

3.4 The *Annales* School

The *Annales* School is a style of historiography developed by French historians in the 20th century. It is named after its French-language scholarly journal *Annales d'histoire économique et sociale* (*Annales of Economic and Social History*), which remains the main source of scholarship, along with many books and monographs. The school has been highly influential in setting the agenda for historiography in France and numerous other countries, especially regarding the use of social scientific methods by historians, emphasis on social rather than political or diplomatic themes. The journal, first published in 1929 was founded and edited by Lucien Febvre and Marc Bloch at the University of Strassbourg, France. It was intended to promote a new kind of history that would shift focus of historiography from narrative to analysis.

Lucien Febvre and Marc Bloch expressed dissatisfaction with the conventional narrative of discrete events in history and the Rankian method of detailing only on facts in history. Inspired by Henri Bert, this approach paid explicit attention to the analysis and interpretation of historical phenomena and historical change in terms of geographical, economic, mental structures and systems. These factors are the decisive elements in understanding societies and human life is wholly determined by them. In doing so the approach gave attention to a full range of human activities, making space for collaboration with other disciplines, such as geography, sociology, psychology, anthropology, linguistics and economics, in order to produce what came to be called 'total history'. It dismissed factual history in favour of a much broader approach which came to be codified by Fernand Braudel as the three-tiered model, generally known by the first of its levels as the *la longue durée* (long-term historical structures), referring to human interaction with the physical environment and a timescale, almost

imperceptible to the human eye. The representative work in this regard is that of Braudel, who brought the sciences of geography, ecology, and demography into the domain of history, preparing in the process a transnational perspective. Braudel was editor of *Annales* from 1956 to 1968, followed by Jacques Le Goff.

It is customary to treat the history of the *Annales* School in terms of generations:

- *the first generation* include co-founders Lucien Febvre (1878-1956) and Marc Bloch (1886-1944).
- *the second generation* was led by Fernand Braudel (1902-1985) and included Georges Duby (1919-1996), Pierre Goubert (1915-), Pierre Chaunu (1923-2009) and Jacques Le Goff (1924-).
- *the third generation* was led by Emmanuel Le Roy Ladurie (1929-) and Philippe Aries (1914-1984)

3.4.1 Total History : Marc Bloch, Luc ien Febvre and the Early Years

Lucien Febvre and Marc Bloch rejected the predominant emphasis on politics, diplomacy and war of many 19th century historians and quickly became associated with the distinctive *Annales* approach. Influenced by the works of sociologist Durkheim, geographer Henri Berr and Henri Pirenne, the two French scholars succeeded in shifting the focus of historical study away from 'man as such' to 'man in society over time'. The *Annales* school constructed history mainly upon four pillars viz; geography, demography, sociology, and economics.

The journal renamed *Annales* was begun to oppose the political and diplomatic historians whom the *Annalistes* derisively labelled the Sorbonnistes. The goal of the *Annales* School therefore, from the outset was to undo the work of the Sorbonnistes to turn French historians away from the narrowly political and diplomatic history. They believed that the study of the history of France was lagging behind such history in Germany, England, and the United States of America. They thought that history had become compartmentalized and sub-divided into ancient, medieval, and modern, and societies into primitive and civilized. This was considered to be an impediment to the understanding of the living past and also of the living present, since the two are continuous. Their aim was to create the totality of a society, past or present, to understand its delicate mechanisms, and yet not see it as a machine, but as a living organism with a dynamic of

its own. The mere course of political events was not to be seen in isolation from the physical and social environment which surround and conditioned them, for these are important human activities, and history is above all a science of humanity. These activities like all other human activities are conditioned by time and place. They are products of complex forces which is not easily unraveled because each of them acts and reacts on the other. Man is a social animal and is conditioned by the society in which he lives, and that society in turn is conditioned by its geographical and climatic matrix: politics and ideas are limited not only by these external forces, but by the political and intellectual deposits around them. Historians who followed their lead turned increasingly to the social sciences, and specially to sociology, for helpful insights, models and techniques. The importance of the Annale School lies in that historians now gave importance to the underlying structural patterns rather than just causally linked sequences of events. The historians now approached the source materials differently. They asked very precise questions in order to get very specific information which would help them discern patterns or test previously accepted generalizations. They also preferred using systematic analysis particularly quantification techniques rather than narrative description in order to arrive at answers which were as precise as possible. This was considered as one of the promising developments in bringing the realization of objectivity tested history within reach.

An example of the work of members of the school is Bloch's *Feudal Society* (1940), published in English in 1961, an attempt at understanding medieval European society. He stressed the workings of feudal society as a whole, rather than emphasizing either the political or economic aspects which other theorists favoured. Drawing upon many types of sources and employing many methodologies, this work is an analysis of the structural relationships which linked society, economy, politics, technology and the psychology of the feudal world. The author's main theme is social change in time. The methods of historical enquiry which Bloch emphasized were the *comparative* and *regressive* methods. He attached great importance to comparative studies within a single country or between different countries which can be a source of new synthesis, questions or answers. The regressive method involved using evidence drawn from a later age in matters such as customs, traditions, place names etc. which may well have endured from an early age in order to illuminate that earlier age.

Bloch's idea of history is reflected in the unfinished manuscript of a book which he left behind and which was published in English as *The Historian's*

Craft. The book contains four chapters and a fragment of the fifth. The introduction discusses the uses of history and its position among the sciences. In the second chapter titled 'Historical Observation', Bloch looks forward to a time when historians better equipped with linguistic and social science techniques will engage in cooperative historical research. The third chapter 'Historical Criticism' deals with problems of reliability of records and the critical method of historical enquiry. In the fourth chapter he affirms his abiding interest in group psychology.

The historians of the *Annales* School were also rationalists in their method. Three elements of the School could be emphasized:

- the attempt to grasp the totality of any historical period or society;
- the conviction that history is, partly determined by forces which are external to man and yet not entirely independent of him such as geography and climate;
- while never losing sight of this totality of human activity, the need for rigorous statistical analysis.

3.4.2 Time and History: Fernand Braudel and Developments in the Second Phase

The second phase of *Annales* historiography was defined by the works of Fernand Braudel, one of the best known exponents of the *Annales* School. While serving in prison during the German occupation of France, Braudel completed his first version of *The Mediterranean and the Mediterranean World in the Age of Philippe II* (1949). Commencing as a study of Spain's Philippe II, this massive book of over 600,000 words is an account of virtually every aspect of life and culture relating to the Mediterranean in the second half of the 16th century. It sketches Braudel's three-level model of history which is as follows:

- the first level he termed *longue duree*, or 'geo-history', is the practically imperceptible level of human interaction with the physical environment;
- the second level refers to the formation of social groups, from the tribe to the state, incorporating the problem of the operation of political structures and economies;
- the third level refers to the lives of individuals.

Braudel thus redefined historical time as simultaneously geographical, social, and individual. This masterpiece championed *la longue duree* and the inanimate forces of geography, demography and economy that were deeper

realities of history. He introduced a transnational perspective and brought into the context not only France and its history, but Ottoman Islam, Latin Christianity and other groups surrounding the Mediterranean basin. He received public acclaim after 1979 when he published *Civilization and Capitalism 15th-18th Century*. In this work he intended to uncover the unusual themes, which must be incorporated into a coherent history, the assembling of a number of 'parahistoric languages' - demography, food, costume, lodging, technology, money, towns, which are kept separate from each other and which develop in the margin of traditional history. Braudel thus introduced everyday life into the domain of history. To put it in his own words:

"..... Everyday life consists of the little things one hardly notices in time and space. The more we reduce the focus of vision, the more likely we are to find ourselves in the environment of material life: the broad sweep usually corresponds to History with a capital letter, to distant trade routes, and the network of national and urban economies..... The event is, or is taken to be, unique; the everyday happening is repeated, and the more often it is repeated, the more likely it is to become a generality or rather a structure. It pervades society at all levels, and characterizes ways of being and behaving, which are perpetuated through endless ages".

Braudel has touched on uncommon topics for historical scrutiny, of which a few examples can be cited as illustrations. He infers that fashion is the product of a growth in wealth, of a shift in emphasis from heredity to wealth and talent, of a modification and ultimate abolition of estate societies, of a change in values from age to youth. According to him, fashion denotes, on one hand, a distinctive creation and on the other hand a multiplication of material goods and other cultural traits, a transformation of luxuries into needs. Braudel also showed keen awareness on the complexities of the growing esteem for material goods. He turned his attention to money: metallic money, money of account, paper money, and instruments of credit. One of the objects of the conquest of the sea, he observed, was the appeasement of 'a hunger for gold'. In this way he laid one of the psychological foundations of capitalism.

Braudel's works were highly influential throughout the 1960s and 1970s. Yet, his methodology and approach have been subject to historical criticism. The critics have admiringly felt that volume of one's 'material life' namely demography, diet, costume, lodging, and technological resources, as well

as the varying patterns of town life, luxury goods, and monetary operations, remains the most thought-provoking portion of the work is encompasses them within an economic perspective. These were normally left untouched by economic historians and treated disjointedly by social historians or cultural historians. Despite its enormity, Braudel has been criticized for his notion of capitalism, the history of European prices, and other such related issues. Notwithstanding the criticism, Braudel has been hailed as one of the towering historians of the twentieth century. He inspired succeeding generations of historians to evolve an inter-disciplinary approach to historical study, and view the past beyond the traditional frontiers of history.

3.4.3 History of Mentalities: Third Generation *Annales* Historians

The third generation of *Annales* historians stressed history from the point of view of mentalities (or *mentalites*, the psychology of the epoch) and turned away from quantification, with more emphasis being placed on individual and collective beliefs, and on life experienced in local settings. An important research technique is to separate larger civilizations into smaller manageable unit, which lends itself to a total analysis in the manner of anthropologists. This approach led to local history, the indepth study of a community, a village, or sometimes a province. A classic study in this type is Le Roy-Ladurie's study of a century of a French village, Montaillou. Roy-Ladurie commented that the average people in the small towns is the real stuff of history. The 'microhistory' genre of the late 1970s, 1980s, and 1990s, including works of Emmanuel Le Roy Ladurie's has proved highly popular. The goal of such a study was the historical discovery and reconstruction of the ideas, emotions and mental structures of historical persons, those of ordinary persons as well as the great and famous. In the work of Phillippe Aries (1962) the focus is on psychological investigations of the past i.e. on psychohistory. While authors such as Emmanuel Le Roy Ladurie and Jacques Le Goff continue to carry the *Annales* banner, today the *Annales* approach has been less distinctive as more and more historians do work in cultural history and economic history.

3.5 Summing Up

From around the middle of the 20th century, there have been a number of important developments in social and economic history around the world:

partly by the implementation of new interpretations of Marxist writings. Karl Marx takes the credit for developing a philosophical system which has retained an influence in much non-Marxist historical scholarship and literature. Marx based his ideas on how to change the world on a scientific analysis of society through history, since History itself is propelled by material forces and history is not merely a process of dialectic change but also of progression. However not until 1960s was 'history from below' formulated in a clear fashion. Althusser adopted a structuralist framework in seeking to explain the underlying structures of the mode of production. Another variant of Marxism is that articulated by Gramsci, with its concept of cultural 'hegemony'.

Dealing a deathblow to the time worn- model of politico-biographic narrative, the *Annales* School's history introduced a three-tiered hierarchy in historical causation with religion, polity and culture as mere results arising from the operation of economic and demographic factors. The *Annales* school with an approach to 'total history' is best known for incorporating methods social sciences into history. They pioneered an approach to a study of long-term historical structures over events and political transformations. Breaking with conventional methods of analysis in historical studies, the approaches employed includes extensive consideration of geographical and demographic factors as well as cultural and structural factors.

3.6 Key Terms

Class: A social category that on one hand acknowledges a shared state of affairs amongst a large group of people whose material conditions are very similar and on the other hand recognizes that significant and real differences do exist between groups.

Class Consciousness: The collective awareness of both a common situation and a common set of interests arising out of that situation.

Class Struggle: The inherent conflict between the owners of the means of production (the bourgeoisie) who have an interest in driving down wages as low as they can to maximize profit, and the wage labourers (the proletariat), who would obviously prefer to see wages increase as much as possible.

Diachronic: study of change of language over time: primacy is given to the role of the human actor in understanding change, its structural model is concerned with the complex web of relations between grouping of facts.

Hegemony: A term used by Antonio Gramsci to describe how the domination of one class over others is achieved by a combination of political and ideological means. It emphasizes the role of ideology in winning the consent of the dominated classes.

Historical Materialism: Karl Marx propounded the materialist interpretation of history that social, cultural and political phenomena were determined by the mode of production of material things. This gave causal priority to the economy rather than to ideas in the explanation of historical processes, summarized in base-superstructure.

longue duree: A term that literally means 'long duration' introduced by the French historian Fernand Braudel. It is a standard term of reference in the work of the *Annales* School, and is used to indicate a perspective on history that extends further into the past than both human memory and the archaeological record so as to incorporate climatology, demography, geology, and oceanology.

Microhistory: A particular methodological approach to the study and writing of history on a very small scale, as suggested by the prefix 'micro'. First developed in the 1970s, the French historian Fernand Braudel distinguished 'macrohistory' from 'microhistory.' The former is the history of significant political, economic, and social events, while the latter is the history of the slow changes in people's everyday lives as a case study for general trends. Microhistory, however, should not be confused with local history.

Problematique : A term adopted by the French Marxist Louis Althusser which describes the source of theory, and which indicates the questions and concepts that involve a revolutionary break in Marxist thought.

Sorbonnistes : The dominant historians of the Faculty of Letters, University of Paris, who immersed themselves in political, constitutional and diplomatic history harping on the old factual, narrative history.

Structuralism: Ferdinand de Saussure (1857-1913), Swiss linguist was a major influence on the wider intellectual movement known as Structuralism. Often referred to as a 'linguistic turn', he observed in his work entitled *Course in General Linguistics* (1959), that virtually all human creations can be understood as though they were structured like language. These structures are not observable realities but purely 'relational' entities, i.e. their identity as *signs* (conveyers of meanings) are given to them by their relations of differences from, and oppositions to, other elements within the cultural system. Signs are not limited to explicit systems of communication such as language, but include a great diversity of other human activities

such as kinship systems, totemic systems, social rituals, meals served, objects dealt with, bodily postures and gestures etc. which function in diverse kinds of *signifying systems*. Structuralism undertakes to provide an objective account of all social and cultural practices, in a range that includes mythical narratives, literary texts, advertisements, fashion in clothes, and patterns in social decorum.

Synchronic: study of language as an existing system of relationships without reference to the past.

3.7 Questions and Exercises

1. How did Marc Bloch and Lucien Febvre attempt to broaden the scope of history?
2. Explain the notion of 'total history' as developed by the Annales school.
3. Evaluate Fernand Braudel's attempt to introduce a new perspective in historical writings.
4. Outline the concerns of the Third Generation Annales historians.
5. How has the economic interpretation of history developed by the Marxists changed historical perspectives?
6. Examine how 'dialectical materialism' has influenced interpretation of history.
7. Outline the central ideas of the Marxist interpretation of history.
8. 'The Structuralist Marxist approach attempts a re-reading of Marx's works'. Explain

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Unit IV

Recent Trends : Michel Foucault, Jacques Derrida

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- 4.2 Objectives
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4.1 Introduction

Postmodernism is a highly contested term, being variously defined with different aspects of the phenomenon emphasized by different theorists. Postmodernity questions the very premise of modernity, where modernity refers to an intellectual movement that swept various parts of Europe in the 18th century. Modernity had begun with the assumption that progress in reason, knowledge, technology, the arts and economy ensured humanity's cumulative advance towards a final state of perfection. This belief in continual progress received a traumatic shock in the two World Wars, each leaving an appalling trail of destruction, poverty, environmental pollution and human degradation. The postmodern condition is marked by a loss of faith in modernity, progress and enlightenment rationality, all of which, till then had held out hopes of endless development for the future. The thinkers became concerned with the crisis of Western civilization. Postmodernists are opposed to chronophony, i.e. the modern assumption that time is chronological or linear. Thus theories of postmodernism are associated with the change from modernity to postmodernity. Yet, Postmodernism is *not* to be treated as a method of periodization.

Postmodernism is associated with a wide-ranging set of developments in critical theory, philosophy, architecture, art, literature, and culture which are generally characterized as emerging from or as a reaction to modernism.

The terms 'modern' and 'postmodern' relate to broad social and cultural patterns that can be analytically distinguished for the purpose of highlighting social trends. The 'postmodern turn' refers to challenges to the Enlightenment paradigm of social knowledge. Its purpose is to rethink human studies and contests disciplinary boundaries, e.g. the separation of, say, science and literature. Postmodernity developed from the 1960s onwards though it gained popularity from the 1970s. The main theoretical contribution of postmodernism is its critique on positivism; elements of scientificity and objectivity in history, the stability of language, and even *truth* itself. Postmodernists also invest *narrative* with much greater meaning than historians, and 'all writing, even raw statistics have to be interpreted in narrative'. Narrative is important to the postmodern critique of history because it provides a crucial argument against fact-oriented studies.

4.2 Objectives

In recent years, postmodernists have challenged the validity and need for the study of history on the basis that all history is based on the personal interpretation of sources. They argue that all history is narrative insofar as it involves some sort of written account which is the interpretation of the author. Postmodernist historians, encouraged by Foucault and Derrida, consider that historical documents change meaning with each authorial inference. An outline of the central ideas of two eminent postmodernist thinkers, *viz*; Michel Foucault and Jacques Derrida are discussed to understand how historians have been persuaded to look more closely at documents and to think about texts and narratives in new ways. This unit is designed to help you:

- *Understand* the concept of postmodernism
- *Examine* Foucault's notion of 'genealogy' and 'archaeology' and how the methods have charted new history.
- *Reflect* on 'knowledge and power'
- *Explore* Derrida's notion of 'deconstruction'
- *Analyze* history as *texts*
- *Gain insights* into 'the postmodernist turn'

4.3 History and the challenge of Postmodernism

Each generation of historians have rethought the way in which History is conceived and written. However, unlike previous attempts to redefine or

reorient the discipline, postmodernism threatens the foundations, the very roots of the discipline. We have already referred to in Unit I that History as a discipline emerged in the modern West. The discipline of History is modern because in the present form it has much to do with the influence of enlightenment modernity with its notions of 'scientificity' and positivism.

Recent developments in Postmodernist thinking indicate that the intellectual context in which history is being studied today has changed.

The postmodernists are doubtful of any possibility of truth. In the view of these authors, the discipline of history is in a state of serious crisis. Postmodernists view history as compilation of *texts*, which are not based on 'real facts'. Instead, texts are cultural productions in themselves, since the text is encoded in language, and language is a cultural product more than a form of individual self-expression. Language may also have many meanings which the author may not have intended or even be aware of. They opine that the study of pasts is only to suit an individual's political or personal purpose. Thus, according to them, the scholars of history cannot claim to study 'the past that has occurred' since they cannot go back in time. They only study writings on particular periods of history. The argument is that the sources which are supposed to reflect the reality of the past are always written from somebody's point of view with a specific purpose. Historical documents change meanings according to the author's interpretations. Hence historical writings are not scientific, objective, fixed or real; it is free-floating, relative, subjective and above all 'inter-textual linguistic construct'.

The question of objectivity is a battleground for historians and post-modernists. Postmodernist deny the possibility of reliable historical knowledge and history has been viewed as a discourse and an instrument of hegemony. The challenges are seen both at the level of methodological practices and forms of presentation. 19th century historians such as Ranke and Acton are often criticized for their belief in the accuracy of the historian's representation of the past. Postmodernists also claim that historical methodologies with its insistence only on written sources and representational and explanatory techniques have led to 'elitism within history'. They have forced historians to be more self-critical and conscious of their own subjectivity. This in turn has helped open many new subjects and areas of research; it has shifted emphasis in history writing back from historical-scientific to literary models. The 'postmodernist turn', therefore, tries to critically locate such history including its crafts, in a structure of power relations. Its insistence on understanding the underlying power

structure and going beyond written sources and elite historiography has led to a great deal of theoretical modification and multi-disciplinary research. The most important effect of the postmodernist interrogation of history has been in the form of the emergence of the 'new cultural history', the subaltern historical writings may be placed in this direction.

4.4 Michel Foucault

Michel Foucault (1926-1984) was a French philosopher, social historian and political activist. A major figure in the French philosophical debate on reason, language, 'knowledge and power', Foucault's work was influenced by Marx, Freud and Nietzsche and has exerted a massive influence throughout history, sociology as well as in cultural studies. He stated that he was interested in writing a history of problems rather than a history of solutions or in writing the comprehensive history of a period or an institution. At his death he was one of the most influential intellectuals of the world, his work studied in practically every branch of the humanities and social sciences.

Foucault's entire philosophy is based on the assumption that human knowledge and existence are very much historical. He discusses the notions of history, change and historical method at some length at various points in his career. He uses history as a means of demonstrating that there is no such thing as historical necessity, being highly critical of the historians' search for origins. Instead, he suggests that they must try to understand, explain and interpret the operation and existence of power structures that are behind all historical models. His 'genealogical' and 'archaeological' methods have charted new history. The metaphor of 'archaeology' suggests that Foucault was attempting an 'excavation' of knowledge, a search for its underlying conditions and determinants. Archaeology follows structuralism in the search for underlying rules of human thought and knowledge. Another of his important methods is called 'genealogy'. He characterizes his notion of 'genealogy' as a new mode of historical writing, and called genealogists as 'the new historians'. Both archaeology and genealogy attempt to re-examine the social field from a micro logical point of view.

Foucault has had a significant influence in the study of *discourse*. For him, discourses create and reinforce forms of knowledge and knowledge can be used to maintain control of power. The *discursive practice* is a term used by Foucault for the system of rules governing the production of statements in a particular society at a certain moment in history. These rules are

anonymous, unintended and objective but they are not simply laws or social regulations either. They are rather the rules for the production of statements, determining not merely what can and cannot be said at one moment, but also- and more importantly- what it is possible to say. To be able to say someone is 'mad', for instance, requires that madness exist as a concept and that the rules for its use are established. It is the production of these rules that interested Foucault as a historian.

At the heart of Foucault's notion of power is hegemony, the achievement of power by consent, rather than force. For example, if society wished to exert power over women in order to justify lower pay than men for equivalent work, one way to do it would be to convince women that they were worth less than men. Terms such as 'breadwinner', and 'housewife', for example, have contributed to gender discourse designed to justify gender inequality and at the same time, reinforcing it. Foucault was particularly interested in the discourses of large institutions, such as the criminal justice system and those involved in the treatment of mental illness. In *Madness and Civilization*, he discusses about 'those called ...insane, alienated, deranged, demented', the language and the treatment of these individuals through the practices of the institutions. Reflecting on what was generally held to be truth about 'madness', he explains how meanings change over time, which illustrates the point that the dominant discourse reflect the interest of those wishing to exert power at a point in time.

Truth is a major theme in Foucault's work, in particular in the context of its relations with power, knowledge and the subject. Foucault insists that history is not about factual discovery, but about the literary and textual creation of knowledge for the purpose of the exercise of power. Theories, interpretations and explanations can have little to do with the facts of the past since such exercises only reflect the subjective point of view of the historian. Foucault believes that 'history writing is a power game'- where the writer is the authority who has the power to convince the reader through his or her writings. He has provided a major critique of conventional methodology and assumptions in historiography. His approach has been particularly influential in historical studies of the asylum, prison and clinic. The main topics of his published works are knowledge, power and the human body. Some of the well known works include *Discipline and Punish: The Birth of the Prison* (1975), *Madness and Civilization* (1961), *The Birth of the Clinic* (1963) and *The Order of Things* (1966) and *The Archaeology of Knowledge* (1969).

Discipline is a concept used by Foucault to describe a broad scale movement he detected in European history. In *Discipline and Punish: The Birth of the Prison*, he looks at the construction of the prison as the central means of criminal punishment, concerned with the smallest and most precise aspects of a person's body. Foucault questions the reasons for its continued use, and discusses the history and the origins of disciplinary institutions such as prisons, hospitals, asylums, schools and military institutions.

4.5 Jacques Derrida

French philosopher and one of the most influential intellectuals of 20th century, Jacques Derrida (1930-2004) is best known as the originator of 'deconstruction'. Particularly influential in France and the USA since the late 1960s, his work has spanned philosophy, law, political theory and social theory, though largely confined to literature. Derrida presented his basic views in three books, entitled *Speech and Phenomena* (1973), *Of Grammatology* (1976) and *Writing and Difference* (1978); since then he has reiterated, expanded, and applied those views in a rapid sequence of publications. Derrida's writings are complex and elusive, and the summary here can indicate some of the key ideas of the thinker.

Deconstruction is the term that has been used to describe Derrida's 'method,' which implies two contradictory meanings: to destroy/construct, in the sense of undoing some construction. Deconstruction refers to the impossibility of setting up 'perfect' or 'ideal' structures. Yet, deconstruction is never the closing down of one institution in order to set up another in its place. Rather it is the constant opening up of institutions, and is thus concerned with making or allowing things to happen.

Obsessed with the functioning of language, his early work built upon the Saussurean notions of language but took them to radical extremes. Derrida suggests that language is an unstable medium which cannot in any sense carry meaning or truth directly. The project of deconstruction is to reveal the ambivalence of all *texts*, which can only be understood in relation to other texts (*intertextuality*) and not in relation to any literal meaning. His arguments have focused on the need to pay closer attention to the way in which meanings are produced temporarily, and have consistently emphasized that there is no 'authoritative' or authoritarian meaning.

Derrida argued that if all language is relational then the process of 'reading' is a movement in which ...

.....we can never discover the meaning because we never get to the end'. A meaning is never fully achieved and we are faced with an endless postponement (deference) of meaning. We never arrive; we only travel along the path of meaning-making. Thus, in order to explain the word 'cat' we can use further terms like 'animal', 'organism', 'whiskers', 'tail' - more signifiers along the chain of signification. There is no 'final signified because even that signified will consist of more words (signifiers)'.

Derrida's reiterated claim is that all Western culture, are logocentric, that is, they are centred or grounded on a 'logos'(which in Greek signified both 'word' and 'rationality'). They are logocentric, in part, because they assign logical priority or privilege to speech over writing as the model for analyzing all discourse. Phonocentrism is a term Derrida uses to describe the privileging of speech over writing in Western thought, a privileging based on the assumption that because speech implies a speaking presence, it is more authentic. Writing is treated as artificial, and as suggesting death, loss and unreliability since writing can exist independent of and after the life of the writer. Thus speech is taken to mean *presence* (of the speaker) and writing to mean *absence*. Writing is therefore about absences and thus less privileged in this scheme. Writing is seen as an extra, an addition to speech, something that is used as a *sign* when the presence of the speaker is not possible. This locates writing as extra and therefore subordinate to speech in the hierarchy speech and writing. Speech and writing are not opposing terms but rather each contains the other.

'Text' is not restricted by a book's margins. As Derrida famously put it: "all the world's a text", to suggest that all we have in history is a series of constructed texts commenting on constructed texts commenting on constructed texts, in a seemingly endless circle of constructed meanings which cannot be directly assessed against an unmediated 'real' past. The past is on this view simply not available as an objective criterion. Every text is therefore a network of other texts from which it differs. A text is the object that is read and *textuality* is the act of reading or interpretation. Derrida proposes that everything takes on a *textualized* form and that texts are politicized. He proposes that history, politics, economics and all, reality itself is based on difference; which is also the basis of writing. What Derrida achieved with these twin meanings as based on *difference* and *absent presences* was a radical rethinking in the use of language use. Writing and language, he announced, was *difference*, a term that

combines difference and deference (postponement). All writing is this *difference* and a study of this is what Derrida famously termed 'grammatology'.

4.6 Summing Up

Postmodernism has challenged the basic principle of modernity. Assumptions regarding the unity of humanity, the individual as the creative force of society in history, the superiority of the West, the idea of science as truth, and the belief in social progress so fundamental to Western modernity were all put under critical scrutiny. The Foucauldian concept of history holds that the past in its 'pure' form does not exist and what the historian recovers of it can never be its objective reality. Deconstruction as a theory and practice of reading questions the assumption that language provides grounds that are adequate to determine the meanings of a literary text. Since language is inherently unstable, due to arbitrariness, traces, absences and deferment, we cannot come to a definite meaning about reality or identity. For Derrida, any assumption that a text can have a definite meaning is misplaced.

4.7 Key Terms

Archaeology : the term Foucault used during the 1960s to describe his approach to writing history. Archaeology is about looking at history as a way of understanding the processes that have led to what we are today.

Chronophonism: the modern assumption that time is chronological or linear.

Construct : any conceptualization of a general or particular phenomenon which are mental constructs in its abstract or 'idealized' form, for explanatory and analytical purpose. They do not exactly correspond to any empirical instances.

Deconstruction: a postmodern method of analysis; its goal is to undo all constructions. Deconstruction reveals contradictions and assumptions in a *text* ; its intent, however, is not to improve, revise, or offer a better version of the *text*.

Differance: a structuring principle which suggests that there is never a moment in language that is complete and total; meanings change over time, and ultimately the attribution of meaning is put off, postponed, deferred, forever. Differance means both to *differ* and to *defer*.

Discourse: all that is written and spoken and all that invites dialogue or conversation.

Genealogy: history of the present that looks to the past for insight into the present. Genealogy dismisses the possibility of any view of history as a 'unitary body of theory which would constitute truth'.

Intertextual: infinitely complex interwoven interrelationships, 'an endless conversation between the *texts* with no prospect of ever arriving at or ever being halted at an agreed point'. Absolute intertextuality assumes that everything is related to everything else.

Logocentric: an adjective used to describe systems of thoughts that claim legitimacy by reference to external, universally truthful propositions. Postmodernists are opposed to logocentric thought. They say such systems are really grounded in self-referential, and self-satisfying acts. As postmodernists see it, no grounds exist for defensible external validation or substantiation.

Narrative: the postmodern opinion of this concept varies, depending on the type of narrative under discussion. Postmodernists severely criticize meta-narratives. Meta-narratives are modern and assume the validity of their own truth claims. However, mini-narratives, micro-narratives, local narratives, traditional narratives are just stories that make no truth claims and are therefore more acceptable to postmodernists.

Phonocentric: Derrida, a postmodernist, argues that modern analysis focuses on speaking and the oral text. He criticizes this tendency to attribute special status to the spoken word and labels it phonocentric. Derrida contends that the written word is superior to the spoken.

Reader: observer. Postmodernism is reader-oriented and gives readers the power of interpreting a *text* that, in modern terms, belonged to the author.

Subjectivity: postmodernists use this term to refer to an emphasis on the subject as a focus of social analysis. The postmodernists criticize subjectivity. Postmodernists do not employ this word in its modern sense of the opposite of objectivity.

Texts: For the Postmodernists text is not just the written representation (e.g. books) and also by extension, other recorded symbolic representation (films, television programmes, art forms), but all phenomena, all events. Unlike 'speech' a text can have an independent existence beyond the writer and the context of its production.

4.8 Questions and Exercises

1. Discuss the concept of 'Postmodernism'. Briefly review its ideas relating to history.
2. What do you understand by 'inter-textual linguistic construct'?
3. Outline the central ideas in the works of Michel Foucault and Jacques Derrida.

4.9 Reference and Suggested Reading

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Unit V

Research Methodology in History

- A. Types of Sources and Their Use - Primary and Secondary Evidence
- B. Techniques of Research Work- Organization and Presentation, Bibliography and Footnoting

Contents

- 5.1 Introduction
- 5.2 Objectives
- 5.3 History and Evidence
 - 5.3.1 Types of Sources and Their Use
 - 5.3.2 Primary Sources
 - 5.3.3 Secondary Sources
- 5.4 Fact and Interpretation
- 5.5 Techniques of Historical Research
 - 5.5.1 Organization and Presentation
 - 5.5.2 Reference and Footnotes
 - 5.5.3 Bibliography
- 5.6 Summing Up
- 5.7 Key Terms
- 5.8 Questions and Exercises
- 5.9 Reference and Suggested Reading

5.1 Introduction

Historical research is concerned with either a search for new evidence or re-reading of texts. There are some basic skills and procedures which lie at the core of all types of history study and writing. These skills and procedures get refined when dealing with different types of historical problems, and historians do draw upon the methodologies of related academic disciplines to supplement but not to replace those methods which remain central to the intellectual discipline of history. It is important to note that events do not occur in total isolation and cannot be properly understood apart from the context in which they took place. The practice of history involves a disciplined inquiry in which personal likes and dislikes are subordinated to logic and reason; the aim being to make an original contribution to historical

knowledge. A Historian in the sense of a 'researcher in history' is to be differentiated from an annalist or chronicler, who merely record events as they occur. History writing must go beyond description (portray impression of object or feeling, after observation), exposition (merely offering information; factual details) and narration (events recounted and presented in time sequences).

5.2 Objectives

Research methodology in history comprises the techniques and guidelines necessary to study the past by proper examination, analysis and explanation of the sources, for authentic and credible reconstruction. Simply stated, it deals with how to write history. The use of different kinds of sources by historians has over the years led to new approaches in the research techniques used in history writing. This unit is designed to help you:

- *understand* the meaning of historical research and its implications
- *examine* the different types of sources
- *develop* key skills required for historical enquiry
- *gain insights* into the techniques of history writing

5.3 History and Evidence

Historical understanding is based on evidence, and evidence comes from sources. Historians use all forms of evidence to examine, interpret, revisit, and reinterpret the past. Evidence consists of signs or indicators that certain events or changes occurred - how, why, when, where and with what consequences. The indicators are varied and may include maps, photographs, written statement in letters, Government files, newspapers, entries in business ledgers or family records. There are also a large number of material remains that can be used as evidence such as prehistoric wall paintings, ruins of ancient buildings, ancient tools, weapons, coins and other artefacts. In attempting to understand the past the historian begins with some very simple, general questions which give her or his enquiry direction and focus. These questions which can be described as the basic questions of the discipline are: what happened, who was involved, when, where, how, why, and with what consequences? The historian must record the evidence in the form of statement and from the statements construct a clear and coherent account of what happened.

5.3.1 Types of Sources and Their Use

The historian examines sources in order to get evidence from them. However, it may be noted that the term 'source' is often used interchangeably with 'evidence'. The sources of a historian's evidence depend upon the kind of history he is writing. The types of sources that could be explored has a wide range viz; oral history tapes, burial registers, records of marriage and death, local industry, transport and architecture records, microfilm of population census etc. Blind faith in using sources is unwarranted both in theory and in the actual practice of historians; which implies that before a source is used the genuineness must be established.

The sources for history writing are primarily of two types: archaeological and literary. Recent academic traditions, however, have started to recognize non-traditional source material such as *oral narratives* to substantiate existing historical data or reconstruct the histories of communities which do not have a script of their own. The types of sources and their use are as follows:

- Archaeological sources (eg; stone and copper inscriptions, coins, seals, tools, weapons, objects of art and articles of daily use) provide valuable information about the physical traits of the people, their material advances, and the cultural patterns. The scholar collects first-hand information by making a personal survey of the site chosen for the study. However, the interpretation of material remains such as monuments, artifacts, coins etc., require some special skills and technical understanding, particularly relating to archaeology, epigraphy and numismatics.
- Literature is a valuable source if the authenticity can be determined through rigorous techniques of historical method. Written or printed texts have so far been understood to constitute the earliest records of any civil society. Both primary and secondary written records come in various forms: legal codes, annals, chronicles, biographies, public documents such as financial, administrative, ecclesiastical, parliamentary and diplomatic papers, literature and private records such as newspapers, pamphlets and personal letters.
- Historians also have access to vast corpus of oral sources (legends, ballads and folk tales), as well as ethnographic sources (customs and traditions) which are increasingly recognized as sources of history.

Research should be based on primary sources wherever possible and secondary sources should be used mainly to see how other historians have studied the subject.

5.3.2 Primary Sources

Primary sources are first-hand accounts of information and provide first-hand evidence. They are most sought-after in historical research since they purport to be contemporary materials of the subject in concern. Primary sources are produced by those who were participants, observers, or in other respects close to the events. While historians can use traditional documents to reconstruct the past, the lives of everyday people are not always recorded in the written documents. **Oral history allows you to learn about the perspectives of individuals who might not otherwise appear in the historical record.** Historians may use oral testimony if they are writing about a subject in the not so distant past. It may be mentioned that primary sources are not always available; some are very scarce indeed and others are available if the historian knows where to look for them. Primary sources in the form of documents are available at Parliament libraries, Foreign office, National Archives, Museum libraries and Record Offices at national or state or local levels etc. Valuable written records are also available as web-based sources and are increasingly used in contemporary researches.

Primary sources may be classified as follows:

- **Literary (both unpublished and published):** census data, chronicles, personal diaries, private correspondence letters, journals, government department minutes, official documents, select committee inquiries, proceedings of cabinet meetings, travelogues, memoirs etc. The text in epigraphs may be included as literary source since they are also composed by men.
- **Archaeological (material evidence):** epigraphs, sculptures, monuments, numismatics, pottery and other relics etc.
- **Eyewitness accounts:** The credibility of the account as source will depend on crucial issues such as observation, biasness, intention etc.
- **Oral Narratives**

5.3.3 Secondary Sources

Secondary sources are published material of information based on earlier sources. They are records or accounts prepared by someone other than the person, or persons, who participated in or observed an event. **Secondary resources can be very useful in giving a researcher a grasp on a chosen subject and may provide extensive bibliographic information for delving**

further into a research topic. Produced by those farther removed in time and/or distance from the same events or changes, these type of sources are available usually as articles, essays and other texts.

Although primary sources are usually those closest, or indeed contemporary to the period under observation, and secondary sources those works written subsequently, the distinction is actually quite blurred. Once we move away from simple cases like an individual's diaries or cabinet minutes etc. which are clearly primary, difficulties of assessment do arise. Similar problems come from social commentaries, newspaper and periodical journalism etc. Written with a contemporary audience in mind, often containing rich historical analogies, they are essentially secondary materials, incidental to the events of the time. However, for history of *mentalities*, these are primary materials.

5.4 Fact and Interpretation

Facts are probably the most frequently referred to term in historical research, yet the most difficult to define. Facts relate to "what has really happened"; that which can be affirmed with certainty and are accepted as true. Facts expressed in words assume different meanings for different people, depending on their past experience as well as on the many things with which they associate the facts and words. A fact is made a fact by the historian; that is, two or more historians may collect data for the same subject in different ways depending on the priority of historical materials considered important for the study.

A well written history is more than a mere collection of facts. Most historians seek to place them in intelligible order, discover their significance and explain them. The difference between mere collection of information and systematization is that between a pile of bricks and a well-planned building constructed with the materials. Analysis helps the historian to unravel the complexities relating to interrelationships of facts. What the historian writes depends not only on what the past itself was, but on what kind of a person the historian is. Thus E.H Carr wrote: "before you study history, study the historian". Conversely, what a person is also depends on what he has learnt from the past. That is, what one finds important in the past depends on the

How the past is what one finds important in the past depends on the historian. Conversely, what a person is also depends on what he has learnt from the past.

of facts and data. The debated differences help expand and enhance our understanding of human development.

5.5 Techniques of Research Work

Research should be viewed as a means of connecting with existing knowledge and other researches, in order to share experiences and contribute to methodological debates. Historical method deals with the techniques of history writing. The foremost task of data collection is the raw material out of which history is made. The source selection must be done with great care through both reason and imagination as well as skill and foresight. It should be presumed that all data is doubtful unless proved through systematic verification. Eyewitness accounts are generally considered as primary source. Yet the credibility will depend on the ability and willingness of the witness to tell the truth. Although a complete collection of sources is not possible, attempt must be made to exhaust all the available data. Note-taking on separate cards permit easy arrangement and re-arrangement in the subsequent classification and analysis of data. In recent years the photocopier has transformed note-taking. Not only is it possible to have entire books, chapters and articles copied, but this can also save enormous amount of time which otherwise would have to be spent for copying the material. However, it needs to be mentioned that photocopying in itself does not meet the historian's need for summary statements of or important selections from what a source has to offer.

All historical writing must have some sort of structure. When it comes to data analysis, there are essentially two broad ways to handle the data *viz*: qualitative and quantitative. Qualitative data analysis attempts to understand the meanings that people have of the world around them because these meanings tend to govern their actions. Quantitative data analysis use statistical methods to represent an objective account of social reality. The actual process of writing begins with a draft upon the outline prepared and this needs to be refined till the final presentation. A scholar may have a unique contribution in terms of the style, presentation of facts, clarity of thought, capacity for critical analysis and above all the ability to utilize the mass of collected data in the best way possible, which marks a good historian among the many. The aim of history writing should be to produce truthful, history that does not have a hidden class, gender, class or cultural-political agenda. The greatest handicap of any historical reconstruction is absence of chronology. This happens when the sources do not follow any practice of

recording dates months and years. Interpretation is the formal element of history: evaluation and assessment being vital ingredients of a good historical work. A historical work of value will involve framing a formula, deducing a general law or drawing a principle or doctrine. Organization and interpretation give structure and coherence to an historian's work. If major points or events are simply listed, or even explained with no apparent relationship to one another, then the end product is not history but mere chronicle at best.

5.5.1 Organization and Presentation

The essence of writing good history is in the organization, analysis and argument. Research methodology in history involves the following stages:

1. *Preliminary Operation:*

This consists of formulating a research design. A research design may be said to include the following components, viz; Title, Statement of Research Problem, Literature Survey, Hypothesis/Research Questions, Methodology, Sources, Brief outline, Tentative Bibliography.

The choice of the subject on which to work on should be of the interest to the scholar in the broad area of study. This selection of a topic also depends on availability which again requires review of literature (books, periodicals, articles etc.) Literature search requires a systematic probe of library catalogues and internet references. The literature review provides a justification for the research as well as a critical appraisal of the theoretical backdrop against which the data will be analyzed. The formulation of hypothesis (or research questions) constitutes a decisive phase in the process of systemization. The quality of the ideas expressed at this stage would determine the value of the obtained results. Hypothesis plays an important role in the process of scientific research in general. The hypothesis must be valid, which means that it must have close links with the phenomena it claims to explain. Tentative bibliography is an initial pre-requisite which should be updated in the process of research work and then catalogued alphabetically according to the name of the author or title of the book whichever suits better. A point to be kept in mind is that the bibliography should include the latest possible available source. Preparation of a synopsis or an outline for research to be undertaken provides a format to work upon. Nevertheless, the synopsis should be revised frequently with necessary changes and improvements. With an

introduction and conclusion, the central theme will be outlined in a logical order through headings, sub-headings etc.

2. Analytical Operation:

The two methods involved in this stage of research are external criticism (*heuristics*) and internal criticism (*hermeneutics*).

(A) External Criticism, also known as *Heuristics* or Lower Criticism, helps to find out the genuineness of a source. Commonly referred to as 'textual criticism,' it is concerned with determining the originality of the document where copies of a text are available instead of the original. The determination of authorship and date involves one or all of the following: (a) content analysis (b) comparison with the content of other evidence, (c) tests of the physical properties. Content analysis includes examinations of anachronisms in language, datable references, and consistency with a cultural setting. Comparison with other writings may involve palaeography, the study of the style of handwriting, and comparison of literary style with known authors, or something as simple as a reference to the document's author in another one of his works or by a contemporary. Physical properties include the properties of the paper, the consistency of the ink, and the appearance of a seal, as well as the results of radioactive carbon dating.

(B) Internal Criticism also known as *Hermeneutics* or Higher Criticism, pertains to careful scrutiny of the contents of the document. The importance of hermeneutics lies in that it is on this information that history is reconstructed; and therefore is the core of historical method. The two types of operations in internal criticism are positive interpretative criticism and negative interpretative criticism. Positive interpretative criticism aims at knowing the literal meaning of the document. However, extracting the real meaning of a document is not a simple task. For this, the knowledge of the language of the text is essential. The function of positive interpretative criticism ends once the real meaning of a document is known. The next method to eliminate errors of a document involves negative interpretative criticism. The aim is to find out what the author actually intended to say and to enquire into the accuracy of the document. The psychology of the author plays an important role; his environment or external circumstances would have to be understood since the 'historian is a product of his times'. The researcher cannot follow the author's views blindly. Sometimes an author may resort to intentional distortion of facts (perhaps to please certain sections of people or groups). It is essential therefore to check the author's integrity and sincerity. Negative interpretative criticism helps to know

whether the author has committed any errors; a crucial method to test the validity and accuracy of a source.

3. *Synthetic Operations:*

This stage involves grouping of the valid facts obtained through critical analysis. The arranging of facts in a definite plan involves a careful and intelligent use of the data collected. The facts should be explained adequately in a manner that facilitates proper interpretation of the subject. The form of a narration must retain the central thought of the main theme. Statements should also be supported by proper evidence giving relevant footnotes.

4. *Concluding Operations :*

Concluding operation is the final stage of research which must have the essence of the whole research work. This involves drawing valid generalizations, framing a formula, deducing a general law, drawing a principle or a doctrine, thus indicating the depth of the study. The epilogue relates to the core spirit of the research and should be presented in an attractive and interesting way. The references cited should be indicated as footnotes or endnotes. Finally the work should have a detailed list of sources i.e. bibliography.

5.5.2 Reference and Footnotes

Citing references directs the reader to the original source, enabling a more thorough understanding of the research and development of ideas. It cannot be assumed that the reader is familiar with a particular theory and therefore there is a need to provide enough information to understand the topic. This can be done through literature review, and by offering clues where they can pursue the topic in more depth through the references. Citations also enable constructive dialogue between writers apart from showing recognition of an individual's work. Citing references also add credibility to the work and help to avoid legal complications brought about by wrongfully passing off another's work as one's own, known as plagiarism. It is vital to learn the art of citing references and footnoting for reasons of fairness, academic professionalism and personal development.

It is part of the professional practice of historians (and of other social sciences) that essays, articles, books etc., should carry footnotes or endnotes. Footnotes are a matter of courtesy to those whose facts, figures or ideas have been used to write a particular sentence or paragraph. These are denoted by a superscript (raised) numeral at the end of a sentence, (like this¹) or

with a bracketed reference, e.g. (Davis, 1991: 95), which must correspond to the list of authors and titles in the bibliography. The concerned footnotes must appear on the same page; and the footnotes must be serially numbered for each chapter. Each footnote must be started on a fresh line with its numbers preceding it. Any abbreviation used in the footnote or text must be standard and a list of abbreviation must be included in the work. Endnotes follow the same technique as the footnotes but are given at the end of each chapter.

5.5.3 Bibliography

Bibliography is derived from the Greek word '*biblio*' meaning book. The list of books consulted in the course of research work is known as bibliography. After the choice of a subject for research, preparation of a bibliography is the next step. A bibliography is prepared by using card catalogues and maintaining in alphabetical order, author-wise, the references available in libraries, museums, archives and other repositories. The purpose is to have an idea of the range of materials on the subject so chosen for research. It is very essential to prepare an exhaustive bibliography both of primary and secondary sources. An initial list of secondary sources helps to locate the range of materials which may be consulted providing the reader with a useful list of relevant material. It must be remembered that the bibliography work is a continuous process which requires periodic addition, as and when fresh materials come to light. A good bibliography attempts to exhaust all the available sources of the research topic. Building a bibliography is thus a process which continues until one's research is complete.

The bibliography to be used at the end of the research study will most often include only the works that help in the actual writing, usually those cited in the footnotes. Books of a primary nature, secondary nature in different languages, encyclopedias, journals, unpublished thesis, persons interviewed for oral history etc., must be separately listed. Maps, charts, tables and illustrations can either be provided at appropriate places in the text or bunched item-wise at the end of the thesis and placed before the bibliography.

5.6 Summing Up

Research methodology is the technique used to raise questions and provide answers in a systematic way. Every stage should employ the various

techniques which are general for all research. The objective of the research is to explain the meaning and significance of the events, to correct wrong notions so long prevalent, if any, and to elaborate, analyze, synthesize and philosophize the ideas in the light of the existing knowledge. The process of historical study is best promoted by a research plan or design which helps in achieving optimum reliability and efficiency, with a minimum of bias. Interpretation of data forms an important aspect of research in history; the whole exercise aimed at bringing out the truth of the past. Historical research involves original planning and attempts to reconstruct the past as nearly as it happened.

5.7 Key Terms

Hermeneutics : A method of interpreting human action, it refers to the problem of recovering the 'authentic' version.

Heurestics : 'Textual Criticism'; a method to find out genuineness of a document.

Hypothesis : A proposition or set of propositions put forward for empirical testing.

Inference : a logical conclusion from one or two more facts which establishes a relationship between them. As such it is a general statement embodying a judgement about facts.

Opinion : a judgement not supported by facts.

Method : The range of techniques that are available to collect evidence about the social world.

Methodology : Research strategy as a whole, including the 'political, theoretical and philosophical implications of making choices of method when doing research'.

Plagiarism : Presenting ideas, language, thoughts, or expression of others as one's own original work. The best way to avoid this is to cite sources correctly. A clear understanding of the rules for quoting, paraphrasing, and summarizing sources, according to a recognized manual of style can help prevent accidental plagiarism. Plagiarism is considered academic dishonesty and is a serious ethical offense.

Research : a systematic inquiry or investigation, which follows certain rules and procedures, and aims to discover new facts or verify and test old facts within an appropriate theoretical frame of reference. Research is aimed at

extending the frontiers of knowledge with regard to any area of intellectual pursuit.

5.8 Questions and Exercises

1. Explain how the critical use of sources is crucial in historical research ?
2. Elaborate with examples the distinction between Primary and Secondary sources of history.
3. Assess the importance of 'Internal Criticism' in determining the reliability of a document ?
4. What is hypothesis? Bring out its importance in historical research.
5. How do bibliography and footnoting enhance accuracy and accountability in historical research?
6. Discuss the methods to be adopted in history writing to meet the standards of modern scholarship.

5.9 References and Suggested Reading

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