

STEPS IN HISTORICAL RESEARCH

Unit Structure :

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Identifying research question or research problem
- 1.3 Literature review
- 1.4 Hypothesis
- 1.5 Data Collection: Identify primary and secondary sources
- 1.6 Evaluate the authenticity and credibility of source materials
- 1.7 Analysis of Data: Interpretation and Generalization
- 1.8 Presentation of research report
- 1.9 Summary
- 1.10 Questions
- 1.11 References

1.0 OBJECTIVES

After going through this unit the student will be able to :

- 1) Know how to identify research question or research problem
- 2) Grasp meaning and concept of Hypothesis
- 3) Understand the steps in research process.
- 4) Know about Care to be taken while interpreting and generalizing the data.

1.1 INTRODUCTION

Historical research is evidence-based and is a well-organized process. It includes many small and important steps. From selection of the topic of research to collection of information for research, checking its veracity, processing it, and finally publishing the research are the indivisible components of this process. As most historical studies are all largely qualitative in nature, the search of sources of data, evaluating analyzing, synthesizing and summarizing information and interpreting the findings may not always be discreet, separate sequential steps. Following are some important steps need to be followed by researcher in research process.

1.2 IDENTIFYING RESEARCH QUESTION OR RESEARCH PROBLEM

This is the first important step in research. Ideas for historical research topics can come from many different sources, such as the accomplishments of an individual, a political policy, or the relationship between events. According to Borg, in historical research, it is especially important that the student carefully defines his problem and appraises its appropriateness before committing himself too fully. Many problems are not adaptable to historical research methods and cannot be adequately treated using this approach. Other problems have little or no chance of producing significant results either because of the lack of pertinent data or because the problem is a trivial one.” Beach has classified the problems that prompt historical inquiry into five types:

1. Current social issues are the most popular source of historical problems in education. e.g. Rural education, adult and continuing education, positive discrimination in education etc.
2. Histories of specific individuals, histories of specific educational institutions and histories of educational movement. These studies are often conducted with “the simple desire to acquire knowledge about previously unexamined phenomena”.
3. A historical study of interpreting ideas or events that previously had seemed unrelated. For example, history of educational financing and history of aims of education in India may be unrelated. But a person reviewing these two researches separately may detect some relationship between the two histories and design a study to understand this relationship.
4. A historical study aimed at synthesizing old data or merges them with new historical facts discovered by the researcher.
5. A historical inquiry involving reinterpretation of past events that have been studied by other historical researchers. This is known as revisionist history.

In order to identify a significant research problem, Gottschalk recommends that four question should be asked.

- 1) Where do the events take place?
- 2) Who are the persons involved?
- 3) When do the events occur?
- 4) What kind of human activity are involved?

The scope of the study can be determined on the basis of the extent of emphasis placed on the four questions identified by Gottschalk i.e. the geographical area included, the number of persons involved, the time span included and the number and kinds of human activities involved often, the exact scope and delimitation of a study is decided by a researcher only after the relevant material has been obtained. The selection of a topic in

historical research depends on several personal factors of the researcher such as his/her motivation, interest, historical knowledge and curiosity, ability to interpret historical facts and so on. If the problem selected involves understanding an event, an institution, a person, a past period, more clearly, it should be taken up for a research. The topic selected should be defined in terms of the types of written materials and other resources available to you. This should be followed by formulating a specific and testable hypothesis or a series of research questions, if required. This will provide a clear focus and direction to data collection, analysis and interpretation. It provides a structure to the study. According to Borg, without hypotheses historical research often becomes little more than an aimless gathering of facts.

1.3 LITERATURE REVIEW

This step involves identifying, locating, and collecting information pertaining to the research topic. The goal of this step is to compile background and starting information so you can evaluate the validity and strength of your topic. When conducting background information, a researcher is looking to broaden the breadth of knowledge in the topic. A researcher will dig deeper for more in-depth information and research later in process. It may include published books, research articles in magazines on the subject of research. It will give primary ideas about the research done by the other researchers. Under literature review, we study any already existing literature or research journal related to our research topic.

1.4 HYPOTHESIS

A researcher must present original topic and idea in the hypothesis. He should enhance the scope of topic to create the strongest topic possible for research needs. A hypothesis is a description of a pattern in nature or an explanation about some real-world phenomenon that can be tested through observation and experimentation. The most common way a hypothesis is used in scientific research is as a tentative, testable, and falsifiable statement that explains some observed phenomenon in nature. We more specifically call this kind of statement an explanatory hypothesis. However, a hypothesis can also be a statement that describes an observed pattern in nature. In this case we call the statement a generalizing hypothesis. Hypotheses can generate predictions: statements that propose that one variable will drive some effect on or change in another variable in the result of a controlled experiment. Many academic fields, from the physical sciences to the life sciences to the social sciences, use hypothesis testing as a means of testing ideas to learn about the world and advance scientific knowledge. In order to clarify thoughts about the purpose of thesis and how researcher plans to reach research goals, he should prepare a synopsis. A synopsis is a short, systematic outline of your proposed thesis. It serves to ensure that supervisor gets a clear picture of proposed project and allows him or her to spot whether there are gaps or things that a researcher has not taken into account.

1.5 DATA COLLECTION: IDENTIFY PRIMARY AND SECONDARY SOURCES

The sources provide solid base to the research. The entire process of research depends upon source material as history is based on sources. It is not fiction work. Identifying the right sources is challenging but necessary task.

Primary Sources:

Gottschalk defines a primary data source as “the testimony of any eye writers by any other of the senses.” In other words primary sources are tangible materials that provide a description of an historical event and were produced shortly after the event happened. They have a direct physical relationship to the event being studied. Examples of primary sources include newspaper report, letters, public document, court decisions, personal diaries, autobiographies, artifacts and eye witnesses’ verbal accounts. The primary sources of data can be divided into two broad categories as follows.

- 1) The remains or relics of given historical period. These could include photographs, corves skeletons, fossils tools, weapons, utensils furniture and buildings. Though, these were not originally meant for transmitting information to future generations. They would prove very useful sources in providing reliable and sound evidence about the past. These relics provide non-verbal information.
- 2) Those objects that have a direct physical relationship with the events being reconstructed. This includes documents such as laws, files, letters, manuscripts, government resolutions, characters, memoranda, wills, newspapers, magazines, journals, files, government or other official publications, maps, charts, books, catalogues, research reports, record of minutes of meetings recording inscription, transcriptions and so on.

Primary sources are the pieces of evidence that historians use to learn about people, events, and everyday life in the past. Just like detectives, historians look at clues, through evidence, and reach conclusions. Diaries, letters, certificates of birth, death, or marriage, deeds, contracts, constitutions, laws, court records, tax records, census records, wills, inventories, treaties, report cards, medical records, passenger lists, passports, visas, naturalization papers, and military enlistment or discharge papers can be considered as primary sources.

Secondary Sources:

A secondary source is one in which the eye witness or the participant i.e. the person describing the event was not actually present but who obtained the descriptions or narrations from another person or source. This another person may or may not be a primary source. Secondary sources, thus, do not have a direct physical relationship with the event being studies. They include data which are not original. Examples of secondary sources include

text books, biographies, encyclopedias, reference books, replicas of old objects and paintings and so on. It is possible that secondary sources contain errors due to passing of information from one source to another. These errors could get multiplied when the information passes through many sources thereby resulting in an error of great magnitude in the final data. Thus, wherever possible, the researcher should try to use primary sources of data. However, that does not reduce the value of secondary sources. The literary sources for the study of ancient Indian history and culture may be divided into two major categories. The literary sources to reconstruct Ancient Indian history can be classified between two broad categories 1) The Religious literature and 2) Secular Literature. It includes Genealogical tree, Biography, Periodicals and newspapers, Census Report and published works.

1.6 EVALUATE THE AUTHENTICITY AND CREDIBILITY OF SOURCE MATERIALS

External criticism or critical scholarship would enable a researcher to solve the problem of authenticity. This job of criticism would be over once the author, place and time of the document are established. At this stage only the credentials of these three elements are checked without going into the detailed contents. The technique of testing the degree of authenticity of document is called External Criticism or Heuristics or Lower Criticism. The 'External Criticism' is of a less intellectual type of criticism of the documents. It includes examinations of document like manuscripts, books, pamphlets, maps, inscriptions and monuments. The problem of authenticity of document arises more in case of manuscripts than the printed documents because the printed documents have already been authenticated by the editor.

Critical scholarship is a part of external criticism. In the 19th century it became very popular in Europe, because this task was most scientific. It did not involve writing of history but merely textual criticism to eliminate all possible chances of forgery. Consequently, few people did not regard this work as very meritorious for it did not involve any exposition or interpretation. It was mechanical to some extent as was the application of certain principles and technique almost to evolve kind of text finding out the authenticity and editing the text with elaborate notes. This kind of work did not find favor with those who were real historians with an interest in interpreting the past.

External criticism is followed by internal criticism which is known as higher criticism. The first preference is given to close and minute study of each of the ideas contained in the document. The main task is analysis which is to separate the different ideas and cut the whole document into organized parts. Analysis is at the root of interpretation and it is a very important mental activity which helps us to know the nature of the historical fact. Analysis isolates each of the hundreds and thousands of the ideas contained in document and puts it in the crucible of criticism in order to test its validity. The essential point to remember is that each idea is separately analyzed and tested, for among all ideas contained in the

document some may be true and others may be wrong. It is the business of internal criticism to know which one is true and which one is false. Analysis is thus necessary of criticism and criticism begins with analysis.

Internal criticism is more complicated, more varied in range and more intricate in technique than external criticism. There are two operations involved here. The first is the analysis of the content of the document which is called positive interpretive criticism, and the second is the analysis of the conditions under which the document was produced which is known as negative interpretive criticism. The purpose of positive criticism is to know what the author really means by making a particular statement and the purpose of negative criticism is to verify whether what the author has said conforms to what really happened. In other words the task of positive interpretive criticism is to get at the literal real meaning of the author's statements and that of negative interpretive criticism is to eliminate the possibility of error in his statements.

It is research scholars work to detect which events are true and which of them are false. The sources we use might have been the result of either observation or experience or hearsay recorded by some author in the past. This is certain by a process of scientific investigation which is the main job of internal criticism which establishes the value of document. Many of the documents are returned with inadequate knowledge or with motivation or prejudice.

1.7 ANALYSIS OF DATA: INTERPRETATION AND GENERALIZATION

The main job of framing formula or generalization is to press all the details of the narratives to yield a very significant result. It sums up the entire research within a few cogent and well thought out passages. It is the epilogue, the gist, the final assessment or estimate of the whole work. Naturally it becomes the very essence of whole research. It has the same force in history as general formulas or laws have in science. Generalizations are inherent in the very arrangement of presenting historical facts. The historian collects the data of the past and arranges it in chronological sequence. Whereupon its meaning would emerge or reveal itself. In other words, the historian's task is only to test the validity of data or to certify their authenticity, and not to interpret it, i.e., generalize in relation to it.

The selection of a particular topic or emphasis on a particular topic is followed automatically or purposely according to the historical nature of the research. Therefore, every historian selects the material need to be highlighted. Furthermore, it is not even a question of selection of facts, for even that assumes that facts are lying before the historian, in a plate as it were. In reality, the historian has to search for them, and that assumes some principle of selection. Second, gathered facts have to be arranged and grouped. Both involve explanation and causation, motivation and impact. In other words, analysis is vital to history as a discipline. In

reality, except in a very limited sense, information becomes information only as a result of a generalization.

1.8 PRESENTATION OF RESEARCH REPORT

The research scholar presents the research outcome in form of presentation. It can be in form of research article, research book or synopsis. Report writing is interesting, entertaining, and attractive way of presentation of historical research. It is a very skillful, challenging and tiresome task. It requires a lot of patience, imagination, thinking capacity, effort, mastery over language and objectivity. Without all these qualities, the researcher cannot write a good and effective report. The aim of the report is to tell the objectives of the research, what and why the researcher has done, and what the results of his research are. The report should be such that any person should be able to understand it. It should be simple, interesting and its flow should be constantly maintained throughout.

Report writing indicates presentation of the research for experts and masses. The nature of report varies accordingly. The readers should find it interesting to read the report and it should stimulate the curiosity and imagination of the readers. The researcher writes the report not for himself but for others. It is in the public interest that he presents his findings through articles in newspapers, speeches on radio, television or through public speeches. The aim of all these efforts is to communicate his findings and research efforts to the common people. It has introduction, main part and conclusion at the end. It is authenticated by reference section or bibliography.

1.9 SUMMARY

The research begins with identifying research question or research problem. Literature review may include published books, research articles in magazines on the subject of research. It will give primary ideas about the research done by the other researchers. A hypothesis is a description of a pattern in nature or an explanation about some real-world phenomenon that can be tested through observation and experimentation. The most common way a hypothesis is used in scientific research is as a tentative, testable, and falsifiable statement that explains some observed phenomenon in nature. The sources provide solid base to the research. External criticism or critical scholarship would enable a researcher to solve the problem of authenticity of the collected data sources. Finally, the research scholar presents the research outcome in form of presentation.

1.10 QUESTIONS

- 1) Describe how to identify the research question or research problem.
- 2) What are the steps in historical research?
- 3) Explain the importance of data collection and data analysis as important steps in research process.

1.11 REFERENCES

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METHODS OF HISTORICAL ENQUIRY

Unit Structure :

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Verifying Authenticity and Credibility of Sources
- 2.3 External Criticism (Heuristic)
- 2.4 Internal Criticism (Hermeneutics)
- 2.5 Summary
- 2.6 Questions
- 2.7 References

2.0 OBJECTIVES

After going through this unit the student will be able to:

- 1) Know Methods of Critical Enquiry in history
- 2) Grasp meaning of Authenticity and Credibility
- 3) Understand External Criticism (Heuristic) and Internal Criticism (Hermeneutics)
- 4) Know process of analysis and Synthesis

2.1 INTRODUCTION

History writing is different from fiction as fiction writing is based on imagination. It is a hard effort of a history writer to present the past in a perfect manner therefore his word depends upon the various available sources from which he develops his hypothesis. A historian has to follow certain methodological frame work, within given parameters, historical explanations & interpretations written in a narrative form. A critical enquiry of the sources is required to verify the genuineness and reliability of the sources. The following methods of critical Enquiry need to be followed by historical researcher in research process.

- A) Verifying Authenticity and Credibility of sources
- B) External criticism (Heuristic): Analysis and Synthesis
- C) Internal criticism (Hermeneutics): Positive and Negative Interpretive Criticism

2.2 VERIFYING AUTHENTICITY AND CREDIBILITY OF SOURCES

Authenticity stands for checking reality or genuineness of source. Historical sources may be considered more reliable than others but many a times source may be biased in some ways. A researcher tries to seek someone with first hand knowledge of an event and naturally wants to verify the contents of the document, working with the information from other sources that have been proven legitimate. To authenticate the sources researcher must also ask some significant questions. What type of source is this? Who produced it? Where were they? In what condition? Why did they produce this text or object and for what reason. In case of official report the writing seal etc. is to be checked. Historical account and other supporting facts to be checked. A fictional reconstruction or analysis of newspaper reports.

There are criteria for determining whether the source is reliable or not.

- 1) **Accuracy:** The information gathered by a researcher against the information found in the source, need to be checked in right manner. There is criteria for determining whether the source is reliable or not.
- 2) **Authority:** One must make sure that the source is written by a reliable author or institution. If one is using a web page than can usually identify the publisher by url link or check for copy right statement. Make sure the author has proper credentials on the subject matter.
- 3) **Coverage:** A researcher will also want to examine of the content of source and how to fit in the research information one needs. After identifying that it is relevant for the topic and valuable in subject matter, one must also make sure that It provides enough information.

The records preserved in archives, libraries churches may not be true unless those are verified by a historian or a researcher. According to Giambattista Vico generally there are five errors (to be avoided) in history writing 1) Prejudice and Exaggeration. 2) Nation's Complex presenting the past in glorious manner 3) Prefixing concept of past 4) Boasting 5) Difficulties in analyzing old documents.

External Criticism (Heuristic) and Internal Criticism (Hermeneutics)

Analytical operation has been divided into two branches namely external criticism and internal criticism. External criticism is called Heuristic which literally means inciting to find out or helping or guiding in discovery. It is also called lower criticism as opposed to higher criticism. Higher criticism is internal criticism otherwise known as hermeneutics or interpretive criticism. Hermeneutics is the science or art of interpretation which was specially used for the scriptures. The main job of these two types of criticism is pronounce whether a given idea is acceptable as fact or not. Even occurrences and happenings as presented in the records may or may not be confirmed to reality, for they might have been distorted, twisted or misrepresented. Their true picture will be revealed only when

their masks are lifted in order to find out the truth Methodology uses two different apprentices heuristic and hermeneutics. Methods of Historical Enquiry

2.3 EXTERNAL CRITICISM (HEURISTIC)

External criticism (Heuristics) or critical scholarship would enable a researcher to solve the problem of authenticity. This job of criticism would be over once the author, place and time of the document are established. At this stage only the credentials of these three elements are checked without going into the detailed contents. The technique of testing the degree of authenticity of document is called External Criticism or Heuristics or Lower Criticism. The 'External Criticism' is of a less intellectual type of criticism of the documents. It includes examinations of document like manuscripts, books, pamphlets, maps, inscriptions and monuments. The problem of authenticity of document arises more in case of manuscripts than the printed documents because the printed document have already been authenticated by the editor.

Historical records are tampered with not only for some material advantage but also for variety of other reasons. Pride, vanity, sympathy, antipathy, personal rivalry, political differences, social distinctions, religious disputes or patriotic favour could induce certain individuals to distort original records. In such cases two question to be asked is who could carry out the forgery and why? Sometimes documents have been fake to be sold for gain. A scholar might produce fake document to provide a missing link in sequence of event he had imaginatively reconstructed.

The next important step is to detect forgery. Paleography help us in this field particularly for ancient Indian history which is reconstructed mostly with the help of lithic and copper plate records. The characters of writing have changed from time to time. If in a forged epigraph the alphabet do not confirm to the type prevalent at the point of time to which it allege belong to We suspect some foul play. Likewise the handwriting, spelling, dictation style and other characteristics features to through a hint as to whether tampering has taken place or not.

Critical scholarship is a part of external criticism. In the 19th century it became very popular in Europe, because this task was most scientific. It did not involve writing of history but merely textual criticism to eliminate all possible chances of forgery. Consequently, few people did not regard this work has very meritorious for it did not involve any exposition or interpretation. It was mechanical to some extent as was the application of certain principles and technique almost to evolve kind of text finding out the authenticity and editing the text with elaborate notes. This kind of work did not find favor with those who were real historians with an interest in interpreting the past.

Verification Procedure

After collecting and systematizing the information obtained from the sources, it is necessary to proceed to the verification procedure. This also includes an explanation of the nature of the information contained in the source, the nature of the author's views, and so on. After establishing the informative content of the sources and determining the nature of this

information, the synthesis phase begins, that is, the translation of the source information into a scientific language, the creation of scientific explanations, schemes, hypotheses, concepts, etc. in accordance with this or that direction of historical research.

Generally person taking to research faces three types of situations. First he finds the sources for already classified and amended. If he is a student of ancient Indian history, many his sources will be archaeological and epigraphically which have all been edited in several volumes. Secondly, the preliminary work is done partially but not wholly done. Thirdly, the sources are in bad state and require great labour to make them bit for use. This is the case with sources referring to contemporary history where many files are still in government custody. The material is so tendentious that great care has to be taken to establish their accuracy in the first two cases the necessity for division of labour may not arise, but first two cases where the sources are scattered, corrupt and untrustworthy assistance of specialized agency such as of critical scholars becomes and imperative need. Few research scholars dedicate their lives to editing and classifying documents. A few combine the tasks of external criticism and historical reconstruction, like Waitz, Mommsen and Haureau of Germany, and Jadunath Sarkar of India. Even the tasks of critical scholarship is not without its charms and scholars find utmost satisfaction in it.

A further question is 'what exactly is the job of external criticism?' The answer is that it has mainly three function to perform. The first is the establishment of authorship of the document to be definite as to who was responsible for the writing of that document. The second is the determination of the place of the document from where it original originated. The third is the fixation of the time offer document, if possible the exact date, month and year of writing. All this information is useful not merely to know the genuineness of the record but also for determining the value of the record in terms of the motives and intentions that prompted its writing.

The second question is determination of the place of the document which we need in order to judge the value of the document. If the event has taken place in one area and the record has been built up in another area the value of the record would be greatly reduced. An Idea as to the place of document could be indicate the circumstances setup and surrounding in which it was drawn up and this information is helpful in assessing the importance of the evidence.

2.4 HERMENEUTICS (INTERNAL CRITICISM)

External criticism is followed by internal criticism which is known as higher criticism. The first preference is given to close and minute study of each of the ideas contained in the document. The main task is analysis which is to separate the different ideas and cut the whole document into organized parts. Analysis is at the root of interpretation and it is a very important mental activities which helps us to know the nature of the historical fact. Analysis isolates each of the hundreds and thousands of the ideas contained in document and puts it in the crucible of criticism in

order to test its validity. The essential point to remember is that each idea is separately analysed and tested, for among all ideas contained in the document some may be true and others may be wrong. It is the business of internal criticism to know which one is true and which one is false. Analysis is thus necessary of criticism and criticism begins with analysis.

Internal criticism is more complicated, more varied in range and more intricate in technique than external criticism. There are two operation involved here. The first is the analysis of the content of the document which is called positive interpretive criticism, and the second is the analysis of the conditions under which the document was produced which is known as negative interpretive criticism. The purpose of positive criticism is to know what the author really means by making a particular statement and the purpose of negative criticism is to verify whether what the author has said conforms to what really happened. In other words the task of positive interpretive criticism is to get at the literal real meaning of the author's statements and that of negative interpretive criticism is to eliminate the possibility of error in his statements.

It is research scholars work to detect which events are true and which of them are false. The sources we use might have been the result of either observation or experience or hearsay recorded by some author in the past. This is a certain by a process of scientific investigation which is the main job of internal criticism which establishes the value of document. Many of the documents are returned with inadequate knowledge or with motivation or prejudice.

Content analysis

This approach uses published works as its data and subject them to careful analysis that usually includes both quantitative and qualitative aspect content analysis has been particularly useful in investigating construct such as race caste etc. Content analysis is a research technique for making inferences by objectively and systematically identifying specified characteristic of content of document. This a method of collection and analysis this used to gathering data from archival records document, newspapers diaries, letters minute of meeting and they like the content of the written material serves as a basis of inference the analysis is made objectively and systematically. Objectivity refers to making analysis on the basis of explicit roles which enable different researcher to obtain the same result from the same documents systematic analysis refer to making inclusion or exclusion of content according to consistently applied criteria of selection. Only materials relevant to research hypothesis are examined.

Content analysis is used for various purposes such as

- 1) To understand the role of mass media in moulding public opinion on occasion like general election
- 2) The study newspaper stand toward current issue like sati, terrorism in Punjab, India's peace keeping force role in Srilanka etc.

- 3) To determine the philosophy of social reformers like Jotirao Phule, Dr. Babasaheb Ambedkar Ramaswami Periyar
- 4) To determine social literatures.
- 5) To measure behavior variables like need values, attitudes, creativity and so on and analysis of both available materials of projective kind.
- 6) To study the propaganda techniques adopted by propaganda to influence the public. Content analysis of available materials should not be used indiscriminately. If a researcher can gather data directly through interviewing or projective techniques so much the better if there is no such possibility then available data can be used.

The court historians of the past have written accounts mostly to praise their patrons either because they were employed for that purpose or because they were personally impressed by the good or bad deeds of the rulers that they could not resist the temptations of writing what they genuinely thought to be reality. Abul Fazal wrote the Akbarnama not so much for any monetary gains but because of his genuine interest in Akbar. Here the personal element which affects truth must be inquired into. Likewise, foreign travelers might have been guided more by rumors than by honest efforts to find out the truth or by his own personal experiences. The British administrators, civil servants and military commanders, who have written histories of India were generally influenced by a particular standpoint in their writing. The job of history is to check very carefully the records that appear. External and internal criticism helps him in the process of finding out errors and eliminating them.

Positive Interpretive Criticism

Positive interpretive criticism aims at knowing the literal meaning of the document. The study of every document should begin with an analysis of its content made with the sole aim of determining the real meaning of the author. This analysis is a preliminary operation which is distinct and independent of the other operation where the matter is probed further. In positive analysis the general sense of the text is first studied and then we proceed to the object and views of the author. Positive criticism does require an enormous expenditure of time in order to know the full and real meaning of a term. Every word has to be determined with reference to the language of the time, the country of origin, the author, the composition and the proper context of the situation.

The second stage in positive interpretive criticism after knowing the literal meaning is to determine the real meaning. The author might have advocated the real meaning under the cover of an allegory, symbolism, allusions, metaphor, simile, hyperbole or an analogy. Medieval miniatures show persons living in bed with crowns on their heads. It does not mean that the monarchs of those days were in the habit of going to bed with their crowns on their heads. It is merely a symbol in the picture to indicate who the king is and what his rank is. It is necessary to pierce through the

literal meaning to get at the real meaning which the author has purposely discuss under the inexact form. When Rousseau says in Social Contract that man is born free but everywhere he is in chains, he is merely trying to emphasize the importance of liberty and advocacy of the cause of democracy. It should not be inferred that a chain is hanging around the neck of every individual. Thus, the researcher should absorb the real meaning of the text.

Negative Interpretive Criticism

Its main task is to ascertain the vital problem of element of truth contained in the document. The aim of historical construction is the pursuit of truth and it is this pursuit which is the main business of the criticism. all other criticism appear to be preliminary and secondary in comparison to this ultimate enquiry in which we are called upon to touch the very substance of the problem. The historian must distrust at first every statement of the author going to the possibilities of errors indicated above. We must not postpone doubt till it is force upon us by conflicting statements in documents. Therefore, each statement must be examined separately. Internal criticism leads us to two general rules. The first is that a scientific proof is not established by testimony. Secondly it must be analyzed into its element to isolate and examine it separately. If a few incurances are perceptible in Bana's Harsha Charita we cannot condemn the whole work. Sometimes single statement may contain several ideas a few of which may be valid and others may not be so. These ideas must be separated and criticism must be applied to them individually. However, both criticism and analysis must be perform simultaneously and there should not be any gap in there sequence. Therefore, criticism comprise of an enormous number of operations.

Errors of Good Faith

The author views with sympathy or antipathy the events or persons and represent them as very different from the actual happenings. This is a personal prejudice in which the author's likes and dislikes are involved. If he is well inclined towards particular person or event, he would praise him or it highly or else he would condemn him or it strongly. Burke was not well incline towards the French Revolution and hence is bitter remarks when Gibbon, his contemporary had sympathy for events in France. Here the author become subjective and is in client either to external a person depending upon his likes.

A researcher must detect whether the author has committed the error of good faith, whether his sincerity or integrity is under question and whether he has not deliberately attempted to deceive or mislead others. Author might draw from a particular statement; the sympathy or antipathy that prompts him to be subjective the vanity which is responsible for is interested report; and the literary artifice which kill historical objectivity. These factors form the basis of historical fallacies and prejudices.

Errors of Accuracy

- 1) The second series of question that help us to find out the accuracy of the statement refer to the situation in which the author is very sincere in his intention to record what he believes to be true, but the difficulty is that his sources of information is defective and hence once again errors become invertible. This fallacy can also be detected by putting a few questions.
 1. Does the author make the observation himself or does he depend on reports furnished to him by others? In the latter case the possibility of errors is very great.
 2. Those court historians who were not present in the battlefield but depend upon the reports send by the commander do not have any access to check the veracity of their statements and hence are guilty of giving a distorted picture of the battle.
 3. The author has himself made the observation, does he do it under condition which were not normal? And element of fear, force hallucinations and illusion, or prejudice might have prevented him before observing the phenomena correctly.
 4. Is the author in the habit of observing things correctly? It is likely that a few persons are in capable of doing so owing to reasons unknown to them. Fraud is a classic example of one who would never report and event correctly.
 5. We have to search for motives of falsehoods interest vanity sympathy and antipathy which give rise to preserve prejudice and unknowingly the author commits and error. James Mill belongs to the utilitarian school of thought which prejudiced his mind to such an extent that he is judged all history only from this angle.

2.5 SUMMARY

Researchers need to check authenticity and credibility of the Historical sources. Heuristics, a Greek word meaning aiding or guiding discovery or external criticism is used to find out the authenticity of the document. Before examining the content of the documents, researcher has to make quite sure that the document itself, which has fallen into our hands, is a genuine one. This process is called external criticism where the job is preparatory to the main function of higher criticism. Heuristics checks the credentials of the document. Positive interpretive criticism aims at knowing the literal meaning of the document. The author views with sympathy or antipathy the events or persons and represent them as very different from the actual happenings. Research scholar or historian should follow path of critical enquiry to make document record true history.

2.6 QUESTIONS

- 1) Explain the method of positive and negative criticism as methods of Critical Enquiry in history.
- 2) Describe the importance of authenticity and credibility in historical research.
- 3) Explain Heuristic (External criticism) and Hermeneutics (Internal Criticism).
- 4) Analyze Negative Interpretive Criticism as method of historical enquiry.

2.7 REFERENCES

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PRESENTATION OF HISTORICAL RESEARCH

Unit Structure

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Objectives of historical research report
- 3.3 Types of research report
- 3.4 Structure of a Research Report
- 3.5 Care to be taken while organization historical research report
- 3.6 Summary
- 3.7 Questions
- 3.8 References

3.0 OBJECTIVES

After going through this unit the student will be able to

- 1) Grasp the objectives of research report
- 2) Know types of research reports
- 3) Understand structure of historical research report
- 4) Recognize the steps in organization historical research report

3.1 INTRODUCTION

Presentation of historical research in the form of research report is the final and very important step in the process of research work. The research report is a means for communicating one's research experiences to others. It requires different type of skills. Research report is a narrative but authoritative document on the outcome of a research work. It presents highly specific information for a clearly targeted audience. A well written research report is a means of presenting the studied problem, the methods of data collection and analysis, findings, conclusions and recommendations in an organized manner. The research scholar present the research outcome in form of presentation. It can be in form of research article, research book or synopsis. Report writing is interesting, entertaining, and attractive way of presentation of historical research. It is a very skillful, challenging and tiresome task. It provides factual base for

formulating policies and strategies relating to subject matter studied. It provides systematic knowledge on problems and issues analyzed.

3.2 OBJECTIVES OF HISTORICAL RESEARCH REPORT

- 1) The research report presents a concrete proof of the historical study undertaken and provides a framework for any work that can be conducted in the same or concerned areas or historical subjects.
- 2) The recorded document in the form of research report presents a knowledge base on the topic under study for academic purposes.
- 3) The research report documents all the steps undertaken and the analysis carried out. It authenticates the quality of the work carried out and authenticates the results obtained.
- 4) Historical research report encourages or stimulate further research.
- 5) It narrate the effects or findings of research to other researchers and concerned persons, so that the policy framers, planners, reformers and national leaders can be benefited. They can formulate policies of social reformation and progress on the basis of these findings

Significance of Report Writing

Research report is considered a major component of the research study as research work remains incomplete till the report has been written. The purpose of research is not well served unless the findings are made known to others. All this explains the significance of writing research report. There are people who do not consider writing of report as an integral part of the research process. But the general opinion is in favour of treating the presentation of research results or the writing of report is the last step in a research study and requires a set of skill than the earlier stages of research.

3.3 TYPES OF RESEARCH REPORT

There are many types of research reports undertaken in historical presentation. The nature of report varies according to the aims and objectives of the research.

Technical Report

In the technical type of reserach report the main emphasis is on methodology used, assumptions made in the course of the study, the detailed presentation of the findings including their limitations and supporting data. A general outline of a technical report is as follows- Summary of results, Nature of the study, Methodology used, Analysis of data and presentation of findings, Conclusions and Bibliography. This type of historical research presentation is based on the study of particular region or art and architecture. For example: Report based on pottery in Indus valley, Mughal painting, Chola architecture etc.

Popular Report

This type of report is generally designed for non-technical users. It gives emphasis on simplicity and attractiveness. The emphasis is also given on practical aspects and policy implications. The format of this report is different from that of a technical report. There can be a liberal use of margins and blank spaces. The style may be more journalistic and precise. While writing it, possibly it is made easy to rapid reading and quick comprehension. The newspaper article or articles in popular magazine on history are the example of such report.

Interim Report

An interim report is published when research process is lengthy or time consuming. In such a case, the study may lose its significance and usefulness. This report is short and may contain either the first results of the analysis or the final outcome of the analysis of some aspects which are completely analyzed. The interim report contains a narration of what is completed so far and its results are given. It presents a summary of the findings of that part of analysis, which has been completed. The PHD students or research scholars have to present such report for guide or sponsoring agencies.

Summary Report

A summary report is generally prepared for the use of general public. When the findings of a study are of general interest, a summary report is desirable. It is written in non-technical and simple language. It also contains large number of charts and pictures. It contains a brief reference to the objective of the study, its major findings and their implications. It is a short report which can be published in a newspaper. They are in simple and interesting language and they need not have technical terms, definitions, and statistical analysis. The summary report only presents the nature and objectives of the research work and the main findings of the research.

Research Articles or Research Paper

Sometimes the researcher takes up a small topic for research, completes the research on it and publishes his findings in the form of an article. Sometimes the research activity may be very vast, but the researcher divides the subject matter into small topics and writes separate articles on each of them. The researcher publishes his articles in those research magazines or research Journals. There are research Journals devoted to particular subject and these magazines have their own subscribers

Research Abstract

It is a short summary of the technical report. It contains a brief presentation of the statement of the problem, objectives of study, methods and techniques used and an over-view of the report. A brief summary of the results of the study can also be added. This abstract is primarily meant

for the convenience of examiner, who can decide whether the study belongs to his area of interest. Results of a research can also be published as articles in research journals. A professional journal may have its own special format for reporting research.

3.4 STRUCTURE OF A RESEARCH REPORT

A report has a number of clearly defined sections in certain order. It can be described or categorized in following order.

1) Introductory part of the report

- 1) Title page
- 2) Researcher's declaration
- 3) The certificate of the research guide or supervisor
- 4) Acknowledgement
- 5) Preface
- 6) Chapter scheme
- 7) List of tables

2) Main part of the report: (Main Text)

Theoretical background of the topic

- Statement of the Problem
- Review of Literature
- The Scope of the study
- Objectives of the study
- Hypothesis
- Definition of concepts
- Chapter Scheme
- The Design

3) Research Methodology and methods used for data collection

- Sources of data
- Data processing and analysis
- An overview of findings
- Limitations of the study

4) Conclusion

In this part, a researcher has to explain:

How the researcher analyzed the collected data, what method he used for data analysis? What sampling method he used and why, what was the estimate of sampling error? How he interpreted the collected data, what difficulties he faced in the interpretation of the data and how he overcome them. What conclusions he drew, what was the rationale behind? What was the logical base of his conclusions and how he proved his conclusions?

3.5 CARE TO BE TAKEN WHILE ORGANIZING HISTORICAL RESEARCH REPORT

The research report writing is not easy task. It need careful preparation, planning and execution. The researcher has to follow lot of precautions for successful research report presentation.

1) Flowing presentation

A research report is a means of communication and it is necessary present it in effective manner. The considerations of effective communication are basically linked with the target audience for whom the report is written and who writes this report. The manner in which the research findings are expressed is also equally important. The researcher must be able to convince the experts about the significance and relevance of research. The research student should present final report in lucid language effectively.

2) The identification of target audience

The form and type of presentation and other aspects depend upon the type of reader or the user of the report. The identification of the target audience depends on who is the researcher and what is his intention. The target audience can be other research students, academic community, the sponsor of the researcher or the general public. The communication characteristics such as the level of knowledge, the type of language that is understood and appreciated, the expectation form the report are not identical for different groups of audiences. The researcher may adopt different strategy of the presentation according to the nature of the audience.

3) Logical analysis of the subject matter

The subject matter can be developed logically and chronologically. This is because logical analysis implies development of the subject from simple matter to the complex. It is also based on logical connections or associations between different factors. In historical research the chronology is very impetrate. The chronological sequence must be taken into consideration in historical research report presentation.

4) Logical arrangement of the material

Research outline is a framework of historical presentation on which the written report is based. It is an aid to decide the logical arrangement of the material to be included in the report and the relative importance of various points. Outline is drawn after preparation of the format of the report. It gives cohesiveness and direction to report writing. The outline can be according to topic or sentence. In the topic outline, the topic headings and the sub-topic headings are noted and the points to be discussed under each head are noted in short forms or with key words. In case of sentence outline, it gives more details about the points to be included in the report.

5) Preparation of final draft

The rough draft follows the outline and the research should write down the broad findings and generalizations. The rough draft can also include various suggestions which help in improving the final writing. A rough draft is essential to avoid mistakes or omission in the final draft. It is possible to bring sophistication in language in the final draft. Final draft is written after a careful scrutiny of the rough draft.

6) Footnotes

It is an evidence that research is based on facts. Citations to sources help readers expand their knowledge on a topic. One of the most effective strategies for locating authoritative, relevant sources about a topic is to review footnotes or references from known sources. It shows the theoretical foundation of the research and, therefore, you are reporting your research from an informed and critically engaged perspective. The list of sources used increases your credibility as the author of the work.

7) Quotations

Quotations should be placed in quotation marks and double-spaced, forming an immediate part of the text. But if a quotation is of a considerable length then it should be single-spaced and indented at least half an inch to the right of the normal text margin. The reference of the quotations can be mentioned in footnote section.

8) Preparation of Bibliography

A bibliography is a listing of all the sources used when researching a paper. Generally speaking, a bibliography is a list of books on a particular topic or subject prepared for the reference of a particular library user. Researcher should mention the book or research material he or she referred. The bibliography should be arranged alphabetically and may be divided into three parts. First part may consist of books, second part may contain magazines, periodical and newspaper articles and the third part may contain web-addresses. The entries in the bibliography should be according to a certain order like name of the author, title of the book in italics, place, publisher and date of publication, edition, page number if required, etc.

9) Abbreviations

The *first* time any abbreviations is mentioned in a footnote or at appropriate place. After that, shortcuts in form of abbreviations should be used. For ex. Prof. P. G. Patil, (Trs.), *Slavery, Collected Work of Mahatma Jotirao Phule*, Vol., 1, (Originally Written by Mahatma Phule in Marathi *Gulamgiri*), The Education Department Government of Maharashtra, Bombay, 1991, p. xx., hereafter *CWMP 1*. Here, *CWMP 1* is the abbreviation of the book.

Along with above cited contents, the report must present the logical analysis of the subject matter. Report must contain necessary charts, graphs and statistical tables in addition to the important summary tables. Presentation in a report should be free from spelling mistakes and grammatical errors. The important rules of grammar relate to: Spelling of words, punctuations, capitalization and other standard rules, etc. Footnotes, documentation, abbreviations are used strictly according to the convention or rules of incorporating them. Every quotation used should be acknowledged with a footnote. Do not use abbreviations in the text of the report. However, abbreviations are desirable in footnotes, tables and appendices. Index is also an essential part of a report and it should be properly prepared. Appendices should be enlisted in respect of all the technical data on the report. Index is also an essential part of a report and it should be properly prepared.

3.6 SUMMARY

Report writing indicates presentation of the research for experts and masses. The nature of report varies accordingly. The readers should find it interesting to read the report and it should stimulate the curiosity and imagination of the readers. The researcher writes the report not for himself but for others. It is in the public interest that he presents his findings through articles in newspapers, speeches on radio, television or through public speeches. The aim of all these efforts is to communicate his findings and research efforts to the common people. It has introduction, main part and the end conclusion. It is authenticated by reference section or bibliography.

3.7 QUESTIONS

- 1) What are objectives and significance of historical research report?
- 2) Explain the objectives and nature of research reports.
- 3) Examine the types of historical report for presentation.
- 4) What are the constituents of main part and conclusion in presentation of report?
- 5) Which care need to be taken while writing research report?

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NEW TRENDS IN HISTORY: LOCAL HISTORY

Unit Structure :

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Meaning
- 4.3 Tools of Local history
- 4.4 Sources of the Local History
- 4.5 Publishing of the Source
- 4.6 Summary
- 4.7 Questions
- 4.8 References

4.0 OBJECTIVES

After going through this unit the student will be able to

- 1) Grasp the meaning of Local History
- 2) Understand tool and sources of Local History
- 3) To judge importance of Local historical resources

4.1 INTRODUCTION

Among the new streams of historiography, the important stream of 'local historiography' has now come to the forefront. Local history does not have to be termed local history by the author. In fact many historians writing local history avoid the term. Local history narratives are created by a wide range of people for numerous purposes. Some are written by academics for other academics or for the public at large, while others are written by amateurs for their local communities. Some are written with the purpose to engage local audiences. Some are written to test a historical theory in language that is largely unreachable to the common people.

4.2 MEANING

According to Stephanie Pasternak Local history incorporates an array of research methodologies and is expressed in a variety of narrative styles. Accounts of early European exploration and settlement are often the only

recorded memories of a place from an earlier time. In these regions the local histories written in the Anglo-American tradition may not have appeared until the late nineteenth or early twentieth centuries. This broader view would allow for regional analysis of the development of local history narrative traditions, perhaps revealing vernacular forms.

Local history may share a space with many academic fields including ethnic studies, case-studies of national history, public history, regional history, and urban history, the many place-specific history, environmental history, oral history, and micro history. Incorporating local history into an academic history department benefits many, including professors, students, their colleges and universities, as well as members of surrounding communities. Practicing local history allows historians to reach a wider audience beyond their academic curriculum. As some professional historians have pointed out that local history narrative is extremely popular with ordinary people.

Moreover, the historiography of the local history can provide historians with valuable insight into a community that they may not find elsewhere. This body of writing about place by local historians can provide an important historiographical base for academic studies of a community. As William D. Rubenstein noted, while many professional historians have criticized the bulk of amateur local history for both its lack of analysis and omission of unsavory topics. In most cases local historiography provides a firm and valuable basis for more sophisticated histories. Even factually inaccurate local histories can be beneficial to historical research. In addition local history research is an invaluable tool that teaches students the intricacies of historical methods.

Michael Lewis found that having students do original research in local history case studies to learn environmental history provided students a deeper understanding of the field than did his usual lecture course on environmental history. In addition, the live laboratory required and motivated students to improve their basic skills of reading, writing and critical thinking more than a survey course would. Incorporating coursework in reading and writing local history narrative brings value to any history department. Local history is a flexible form. It can be integrated as a field of inquiry or even as a single course. It can be an academic field on its own or it can be subsumed into a variety of subfields within an academic history department including History, Public History, Regional Studies, and Narrative History. By incorporating a local history in mainstream syllabus a history department can add value to the department, the university and the surrounding community.

Beginning of Local history

The stream of local history got momentum with the encounters with Native Americans generally in the form of captivity. The narratives in the form of memory were another popular topic of late seventeenth and early eighteenth century local history. While stories about the nation may have been best sellers, according to a survey by George Callcott, between 1800 and 1860 local history about a town, state or region was the most common type of history narrative written. Its popularity continued through to the

end of the nineteenth century. As David Russo describes the typical late-nineteenth century local history narrative had three parts: a chronologically sequenced narrative focusing on the settlement and early years of the community; a series of chapters organized by subject that described aspects of the community including things such as its government, commerce, clubs and parks; and finally a set of biographical sketches of prominent individuals and early settler.

4.3 TOOLS OF LOCAL HISTORY

Timothy Swenson has described various tools necessary for generating local history. The right tools can help tremendously in making the work of historical research much easier. One theme that researcher will find in most of this paper is "going digital", meaning using a computer through all stages of your work and using it to solve a number of problems. Modern technology can be very useful in both research and writing. It makes it easier to find information, easier to store information, easier to recall the information, and easier to organize information.

Computer

Computer is a good and very useful in local history. Taking notes on paper is easy to do and comes natural to most of us, but it is hard to find this information when we need it later. If someone else is referring to such notes, it could also be difficult for someone else to read researcher's writing. By keeping notes in text files, they can be easily searched, updated, passed to others, and read by others. Storing information on the computer will provide a number of benefits: take up less room, easier to carry, easier to search, easier to access, and easier to copy and distribute. In recent times it is more convenient and useful to use a laptop than a traditional desktop. Portability is critical in research. Since not all research will be done from home, having the ability to take the computer on the road increases its usefulness. If researcher has enough funding he can make use of laptop for research purpose. The modern technological accessories such as pen drive and hard disk can be used to save the research. The larger monitor should be easier to use than the smaller screen on the laptop.

Scanner

In the earlier days in research, use of photocopier was a cheap and easy way to make copies of sections of books, newspaper clippings, and even photographs. Most libraries have photocopiers of such objects. The problem is that the photocopy is never as good as the original, and over time, as a photocopy is made of a photocopy, the end result can look pretty bad. Photocopies of photographs lacks clarity. It can document what the image looks like, but it can not reproduce the photograph. Keeping paper records is useful, but it is not the most efficient. By using a scanner to copy material digitally, the end result will be just as good as the original. It will be easier to store (on a hard drive), easier to modify (crop, rotate, etc), and easier to share (what's up, e-mail, etc). A scanner is the easiest way to get old documents and pictures into a computer in digital format.

History is not just something that happened in the past. It has many aspects. History is being created today. A digital camera can be used to document the present, be it how a building looks today, or what people look like today. The pictures can be useful for current research, and very useful to someone in the future. All historical photographs were taken for some other purpose can be useful for historians. They only became historical because of how old they are. By taking current photographs of buildings or landmarks and documenting this way it will be clear exactly what building or landmark is being referred to in the future. A digital camera is useful in documenting historical objects in a collection. The pictures can then be used in a research paper discussing the object. A number of the newer digital cameras can record video and this can be very useful in interviewing people. Most of the cameras save the video in a format that is easily transferred to a computer. The older tape-based video camera as needed a special cord to connect to the computer and software to transfer the video to the computer.

Microphone

Getting people to write their memories of the past is not as easy as it sounds. Some don't want to take the time, some are not interested, so a researcher has to be a bit more proactive. Oral histories are a great way to make it easier to get information from people. Most will find it easier to talk about the past than to write or type it. The limitation of an oral history is that it needs to be transcribed to be useful. The advantage is that researcher have a permanent record of what that person sounded like at the time. Future generations of that family will probably be very interested in hearing the oral history. The material that a local historical society or museum might have: photographs, books, personal collections, newsletters, old business directories, old phone books, old maps etc.

4.4 SOURCES OF THE LOCAL HISTORY

Genealogical records

In India the traditional genealogical record keeper known as Bhat usually come to a village for regular visit. The genealogies of the original clans of each village and their history are with these people. After coming to the village, they stay there for at least a month. With the convenience of their families, they go from house to house on bullocks. Going to every palace, to the settlement, in front of the people of every household, their lineage is read out in front of the people of the chopdis (notebook). When they tell the information of each clan, they first tell the origin of that origin, the native village. The names of women were not included in the previous pedigree list; but after the Equal Property Rights Act, they have started putting the names of girls in the list. If a woman is an heir in the old pedigree list, her name falls. These information is very useful for local history.

Census

It provides comprehensive and detailed data on the whole population in addition to demographic, social and economic characteristics by the lowest administrative or geographical level and related rates and indicators (population growth rates, age and gender composition, and educational features). It provides necessary data enabling the assessment of the population status during the inter-census period as well as monitoring demographic, social and economic changes taking place during the same period in various administrative divisions.

Cemetery records

Cemeteries are regarded as the location where people are buried after death. They are often known by various terms such as graveyards, burying grounds, burial grounds, burial plots, 'churchyards', and several other terms. A cemetery may be operated by a municipality, or it may be operated by a church or religion, a funeral home or other private company, or a fraternal order. Written records may consist of information recorded of the deceased's name, date and place of birth and death, age of the deceased at death, place of origin, names of other persons related to the deceased, maiden surname, sometimes marriage information.

Donation Declaration at public places

In India provision of drinking water or rest house is made of in public places. The name of the facilitator is also given there. These records are essential for the study of local history. Many times the name of the donor is also mentioned in the temple or public hall.

Local Newspapers

Local newspapers play an important role in the history of the local region. Local news is given priority in the local newspaper. Local problems or local developments are often not reported in the national newspaper. A newspaper in Thane district called Thane Vaibhav and Sagar keeps a special watch on the local developments of the city. Similarly, in each district, the local newspaper runs a special article on local historical events.

4.5 PUBLISHING OF THE SOURCE

Historical Society

Newsletter or Newspaper article is usually a shorter piece of writing, something that would take up a few pages, and possibly up to five pages. The article could have a couple of photographs accompany it, but it is not always necessary. The format it is to be stored in will depend on what requirements the publication has. Most will accept a doc file and the photographs as jpeg images.

Research Paper

A research paper is a longer piece of writing, something from about 5 to 30 pages. It is something that would be too long for a newsletter article,

but too short for a full book. The paper could be self published or distributed through a local museum or historical society. The Konkan History Council (Konkan Itihas Parishad) also organizes conferences to promote local history in Maharashtra. Research papers are presented and published on the social, political and cultural issues of Konkan from its ancient times to the present times. This is an important aspect for the growth of local history.

Book

When the finished writing has over 30 pages, there should be enough to create a book. To be a proper book, it would normally be printed in hard copy and it would have an ISBN number. Both of these options cost money. There are many formats for hard copy, some that are fairly in expensive, such as a saddle-stapled soft cover book, and others that are very expensive, such as a hard back book.

Electronic record

A distribution format that is becoming more common and more accepted is electronic. Basically, the document is saved as a PDF file and made available through a website. Persons who are interested in the document will connect to the website, download the document, and either read it on the computer, or print it out and read it. The process for doing this is easy and either free or inexpensive.

4.6 SUMMARY

Among the new streams of historiography, the important stream of 'local historiography' has now come to the forefront. Computer, digital camera and scanner are used as tools to collect data of local history. Genealogical records, census, Cemetery records and local newspapers are some of the sources for local history writing. Local newspapers play an important role in the history of the local region. The information collected through these sources can be published as research articles, books or can be kept in electronic format.

4.7 QUESTIONS

1. Explain meaning and tools of Local history.
2. What are the Sources of the Local History?
3. Describe the procedure of publishing of the Local history Sources.

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ORAL HISTORY

Unit Structure :

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Memory and oral sources
- 5.3 Meaning
- 5.4 Oral history assists to know the past
- 5.5 Extent of Oral history
- 5.6 Reliability of the information gathered through oral history
- 5.7 Care to be taken while recording digital audio
- 5.8 Summary
- 5.9 Questions
- 5.10 References

5.0 OBJECTIVES

After going through this unit the student will be able to

- 1) Know new trends in Oral History
- 2) Grasp meaning and concept of Oral History
- 3) To judge reliability of the information gathered by oral historical resources
- 4) Know about Care to be taken while recording oral sources

5.1 INTRODUCTION

Oral history is a history built around people's narratives. It brings life into history itself and extends its scope. It allows historians to get historical information not just from the leaders but from the unknown majority of the people. It brings history into and out of the community. It brings dignity and self-confidence to less privileged and hitherto unknown people. It can give a sense of belonging to a place or in time. Similarly oral history offers a challenge to the accepted myths of history to the authoritarian judgment inherent in its tradition. It provides a means for a radical transformation of the social meaning of history.

5.2 MEMORY AND ORAL SOURCES

Memory is the basic of oral history from which information can be extracted and preserved. Oral history collects memories and personal commentaries of historical significance through recorded interviews. An oral history interview generally contains of a well-prepared interviewer questioning an interviewee and recording their exchange in audio or video format. The interview are recorded, summarized, or indexed and then placed in a library or archives. These interviews may be used for research or excerpted in a publication radio or video documentary, museum exhibition, dramatization or other form of public presentation. Recordings, transcripts, catalogs, photographs and related documentary materials can also be posted on the Internet. Oral history does not include random recorded speeches, wiretapping, personal diaries on tape, or other sound recordings that lack the dialogue between interviewer and interviewee.

Oral history relies on memory which is a highly individualized and personal construction of our past. No two people will remember the same historical event or place in the same way. Two people may have inhabited the same house or travelled to the same spot yet how they remember it will differ. In recent times historians and others have turned their attentions to the questions circulating around identity, narrative and historical memory get idea from different people.

During the European conquest of the Americas in the sixteenth century, Spanish chroniclers relied on oral sources to reconstruct the history of the indigenous people from the Aztecs to the Incas. They collected the testimony of survivors of these great civilizations to collect information about their social, economic, and religious traditions. Although strongly colored by the colonizers' cultural assumptions, these histories remain important sources for the new world's pre-Columbian history of South America.

5.3 MEANING

Oral history is a sound recording of historical information obtained through an interview that preserves a person's life history or eye witness account of a past experiences. A researcher completes the research process that begin with recording, interviewing, and preserving the records to create oral history. Oral history recordings help listeners better understand how individuals from various viewpoints and different stations in society encountered the full range of life in their day, from everyday routines to catastrophic events. Carefully preserved, the recordings carry the witness of the present into the future, where through creative programs and publications, they can inform, instruct, and inspire generations to come. Creating an oral history requires two people one who questions and one who narrates responses to the questions.

Two strengths distinguish oral history interviewing:

- 1) Subjectivity, which allows interviewers to ask not only, What happened?, but also, How did you feel about what happened?, and
- 2) The partnership of co-creation, which invites narrators to interpret and analyze their personal experiences through their own points of view and in their own words.

Preserving the recorded interview fulfills the purpose of creating the oral history in the first place. Preservation begins with making recordings safe, advances to making them useful and accessible, and culminates with sharing them in creative ways with others. Oral history projects are initiatives planned, designed, and executed by individuals or groups to create and preserve oral histories. Oral history programs carry out oral history projects on multiple major topics or focus on one major theme. Programs may offer training and consultation services for the broader community and they often partner with one another and network with other oral historians through the Oral History Association and its affiliates.

Oral history collections preserve oral histories, including the recording and accompanying derivative materials and contextual materials (i.e., maps, research notes, correspondence, photographs, and interview notes). Collections are usually administered by an archivist within a library, museum, or historical society. Collections are accessed through a catalog record, finding aid, or digital collection Web portal and are offered to researchers in accordance with legal agreements signed by the narrators and interviewers.

Oral historians

Oral historians come from academic settings, government offices, libraries and museums, medical and military sites, community centers, families, and anywhere people are studying people and the past:

- 1) Pursue beyond their immediate research needs to gather broad-based information so that their interviews address multiple historical questions; seek out people who may otherwise leave behind little or no material record for future generations and ask questions that may have never before been asked about a topic or event
- 2) Arrange ways to share the results of their interviews with narrators and their communities
- 3) Deposit recordings, transcripts, and related materials in archives or libraries
- 4) Publish the records to distribute widely the information gained in oral history
- 5) Uphold professional standards for research through local, state, regional, national and international organizations.

Who can become an oral historian?

Oral history has always been multidisciplinary. While many professional historians conduct oral history, a specific degree in history has never been a prerequisite for entering the field. Well established scholars sometimes make poor interviewers. Those who are part of the community or profession being interviewed, if properly trained in conducting oral history, have advantages in establishing rapport and in prior knowledge. Law students have interviewed judges, women coal miners have successfully interviewed other women coal miners, and members of a community have conducted oral histories with their neighbors. In Alaska, a portrait artist conducted interviews with the people she was painting to gain a deeper understanding of the personalities she was trying to capture on canvas. In Japan, a physician interviewed his elderly patients in a fishing community that was rapidly disappearing. He wrote the resulting book from his office overlooking a new express way built on the riverbed.

Oral history has room for both the academic and the common people. With reasonable training, through oral history courses, workshops, or manuals, anyone can conduct a useable oral history. Oral history conferences are no table for the variety of participants, among them radio and video documentary makers, museum curators, archivists, journalists, gerontologists, anthropologists, and folklorists. Regardless of their diverse objectives, they share many common methods of interviewing.

5.4 ORAL HISTORY ASSISTS TO KNOW THE PAST

Oral history provides a complete and more accurate picture of the past by augmenting the information provided by public records, statistical data, photographs, maps, letters, diaries, and other historical materials. Eye witnesses of events contribute various viewpoints and perspectives that fill in the gaps in documented history, sometimes correcting or even contradicting the written record. Interviewers are able to ask questions left out of other records and to interview people whose stories have been untold or forgotten. At times, an interview may serve as the only source of information available about a certain place, event, or person.

Oral history offers details how individuals and communities experienced the historical events

Traditional history courses in high school and college usually highlight only on the major events of the past, covering the fundamentals of who, what, when, where, why, and so what. Oral history brings depth to our understanding of the past by carrying us into experience at an individual level. Thoughtful, personal answers to questions like What did you do in the war? Reveal the ways decisions made by the movers and shakers of the day changed the lives of ordinary people and their families and communities. The subordinates groups in the world including blacks in America, colonized people through colonial powers like England, France etc. and untouchables in India were denied the basic human rights. They could not preserve their historical records. In such case the memoirs or

untold stories can offer new dimension to history. The neglected and marginalized elements are rarely touched by established historical trends. The downtrodden and their grievances are not highlighted by the established historical writings hence the alternative subaltern historical writing become the vehicle of expression of down trodden elements in society. Modern historian with subaltern views aims to reconstruct the history with oral records. Instead of the governmental archival records, it accepts personal memoirs, letters and traditional anecdotes as the elites dominated all kinds of prevalent historical records.

Oral history preserves for future generations a sound portrait

Oral history preserves for future generations a sound portrait of who we are in the present and what we remember about the past. Certainly, future generations will view and judge today's generation through their point of view. The story of the past is continually revised in the light of new interpretations. Oral history allows people to share their stories in their own words with their own voices through their own understanding of what happened and why. With thorough care of preserving our sound recordings the voices of our narrators will endure to speak for them when they are gone. By complicating the story with individual experience oral histories will help future historians avoid sweeping generalizations that stereo type people engender prejudice and overlook important variables in the historical context.

5.5 EXTENT OF ORAL HISTORY

A more positive trend triggered the globalization of oral history. Whereas past centers of oral history lay primarily in North America and Western Europe, the digital revolution together with sudden political and social changes have shifted much of the dynamic of oral history around the world to include the former Soviet bloc, Asia, Africa, South America. The inadequacy of written documentation from previous regimes and colonial powers has hastened the need and even the demand for oral history. From the local to the national level governments have come to see the value of oral history and have authorized and sponsored specific projects. At the same time, the democratic impulse of oral history has convinced many practitioners that it is "time to give chance to the common people." Oral historians are increasingly training students and community members to collect interviews themselves. Since the first appearance of *Doing Oral History*, the International Oral History Association has held meetings in Sweden, Brazil, Turkey and South Africa, each meeting producing multiple volumes of conference proceedings.

Much of the new material in the book reflects projects under way around the world. Despite differences in the subjects being studied in their diverse places, oral historians share many commonalities in methods and techniques. Universally, they have encountered the tendency of oral history to confound rather than to confirm their assumptions, confronting them with often conflicting view points. Oral history derives its significance not from resisting the unexpected but from relishing it. By

adding an ever wider range of voices to the story oral history does not simplify the historical narrative but makes it more composite and more stimulating. Oral history flourishes on talking largely by the interviewee. The interviewer's task is to do thorough research beforehand then ask meaningful questions, suppressing the urge to talk and listening instead. Nonetheless it always seems amusing that oral historians who have disciplined themselves to be silent during interviews behave so talkatively when they gather at professional conferences. The truth is that oral historians love to talk. As the only historians who deal exclusively with the living they have to be convivial enough to establish rapport with interviewees to put them at ease and encourage candor.

Oral historians also find themselves constantly questioning their own concepts, methods, and applications of new technology. Those who collect the voices of history make their own voices heard on how to do and use oral history. It is impossible to identify a place on the globe where people are not now doing oral history. Since the appearance of the first recording devices from wax cylinder to wire recorder to reel-to-reel, cassette, videocassette, and digital audio tape, and mini-disk recorders, interviewers have questioned politicians and protestors, indigenous peoples and immigrants, artists and artisans, soldiers and civilians. Oral historians have recorded the memories of survivors of the Nazi Holocaust, the Japanese-American internment, and the Soviet Gulags. Interviews have also captured the everyday experiences of families and communities, whether in inner cities, satellite suburbs, or remote villages.

When historians came to realize that women and racial and ethnic minorities were missing from the pages of most history texts, oral historians recorded their voices to construct a more diverse and accurate portrait of the past. Archives of oral history interviews exist throughout the world and in every state and territory of the United States, ranging from a few tapes housed in the local history collection of a neighborhood public library to thousands of transcripts preserved at major university libraries. Inside the federal government, oral historians have collected testimony about national parks and historical sites, diplomatic maneuvering, military strategies, intelligence activities, space flights, and social security and welfare programs. Over time, this information has been returned to the public in countless books and articles, museum exhibits, folklife festivals, radio programs, documentary films, and web sites indeed, the development of the Internet has permitted the worldwide dissemination of oral history transcripts and sound recordings. The real impact of the oral history movement may not be fully realized until well into the future. Most of the collected interviews have been with contemporary figures discussing recent events. Individual researchers do not always need to wait for archival oral history collections to release interviews; armed with their own tape recorders, they can go forth themselves to question whoever is willing to answer. But as generations pass and participants in historic events are no longer living, future researchers will have to depend on what earlier interviews collected, processed, and deposited in archives. How will these future researchers judge our work? How much of today's oral history will be considered an

important supplement to the written documentation of our time, or dismissed as superficial and superfluous? How much of what we do will be preserved, and how much will be lost? Oral historians need to look beyond their own immediate needs to consider the corpus of work they will leave for the future.

Journalist turned historian, Allan Nevins, created the first modern oral history archives at Columbia University in 1948. A decade earlier, in his book 'the Gateway to History' Nevins had proposed to reinvigorate historical study in America by making "a systematic attempt to obtain from the lips and papers of living Americans who had led significant lives, a fuller record of their participation in the political, economic and cultural life of the last sixty years." Recognizing that modern communication and transportation were making letter-writing and diary-keeping obsolete, Nevins founded the Columbia Oral History Research Office. This new effort raised complaints from those who considered "Oral History" either too imprecise or too Freudian.

The utility of oral history is one of the part of subaltern historical writings. Modern historian with subaltern views aims to reconstruct the history with all kinds of records. Instead of the governmental archival records, it accepts personal memoirs, letters and traditional anecdotes as the elites dominated all kinds of prevalent historical records. In India Depressed or lower caste and Tribal have not been recorded as they were not viewed as mainstream population. The oral history is useful to collect memories of the past from them.

Worldwide political and social changes during the last decades of the twentieth century confronted historians with the inadequacy of archival documentation, which often reflected a discredited government rather than the resistance against it. Newly emerging nations in Asia and Africa found that the written documents reflected the views of former colonial masters and used oral history to revive buried national identities. When the Soviet Union dissolved, Russian and Eastern European oral historians' efforts began immediately to reexamine and rewrite that region's discredited official history by collecting personal testimony suppressed under Communist regimes. In Brazil and Argentina, oral history projects have focused on periods of military dictatorship to record the experiences of those brutalized by state terrorism. South Africans similarly turned to oral history in their search for truth and healing in the post-Apartheid era. Interviewers in many nations have found interviewing a critical tool when confronting issues of repression and reconciliation

5.6 RELIABILITY OF THE INFORMATION GATHERED THROUGH ORAL HISTORY

Oral history is as reliable or unreliable as other research sources. No single piece of data of any sort should be trusted completely and all sources need to be tested against other evidence. The historian James Mac Gregor Burns who was trained under S. L. A. Marshall to interview American soldiers during World War II, found that the interviews generated some spurious

information (about how frequently infantrymen fired their rifles in combat) and also some startling insights (about how many troops were killed by friendly fire). Burns concluded that "such interviews were a most valuable contribution to military history, but only if used in careful conjunction with more conventional sources, like documents and enemy records."

What's the difference between oral history and folklore? Oral historians and folklorists both use interviews to collect information, but not necessarily the same type of information. The two practices have been described as opposite ends of a continuum: oral historians concentrate on recording the personal experiences of the interviewee, and folklorists collect the traditional stories, songs and other expressions of the community, fact or fiction. An oral historian would most likely interview a husband and wife separately, seeking to identify the unique perspective of each spouse. A folklorist, being as interested in the way a story is told as in its substance, would interview the couple together to observe the interplay as one begins a story and the other finishes it. The folklorist Barbara Allen has observed that historians "tend to see oral historical sources as mines of raw data from which historical evidence can be extracted," while folklorists are more concerned with "recognizing identifiable patterns" in the way people shape their narrative. Sharing an interest in interviewing, oral historians, folklorists, ethnographers, cultural anthropologists, sociologists, and linguists, each have different objectives that influence their methodology. "Field-oriented" disciplines rely on participant observation and may not even take notes in the presence of those they are studying, waiting to write up their notes later from memory. Unlike historians, who seek concrete evidence of what actually happened and to document it as fully as possible, folklorists, ethnographers, and anthropologists are often less interested in verification of facts and see folk tales and folklore as no less legitimate than other stories. Linguists will often be more concerned with the manner of telling a story than in its substance. Despite the distinctive way that these assorted disciplines analyze and use interviews, the intersection of their methodological techniques has permitted collaborative, cross-disciplinary oral history projects on a range of community, racial, ethnic and immigration issues.

5.7 CARE TO BE TAKEN WHILE RECORDING DIGITAL AUDIO

Digital technology is enhancing the work of oral historians, but the rapid development of new devices and formats requires oral historians to keep alert to changing trends.

- 1) Seek help from professionals.
- 2) Get most sturdy and dependable recorder you can afford.
- 3) Avoid digital voice recorders that create highly compressed audio files in proprietary formats. Select a recorder with an output terminal such as USB which allows you to cable the recorder directly to a computer to transfer sound files. You may also want to purchase a USB card

reader so that you can transfer your sound files from the removable flash memory card to a computer.

- 4) Appropriate microphones for recording oral history interviews should be condenser types (not dynamic types). Condenser microphones require a power source supplied either by the recorder device (referred to as phantom power) or a separate battery. For the most secure and least noisy input, select a microphone with a balanced XLR connection, not a stereo mini-plug connection.
- 5) Test the microphone carefully. Compare recordings made with the recorder's internal microphone and an external microphone and choose the setup that works best for your recorder in your unique interview setting. Some digital recorders have excellent internal microphones.

5.8 SUMMARY

Memory is the basic of oral history from which information can be extracted and preserved. Oral history collects memories and personal commentaries of historical significance through recorded interviews. Oral history allows people to share their stories in their own words with their own voices through their own understanding of what happened. Oral history collections preserve oral histories, including the recording and accompanying derivative materials and contextual materials such as maps, research notes, correspondence, photographs, and interview notes. Collections are usually administered by an archivist within a library, museum, or historical society. Oral history conferences are notable for the variety of participants, among them radio and video documentary makers, museum curators, archivists, journalists, gerontologists, anthropologists, and folklorists.

5.9 QUESTIONS

- 1) Describe the meaning and utility of Oral history.
- 2) What are the sources and types of Oral history?
- 3) Explain the importance of Oral sources in history and care to be taken while recording it.

5.10 REFERENCES

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DIGITAL AND E - SOURCES

Unit Structure :

- 6.0 Objectives
- 6.1 Introduction
- 6.2 Digital and E Sources
- 6.3 Types of the Digital Sources
- 6.4 Examples of Digital source
- 6.5 Referencing Digital sources
- 6.6 Digital sources Advantages and Disadvantages
- 6.7 Summary
- 6.8 Questions
- 6.9 References

6.0 OBJECTIVES

After going through this unit the student will be able to

- 1) Know Digital and E Sources
- 2) Grasp meaning and Types of Digital Sources
- 3) Understand how do referencing of Digital Source
- 4) Know Advantages and Disadvantages of Digital Sources

6.1 INTRODUCTION

The digital sources aimed to improve our understanding of a subject and help us to ensure that collected information is factually accurate. Using only print resources for research can be limited. We can use digital resources effectively by researching widely rather than referring to only one or two digital resources. Researcher should check that all resources are current and accurate. It is important to be organized while doing research and to keep track of the resources. One must use referencing and citation to claim the authenticity. Digitization has made it possible for libraries, archives, historical societies, museums and individuals to easily share their collections with the world. Researchers today have unprecedented access to images of primary source materials with descriptive metadata that, in the pre-digital age, were available only to those who could visit a collection personally.

6.2 DIGITAL AND E SOURCES

1) Internet archives :

Web archiving provides online research data source to social scientists and digital humanities. One of the most notable efforts to record the history of the World Wide Web is the Internet Archive (IA) project, which maintains the largest repository of archived data in the world. Understanding the quality of archived data and the completeness of each record of a single website is a central issue for scholarly research, and yet there is no standard record of the provenance of digital archives. Although present day records tend to be quite accurate, archived Web content deteriorates as one moves back in time. The Web Archives for Historical Research (WAHR) group has the goal of linking history and big data to give historians the tools required to find and interpret digital sources from web archives. Our research focuses on both web histories - writing about the recent past as reflected in web archives - as well as methodological approaches to understanding these repositories.

2) Word Cat:

One can find research material from 10,000 libraries worldwide, with books, DVDs, CDs, and articles up for grabs. You can even find your closest library with WorldCat's tools.

3) Google Books:

Google Books (previously known as Google Book Search and Google Print and by its codename Project Ocean is a service from Google Inc.) searches the full text of books and magazines that Google has scanned, converted to text using optical character recognition (OCR), and stored in its digital database. Books are provided either by publishers and authors, through the Google Books Partner Program, or by Google's library partners, through the Library Project. Additionally, Google has partnered with a number of magazine publishers to digitize their archives.

4) Ancient India – The British Museum:

The British Museum's online offerings are impressive for research purpose. The Ancient Civilizations websites highlights achievements of some remarkable world civilizations and explores cross-cultural themes of human development. Explore the people, culture, beliefs, and history of ancient India using animations, 3D models and objects from The British Museum's collections. The numerous lesson plans and resources available at this popular site have been developed by Mr. Donn and other contributors. Lessons cover: The Mysterious Indus Civilization 3000-1500 BCE, Aryan Civilization Daily Life 1500-500 BCE, Vedic Period 1500-1000 BCE, Epics Period 1000 – 500 BCE, and Age of Empires Daily Life 500 BCE-700 CE.

5) Audio visual sources:

Audio video record includes the speeches of great personality's photographs, film, video, paintings, drawings, cartoons, prints, designs, and three-dimensional art such as sculpture and architecture and can be categorized as fine art or documentary record. Some visual resources are unique while others are reproduced (like prints or illustrations in books and magazines).

Films which portrays social reality in a departure from narrative history, we can easily adopt a favourable attitude. For instance films highlighting systemic exploitation, the underworld, wage slavery, the emotional trauma of women or problems of migrant workers and the unemployed need not fictionalize history - that is the stuff history is made of in any case. They are necessary to draw our attention to many emotions which written history either ignores or cannot express. A film like Shyam Benegal's 'Ankur', for example, is at once historical in its focus on rural feudalism in a region of south India and socio-cultural in its presentation. The same is true of Govind Nihalani's 'Aakrosh' which underscores the exploitation of tribals by India's ruling elite and their agents.

6.3 TYPES OF THE DIGITAL SOURCES

Digitized Primary Sources

Digitization has made it possible for libraries, archives, historical societies, museums and individuals to easily share their collections with the world. Researchers today have unprecedented access to images of primary source materials with descriptive metadata that, in the pre-digital age, were available only to those who could visit a collection in person.

There are many different types of digital collections online, both freely available on the web, and via subscription databases available through libraries.

Websites

Blogs

Forums/ Chatrooms

Search engines

Online libraries and databases

Offline Digital Resources

Photos/ Images

Videos

Audio recordings

Digital Resources Examples

Now we have a basic idea of some of the digital resources that exist, let's look at some examples of each:

Internet Resource Examples

Websites:

A website is any site you can navigate to on the internet. Websites can be educational, instructional, entertaining, and descriptive and are also commonly used to sell products and services.

Wikipedia, online retail sites, academic or institution sites, and social media sites are all examples of websites, but the list really is endless. Not all websites will be reliable sources for research (for example, you should not take things you read on social media at face value), so you need to check to ensure the information you find is accurate.

Blogs:

Blogs are online journals where people record their thoughts, activities, or opinions about different subjects. Although blogs can be full of helpful information (e.g., a travel blog), they can also be creative and maintain a narrative based on the author's life.

Online libraries and databases:

These resources are exactly what they say on the tin. Online libraries and databases are places where you can find books and other materials, such as journals, academic articles, and newspapers, online.

Your school might have an online library so that more people can access the same resources at once without having to borrow hard copies from the physical library.

Everything you'll need for your studies in one place for Digital Resources

StudySmarter's FREE web and mobile app

Offline Digital Source Examples

Photos or Images: Photos and other kinds of images are some of the digital sources. Images can be created through photography (taking photos with a camera) or using creative programs like PhotoShop or Auto CAD.

Video: Videos are created using electronic technology such as smartphones or video cameras. The resulting videos are processed and stored in pen drive, CD or hard disk.

Most libraries have video sections where from one can borrow DVDs based on different topics. One can also find videos online on websites such as YouTube. Asiatic Society of Mumbai launched CD which contains all the earlier research magazines research articles in soft copy.

Audio recording/ music: Similar to videos, music and other audio recordings are also created using electronic technology and are made up of binary code sequences.

Libraries may also have access to audio recordings and CDs. Remember, audio can mean more than music, and you might even be able to find some recorded interviews from the past.

Digital Resources in Education

Research in education allows students to practice the skills necessary to find information, fact-check it, back it up with evidence, and analyze it to draw conclusions. Digital resources are essential to your research as a student and can provide versatile learning experiences.

Here are some guidelines on how to get the most out of digital resources during your studies:

Finding Resources

Look for digital resources that are useful, reliable, and up-to-date. Some places you can go to for reliable digital resources include:

School's online library

Academic journals

College and university websites

These sources will only publish articles and information that are reliable and current.

Useful Digital Resources for English Language

Some helpful digital resources to supplement your English Language studies include:

Archived newspapers, images, videos, and audio recordings

Online text books

Academic journals

Online dictionaries and thesauruses (these can help make your writing more interesting and provide definitions)

One should be able to find all of these things in your school's library database.

6.4 EXAMPLES OF DIGITAL SOURCE

Digital Sources in Srinivasa Ramanujan Library

Srinivasa Ramanujan Library of IISER Pune is a creative and innovative partner in teaching, learning and research activities to support institute's vision to establish scientific institution of the highest caliber where teaching and education are totally integrated with state-of-the-art research. The library has a rich collection of reference books, text books and research journals in electronic as well as in print formats in the field of

basic sciences and allied subjects. Online full-text databases, abstracting and indexing databases and multimedia resources are also part of library's collection.

Search OPAC

e-Books

Print Journals

e-Resources: Publisher-Wise

e-Resources: A-Z List

e-Resources: Archives

Remote Access Portal

Bibliographic Database

Digital Repository

Digital Sources in Central Library IIT Mumbai

E-Books

E-Journals (Publisher Wise)

Open Access Resources

CDs and DVDs

Usage Policy and User undertaking

National Digital Library contains books, video article and videos on following topics.

Government Data

The Data Portal India is a platform for supporting an Open Data initiative of Government of India. This portal is intended to be used by the Ministries/Department/Organizations of Government of India to publish datasets, and applications for the public use. It intends to increase transparency in the functioning of Government and also opens avenues for many more innovative uses of Government Data to give different perspective. Users can access datasets, apps, communities and world wide data sites etc. In July 2015, the Indian government launched the 'Digital India' initiative to improve online infrastructure and increase internet accessibility among citizens (for example, linking rural areas to high-speed internet networks); thereby, empowering the country to become more digitally advanced.

The initiative encompasses the following three key objectives:

Establish a secure and stable digital infrastructure

Deliver digital services

Ensure that every citizen has access to the Internet

Hathi Trust Digital Library is a huge collection of digitized books and periodicals. Each full text item is linked to a standard library catalog record, thus providing good metadata and subject terms. Most items pre-1925 will be full text viewable. After 1925, a much smaller number will be full text viewable. You can search within non-full text viewable works and obtain the pages numbers where your search terms occur. Most US, and some state, government documents will be full text viewable.

The world is full of objects, archives, records and texts which historians can study and interrogate to develop and refine our understanding of the past. These are the primary sources of history; materials, relics, and texts, that testify and provide traces of the past. Almost anything could be a primary source. The rings of a tree testify to weather conditions and changes in climate. Probate records document the material goods individuals held at the end of their lives. Court proceedings offer insight into the experiences of the oppressed through the moments they are dragged in front of the justice systems that control and marginalize them. Just as any kind of physical object might serve as a source, as society increasingly produces digital relics, documents, artifacts and other objects the evidentiary basis of history will become increasingly digital.

While things like the rings of a tree have their own value as historical sources, the bulk of historical work continues to be anchored in archives. Historian's ability to study the past is largely directly indebted to archivists and the range of individuals involved in the production and management of historical records. Archives come in all shapes and sizes; massive federal agencies, small local historical societies, manuscript collections at research libraries to name a few examples. The same digital shift occurring in sources is occurring in archives.

At this point, historians have access to an ever-expanding wealth of digitized versions, or digital surrogates, of a selection of primary sources through online collections. At the same time, an explosion of born-digital materials is being produced and collected at unprecedented scale (websites, the contents of a hard drives, collections of emails, digital video and photos, etc.). While these new forms of sources are emerging so to are notions of digital archives. Organizations like the Internet Archive, and projects like the September 11th Digital Archive, and the Rossetti Digital Archive have emerged with the archive name attached. However, each of these varieties of digital archives represents a somewhat different vision of the nature of the concept of an archive.

6.5 REFERENCING DIGITAL SOURCES

You will know by now how important referencing is. Here are some examples of how to reference digital resources using the MLA style:

To reference a webpage or article on a website, you should use this format:

Last name, First name. "Name of page or article." Name of website. Link to website. Accessed date.

Ex.

Raj Desh, “Mahatma Jyotiba Phule : A Modern Indian Philosopher” *Book Analysis*, (PDF) Mahatma JyotibaPhule : A Modern Indian Philosopher (researchgate.net), December 2013.

When referencing online news articles, you should include the date that you read the article.

Checking the Reliability of Digital Sources

When using digital resources, particularly online ones, you must do extra work to ensure that the sources you find are reliable and up-to-date. Here are a few ways you can do this:

Look for a date to check that an article or webpage is current. You'll often find the date under the article's heading, along with the name of the article's author. You should also look for the term “Last updated on,” as this will tell you when the article or page was last edited. As far as time is concerned, if a website looks outdated, over simplified, or just plain old – you should probably look elsewhere for your information.

Try to find information on the websites of widely recognized and respected institutions. University websites, foundation websites, and academic journals will have much more reliable and complete information than websites created by an amateur. If you see an article written by someone whose name you recognize (and perhaps you've read or studied their work before), this is also a sign that the article or page is reliable. Established authors go hand in hand with established institutions.

Look for references and links to other websites. If you've found a useful article on a particular subject, scroll down to the bottom to see if the author has referenced any works on the subject. You might find that they've cited and referenced academic journals on the topic, textbooks, or other web articles that they've found useful. References show that an article has been researched and is, therefore, more reliable.

This one might seem obvious, but only seek information on websites with expertise or authority on your research topic. For example, you wouldn't research *The Great Gatsby* on a cooking website but on websites dedicated to literature and literary analysis.

6.6 DIGITAL SOURCES ADVANTAGES AND DISADVANTAGES

As with any process or medium, digital resources have their time and place. They can be incredibly useful for several reasons, as seen throughout this article, but like everything else, they also have their downsides.

Depending on your research style, you might be someone who loves researching online and using a multitude of digital aids. Alternatively, you

might prefer the old-school approach of heading to the library and getting stuck into some textbooks. Whatever your personal view of digital resources, it's important to appreciate their upsides and downsides.

Advantages

They add variety to research and information rather than only using print resources.

Online resources enable the researcher to cross-reference information across several sources to ensure information is current and factually accurate.

Digital tools are more interactive than print resources, giving people more opportunities to creatively and critically approach topics.

Many digital resources are free or inexpensive, whereas textbooks and other print resources can be quite pricey.

Disadvantages

Most digital resources require internet access and/or electrical equipment, which some people might not have regular access to.

Online resources can be difficult to verify, and some information might not be accurate or up-to-date.

Access to too many different digital sources can sometimes muddy the waters and lead to confusion or overwhelm.

Many distractions on the internet do not exist in real-world environments, such as libraries or classrooms.

6.7 SUMMARY

All the material directly reflecting the historical process and providing an opportunity for studying the past of human society is known as source of history. Historical sources thus comprise every thing created at an earlier date by human society and available to us in the form of objects of material culture or written documents that permit evaluation of the manners, customs, and language of peoples. Written historical sources, including hand written documents (on rock, birch bark, parchment, paper) and the printed documents of more recent periods, constitute the largest group. These written sources differ in origin (archives of the state, patrimonial states, factories, institutions, and families), in content, and in purpose (for example, statistical economic materials, juridical documents, administrative records, legislation, diplomatic and military papers, documents from court inquests, and periodicals and newspapers).

6.8 QUESTIONS

- 1) Explain natures and types of the Digital and E-sources
- 2) What are the sources and types of the historical Digital and E-sources?
- 3) Describe the Advantages and Disadvantages of the Digital Sources?

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SUBALTERN

Unit Structure:

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Subaltern Studies – Origin and Development
- 7.3 Main Concepts
- 7.4 Contribution of Subaltern studies
- 7.5 Assessment of Subaltern Studies
- 7.6 Summary
- 7.7 Questions
- 7.8 References

7.0 OBJECTIVES

- To introduce students to various Approaches to History.
 - To shed light on Subaltern Approach to History.
 - To understand the contribution of the Subaltern School of History.
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7.1 INTRODUCTION

The Subaltern School of historiography emerged in the 1980s. In the academic context, Subaltern Studies attempted to foreground social categories, which were at the receiving end of a range of power structures at different locations of the Indian subcontinent. Subaltern studies bring to light the lower sections of the Indian people hitherto neglected by historiography. Based on the Italian philosopher and Neo-Marxist thinker Antonio Gramsci's perceptions and deliberations, Subaltern Studies have come up with inter disciplinary methods to investigate and analyze the consciousness and voice of dissent of 'subaltern social categories.' The most visible research on these subject dates back to 1982 with Ranajit Guha's writings and his associates who were inspired by Antonio Gramsci (1891-1937). They adopted the concept of 'History from Below' and wrote the history of subaltern masses of India by giving emphasis on subaltern consciousness. They examined and analyzed the elitist approach of Colonial, Nationalists and Marxist history writing. Though there are some limitations to Subaltern historiography, Subaltern historians have initiated the new approach to understand Subalterns through their historical writings. They explained the resistance of suppressed and oppressed people systematically by following various theories, ideologies and methodologies.

7.2 SUBALTERN STUDIES – ORIGIN AND DEVELOPMENT

During the nineteenth century colonial India, many peasant uprisings and tribal rebellions occurred against the exploitation, subjugation and oppression of the British government and landlords. The social and religious reform movement also started during this period. It is also seen that the Dalit movement and the tribal movement were growing. The rise of consciousness and clarity about subaltern self-identity occurred vis-à-vis the development of modern socio-cultural, economic and political relations in the mainstream. Subsequently, there was simultaneous documentation and crystallization of social categories and sub-categories based on class, caste, religion, gender, language and region. Throughout the history of modern India, most of the oppressed, dominated and exploited social groups were identified against the background of the means of new socio-economic, as well as, political structures, nationmaking and the spread of modernistic principles. Subaltern consciousness is also reflected in literary forms that offer alternate aesthetics of beauty, identity and resistance. The various movements of these exploited masses in the Indian subcontinent were largely ignored. These social class movements do not seem to reflect in the Colonial (Imperialist), Nationalist and Marxist historiography. Never the less, the gap later on is bridged by emergent historiography that started in the 1980s through subaltern studies using new theories, methods and analysis of these social classes and their movements.

From its inception, it resulted into a major transition in South Asian historiography and posed a vigorous challenge to existing historical scholarship. It was largely by its relentless postcolonial critique that Indian history came to be seen in a different light. Indian History had thus found a new approach that was so critically needed. The Colonial and the Nationalist historiography became the focus of their criticism due to their elite based analysis of history. They also contested the Marxist historiography due to the fact that their mode of production-based narratives has a tendency of merging inevitably into the nationalist ideology of modernity and progress. Moreover, the Subalterns rightly pointed out that the Marxist found it really difficult to accept the ideology of caste and religion as crucial factors in Indian History, which to them was somewhat backward and degrading. They were thus, according to the Subalterns, totally unable to gather vital historical data from lived experiences of various oppressed classes, which were submerged in religious and social customs.

The academic response via Subaltern Studies has been pioneered by historians such as Ranajit Guha, Partha Chatterjee, Gayatri Chakravorty Spivak, Dipesh Chakrabarty, Gyanendra Pandey, Gyan Prakash, Susie Tharu, David Hardiman, Bernard Cohn, David Arnold, Shahid Amin, Gautam Bhadra and Sumit Sarkar (who later left the group), to name a few. They have produced a rich and complex body of work that continues to be thought-provoking. They adopted Antonio Gramsci's philosophy and

E.P. Thompson's framework of 'history from below' to create new philosophical understandings, conceptual tools and methodological systems for documenting the socio-economic exploitation of Subaltern groups.

7.3 MAIN CONCEPTS

The concept of 'Subaltern' used by Ranajit Guha and his associates is taken from the famous Italian Marxist scholar and philosopher, Antonio Gramsci. Gramsci used this concept for those classes that are non-hegemonic and classless subordinate group of people and lower strata of society. The term 'Subaltern' is referred to the subordination in terms of class, caste, gender, race, language and culture. Subaltern means the lower class or exploited masses. It is applied to the common mass of people in relation to political power, social hegemony, economic power-position, religious authority and intellectual excellence. Gramsci has used various concepts to study the consciousness of the subaltern masses such as 'hegemony', 'dominance', 'organic intellectuals', 'traditional intellectuals', 'common sense', 'civil society' etc. He used the concept 'subaltern' for the oppressed, excluded and marginalised groups, using newer methods to narrate their histories. Gramsci's analysis and the methodology of subaltern studies gave birth to a new stream of historiography. Gramsci used the concept of 'subaltern' for exploited people of Italian society whereas Ranajit Guha used this concept for subordinated people/class from class, caste, gender and administrative class of Indian society. Subaltern scholars wrote various articles to analyze the formation of society in Indian context. They studied the various revolts, movements and agitations of peasants, workers and tribal groups of the second half of nineteenth and beginning of twentieth century and try to locate their autonomous nature which was separated from main stream elitist freedom struggle through their articles.

Subaltern scholars used the Gramsci's concept of 'common sense' for theoretical understanding and interpretation of Indian History. When the subaltern people understand the reasons of their subordination and exploitation, they expressed their discontent and leadiness to fight independently against it without any forcefully imposed corrupt leadership. They fought against their exploitation without any elitist leadership through their common sense spontaneously. An autonomous Subaltern consciousness has become the centre point of Subaltern historiography. They have their own action based on their own autonomous consciousness through which they started various movements, political resistance and revolts, which are not guided by the initiatives of superior classes, but they are emerged through their own autonomous consciousness. This has been created through their collective action that was studied by Subaltern historians.

Ranajit Guha and his associates used the thoughts of Gramsci to understand the consciousness of suppressed and oppressed people in India and therefore they used the concept 'Common Sense' of Gramsci, which highlights the Subalterns contradictory, conjectured, fractured, disjointed

and episodic consciousness. The 'Common Sense' underlines the coexistence of two mutually contradicted elements and/or aspects (e.g., capitalist and workers). The suppressed and oppressed people have an autonomous consciousness that is imbedded unknowingly in the labour of working-class people, which tries to change the world through their labour. This is the aspect of 'common sense' and the other aspect is accepted as a past tradition without doing any enquiry. It is taken from the imitation of upper class and superior class.

Antonio Gramsci uses the concept of 'hegemony' to theorize not only the necessary condition for a successful overthrow of the bourgeoisie by the proletariat and its allies (e.g., the peasantry), but also the structures of bourgeois power in late 19th- and early 20th-century Western European states in his book *Prisons Notebook*. Gramsci, particularly in his later work, develops a complex and variable usage of the term; Gramsci's 'hegemony' refers to a process of moral and intellectual leadership through which dominated or subordinate classes of post-1870 industrial Western European nations consent to their own domination by ruling classes, as opposed to being simply forced or coerced into accepting inferior positions. It is important to note that, although Gramsci's prison writings typically avoid using Marxist terms such as 'class', 'bourgeoisie', and 'proletariat', Gramsci defines hegemony as a form of control exercised by a dominant class, in the Marxist sense of a group controlling the means of production; Gramsci uses 'fundamental group' to stand in euphemistically for 'class'. For Gramsci, the dominant class of a Western Europe nation of his time was the bourgeoisie, defined in the Communist Manifesto as 'the class of modern Capitalists, owners of the means of social production and employers of wage-labour, while the crucial (because potentially revolution-leading) subordinate class was the proletariat, "the class of modern wage-labourers who, having no means of production of their own, are reduced to selling their labour-power in order to live". Gramsci's use of hegemony can be understood through the study of his other concepts which he developed, including those of "state" and "civil society".

Gramsci spoke philosophically of relationship of human thought, feelings and will to 'objective' social processes. He added that rationality of all human behavior and products of his activity are related to the global historical processes. Speaking about the proletariat he called for intellectuals who could identify themselves with the struggling classes. He called them 'organic intellectuals'. The workers did not need those elites who could not express the actual experiences and feelings of the masses. He advocated 'Open Marxist' that is an attempt to turn the unrecognized and unconscious class of workers to class consciousness. He wanted the struggling wars of workers to establish cultural hegemony before gaining political power.

For Gramsci, intellectuals are a broader group of social agents than the term would seem to include in its definition. Gramsci's category of "intellectuals" includes not only scholars and artists or, in his own terms, the "organizers of culture," but also functionaries who exercise "technical"

or “directive” capacities in society. Among these functionaries we find administrators and bureaucrats, industrial managers, politicians, and the already mentioned “organizers of culture.” According to Gramsci, the intellectuals are the “deputies” of the dominant group—the functionaries, exercising the subaltern but important functions of political government and social hegemony. The organic intellectuals of the working class are defined on the one hand by their role in production and in the organisation of work and on the other by their “directive” political role, focused on the Party. In particular, the organic intellectuals are most important since they are the ones who actually elaborate and spread organic ideology. Gramsci’s contribution to Marxist theory is two-fold. On the one hand, with concepts such as “organic ideology,” “civil society” and “political society,” “organic intellectuals,” “hegemony,” etc., as well as his unique distinction between political society and civil society, Gramsci brought new theoretical foundations into truly dialectical Marxist revolutionary theory. Most important, out of these foundations emerged new concepts that have given Marxism more consistency and relevance vis-a-vis contemporary Capitalist reality. Subaltern Studies historiography used these concepts of Gramsci and applied it in Indian context. They wrote several essays and published books to understand the formation of Indian society, polity and economy.

7. 4 CONTRIBUTION OF SUBALTERN STUDIES

Subaltern Studies developed a new style of history writing in India by criticising the elitism of the colonial, nationalist and Marxist historiography. They were inspired by the works of Antonio Gramsci, Trotsky, Lukacs, Eric Hobsbawm, E.P. Thompson etc. British Marxist Historian E. P. Thompson provided philosophical basis to Subaltern history writing through their non-traditional Marxist approach i.e. ‘history from below’. Rosalind O’Hanlon observes that Subaltern Studies provides a new orientation within which many different styles, interest and discursive modes may find it possible to unite their rejection of academic elitism. Subaltern Studies scholars studied the revolts, movements and agitations led by the peasants, workers and tribal groups in the second half of the nineteenth and beginning of the twentieth century. They discerned their struggles as autonomous to distinguish them from the elitism of the mainstream freedom struggle. Rosalind O’Hanlon states that the central emphasis of their writing was the emergence of consciousness of Subaltern people in South Asia through the study of Subaltern resistance to hegemonic social relations. Some scholars of the Subaltern Studies group wrote on the movement of the exploited masses at the grassroots and underlined their lives, ideologies and resistances.

Ranajit Guha was the first Indian historian who has presented the experiences of suppressed and oppressed people in his writings. He has augmented the system of inversion through the revolts of peasants. In the system of inversion, peasants rejected the local and colonial symbols of power and their subordination. He mentions that there was parallel movement of people during colonial period and that politics was not

guided by elitist leaders and colonial bureaucracy. Subaltern historians believe that this was led by working class people and subaltern people and was not dependent on elitist but was autonomous in nature. But it was completely ignored in elitist unhistorical history writing. Guha considers the variation of subaltern people's exploitation as an important feature of their politics. According to him, on one side the variation of exploitation and other side variation of relations amongst the labourers and he said, due to these two factors, the politics of subaltern class became an important feature. Due to these variations, subaltern classes' politics, we cannot find homogeneity and gets the multiple dimensions and values. The factor of lack of homogeneity makes the politics of subaltern class separate and distinct from or with elitist politics. Guha observed that Indian labour movement was not developed properly enough and therefore they were not able to create the energy or efficiency to capture the national movement by taking the help of peasants and agricultural labour by keeping aside the bourgeoisie elitist leadership. Subaltern historian believes that the nation of India failed to develop the self-image (self-consciousness) or self-identity due to the stagnant phase or stage of bourgeois capitalists and workers. Ranajit Guha believed that the politics of the subalterns constituted an autonomous domain, for it neither originated from elite politics nor did its existence depend on the latter. Subordination in its various forms has always been the central focus of the Subaltern studies. But throughout subsequent volumes the whole concept of subalternity underwent various shifts. The essays of the subsequent volumes reflect divergence in interest, motives and theories. But in spite of these shifts, one aspect of the Subaltern Studies has remained unchanged. It is an effort to see and rethink history from the perspective of the Subalterns and to give them their due in the Historical process. The new contributors ended up giving new form and substance subalternity.

Ranajit Guha's Elementary Aspects of Peasants Insurgency in Colonial India is considered to be the most powerful example of Subaltern historical scholarship. By returning to the 19th Century peasants' insurrection in Colonial India he offered a fascinating account of the peasants' insurgent consciousness, rumours, mystic visions, religiosity and bonds of community. In this interesting work, Guha attempted to uncover the true face of peasants' existence in colonial India. He pointed out that the peasants were denied recognition as a subject of history in his own right even for a subject that was all his own. Elitist historiographies were unable to put the peasants' conditions and their insurgency in correct perspective as they could not go beyond limitations that were characteristic of their historiographical schools. He claimed that there existed in colonial India an 'autonomous' domain of the 'politics of people' that was organized differently than the politics of the elite. This in a sense summed up the entire argument put forward by Subaltern historians. Peasant uprisings in Colonial India, he argued reflected a separate and autonomous grammar of mobilization in its most comprehensive form. The Landlords, the money lenders and the Colonial Government officials formed a composite apparatus of dominance over the peasants. Their exploitation according to Ranajit Guha was primarily

political in character and economic exploitation, so upheld and stressed by the other schools, mainly the Marxist, was mainly one of its several instances.

A number of earlier essays have revolved around these themes during the formative years, most important among them being Ranajit Guha's *Prose of Counter Insurgency*. The difference in the later essays lies in the fact that while the earlier works wanted to establish the subalterns as subjects of their own history, the latter works concentrated on various aspects of dominance confronted by the Subaltern sections. They also shed new lights on the domains of culture and politics of the period and their roles in the whole picture.

Ranajit Guha and Sumit Sarkar highlighted the role of common people in the anti-partition movement in Bengal, peasants' revolts in the Gangetic Doab and Maharashtra. They also discussed Quit India Movement of 1942 through the angle of Subaltern ideas. Ranajit Guha criticised the writers of Indian history both Indians and Englishmen for describing the struggle for Indian Freedom through the elitist's standpoint. The Indian leaders who led the nationalist movement thought of interest of educated elite and the bourgeoisie class more than the hopes and aspiration of the workers and peasants. However, Gandhiji the man who identified himself with the masses of people cannot be described as a narrow minded "elitist".

David Arnold brings to light the story of a long series of disturbances and rebellions of hillmen in the Gudum and Rampa hill tracts of Andhra during 1839-1924 (*Subaltern Studies Volume I*). Studying the Madras famine of 1876-78 (*Subaltern Studies Volume III*), the same author writes of peasant consciousness and peasant action in such crises of subsistence and survival. Arnold complains that the voluminous literature on Indian famine does not treat that phenomenon in terms of human experience, and that peasant experience of dearth and famine has almost invariably been subordinated to the descriptions of state policy and relief administration.

Gyan Pandey gives an account of the peasant revolts of Awadh during 1919-22 and its impact on Indian nationalism (*Subaltern Studies Volume I*). Stephen Henningham shows how in Bihar and eastern Uttar Pradesh the "Quit India" movement of 1942 was a dual revolt consisting of an elite nationalist uprising combined with a subaltern rebellion ((*Subaltern Studies Volume II*). This combination called forth the enthusiasm and participation of a broad spectrum of society. If, in spite of its drama and intensity the 'Quit India' revolt has not received adequate scholarly treatment, Henningham's explanation is that, for historians operating within the confines of elite historiography "the substance of the 1942 revolt is difficult to swallow and impossible to digest."

Gayatri Chakraborty Spivak in an essay titled, "Can the Subaltern Speak?" wrote: "The Subaltern cannot speak. There is no virtue in global laundry lists with woman as a pious. Representation has not withered away. The female intellectual has a circumscribe task which she must not disown with a flourish." She cited the examples of widows burnt at the pyre of the

husband in her essay. She emphasized the condition of women who are doubly oppressed—firstly by patriarchy and secondly by colonialism.

Arvind Das demonstrates how erroneous it is to attribute agrarian changes in Bihar during 1947-78 to elite-sponsored land reforms (Subaltern Studies Volume II). The two major attempts at 'agrarian changes from the above', that is through zamindari abolition and the bhoodan movement, were not elite sponsored but responses to peasant discontent. The first followed after year; of agitation by Swami Sahajananda Saraswati and the powerful Kisan Sabha, and the second came 'on the militant Communist-led peasant upsurge in Telengana. Both were measures to preempt class war in the Bihar country side. Says the author: "Any interpretation of agrarian change primarily as an elite sponsored land reform, amounts therefore to chasing the shadow without trying to grasp the substances." In 'Agricultural Workers in Burdwan' (Subaltern Studies Volume II), N.K. Chandra reveals the appallingly poor condition of the mass of the agricultural labourers and poor peasant in terms of wages and earnings, underemployment and poverty.

Historians like Partha Chatterjee made notable contributions in this respect. His works proved crucial at this juncture to understand that engagement with elite themes is not altogether new to the subalterns. Partha Chatterjee, in his article 'Caste and Subaltern Consciousness' discussed the feudal power system, capitalist (Bourgeoisie) power system and community power system and used the concept of community power system to show the subaltern resistance. He analyzed the resistance of Subaltern people in the context of religious beliefs by following the concept of 'common sense' of Antonio Gramsci. According to him, an individual and group gets the identity through the membership of community and therefore community remains prime important. Through community leadership, power is not centralized to an individual or position and it is ascribed to community. Community's relationship with the members of other community is based on the mutual relation rules and these mutual relations are based on popular system of religious beliefs, myths of their origin, folklore and sacred history. Such system creates the political code or rules of morality and such codification reflects in power-obedience, coercion-resistance relation directed actions and symbols. Partha Chatterjee's this interpretation is very useful to understand the subaltern consciousness. Subaltern historians approached the caste problem to understand the Subaltern resistance and consciousness through the collective behaviour and consciousness.

These writings have been able to outline the whole process of history being written from the point of view of elite nationalism and their limitations. Mention can be made in this respect to the essay by Shahid Amin called Gandhi as Mahatma: Gorakhpur District, Eastern up, 1921-1922 (Subalterns Studies Volume III) and his other essay Approvers Testimony, Judicial Discourse: The Case of Chouri Choura (Subalterns Studies Volume V) Communalism also emerged as a significant theme in Subaltern writings of 90s. Gyan Pandey has some notable works to his credit about the Hindu Muslims riots in modern India. This theme has

become all the more important with the resurgence of Hindu and Muslim fundamentalism in the recent times. Historian Gyan Prakash in one of his essays once said that the real significance of the shift to the analysis of discourses is the reformulation of the notion of subaltern.

The anti-partition agitation (1905) did not arouse as much popular enthusiasm in Bengal as did the Non-Cooperation khilafat movement of 1921-22. Sumit Sarkar informs us (Subaltern Studies Volume III) that the former did not go beyond the confines of Hindu upper class bhadralok group whereas in the latter “popular initiative eventually alarmed the leaders into calling for a halt.” Tribal protest as that of Jitu Santhal’s movement in Malda, northwestern Bengal (1924-32), is a favourite theme for subaltern historiography (Subaltern Studies Volume IV). In 1924, an anti-landlord tenant agitation developed in Malda under Jitu’s leadership and continued till 1932 when the leader was shot. Even bhadralok opinion as expressed in the *Amrita Bazar Patrika* was sympathetic to Jitu’s revolt but, as Tanika Sarkar shows, in true elitist fashion the responsibility for the revolt but was taken away from the tribal leader by imputing it comfortably to the Swarajist agitator from outside.

Gautam Bhadra observes in his ‘Four Rebels of 1857 (Subaltern Studies Volume IV) that all the principal modes of historiography on the Great Revolt of 1857 ‘whether nationalist’ as exemplified by the writing of S.B. Chaudhari or ‘radical communist’ as represented by Promod Sengupta and Datta have, with due elitist prejudice, portrayed the great event as an elitist venture. The ordinary rebel, his role and his perception of alien rule and the contemporary crises –all these have been left out of the historical literature of the Great Revolt. Bhadra’s essay rehabilitates four of such rebel characters of 1857: Shah Mal, Devi Singh, Gonoo and Maulavi Ahmadullah Shah. Their stories point to the existence in 1857 of what Gramsci calls ‘multiple elements of conscious leadership’.

The decade of the 80s assumes a special significance due to the fact caste, gender, and religion became important reference points in history writing, subaltern history in particular understood the need to document the lives of all the oppressed people, like peasants and workers, tribals and lower caste, women and Dalits, whose voices were seldom heard before in history. Subaltern studies group did not study in large the resistance and consciousness of working-class people except the article by Dipesh Chakrabarty. He studies the condition of the Calcutta jute mill workers between 1890 and 1940 (Subaltern Studies Volume II). In another essay on the jute mills workers during 1920-50 (Subaltern Studies Volume III), he shows how the elitist attitude has crept into socialist and Communist ranks, leader treating unions as their ‘zamindari’, their contact with the workers degenerating into the hierarchical terms of the babu-coolie relationship. He observes that the workers consciousness was not taking shape in the framework of class consciousness in jute mill industry whereas it has the basis of primordial loyalties. He challenges the Marxist view of emergence of class consciousness amongst the jute mill workers by crossing the religious ideology of ‘Hindu’ and ‘Muslim’. He gives examples of working-class consciousness of pre-bourgeoisie aspects such

as the appointment of certain castes on certain posts by Brahmins, Bengali worker do not allow his wife to work in factory or industry etc.

Kanchallaiha's article on caste system and labour consciousness is included in the ninth volume of Subaltern Studies in 1996. In this article, he has tendency to glorify the culture and values developed from the tradition of Dalit-Bahujan castes. He has expressed his appreciation towards the Dalit-Bahujan labour culture. But he ignored the fact that the division of labour and work culture, which was doing by Dalit-Bahujans, is an outcome of caste based graded exploitation. While glorifying the Dalit-Bahujan patriarchy as democratic patriarchy, he forgets that Brahmanical patriarchy is based on the principle of graded inequality, which is the form of caste exclusiveness. Mahatma Phule, through his counter culture, made the traditions of Shudra and Ati-Shudra's exclusiveness as public due to its universal nature. Kanchallaiha's alternative has no universal basis and do not have vision to give the system the rational approach. However, Prof. Umesh Bagade states that's Subaltern studies project included his article as it is convenient for them to suit their post-modernist ideology, which opposes universalism, reason and rationality. In this way, Subaltern studies has contributed a lot in the historiography of India and analyzed the contribution of subaltern classes in the making of modern India.

7.5 CRITIQUE OF SUBALTERN STUDIES

Subaltern school has no doubt made great contribution in the realm of Indian historiography. But nevertheless, it is not totally free from shortcomings. Ranajit Guha used the framework of E.P. Thompson's point of view of 'History from below', Gramsci's philosophical role and phenomenology and later number of new philosophical understandings, conceptual tools and methodological systems to express the exploitation of Subaltern people in the social and economic structure. However, the later Subaltern historians were contended to understand the subordination of middle class of colonial period. They provided emphasis on locality, community and isolation of social conditions rather than analyzing the Subaltern people based on class, caste and Gender. However Subaltern historiography helps to understand the facets of Dalit consciousness. It can be a useful methodology to understand the anti-caste movement.

Subaltern historians studied caste as an important aspect of revolt and the aspect of its spread; however, they did not study the revolts of Subalterns. All Subaltern writings became the question of western cultural dominance and hegemony. They neglected the movements of Phule, Ambedkar, Periyar and anti-caste movements. They also neglected the history of left movements. They did not throw light on caste movements. Though, there are some limitations of Subaltern historiography, Subaltern historians highlighted the 'autonomous' character of Subaltern consciousness. They have initiated the new approach to understand Subalterns through their history writings. They explained the resistance of suppressed and oppressed people systematically by following various ideologies and methodologies.

Subaltern Studies academicians focused on an isolated study of the subaltern people, rather than their structural exploitation by the mainstream. They highlighted the 'autonomous' character and agency of subaltern groups. However, as debates have underscored there are several problems that remain neglected. For instance, the rise of subaltern consciousness has been accompanied by the rise of mainstream modernism; a relationship that needs to be problematized. Moreover, the extent to which the subalterns contributed to mainstream movements needs exploration.

Critiques of Subaltern historiography by scholars such as Sumit Sarkar, Umesh Bagade, Vinay Bhal, Himani Banerjee, Hiren Gohain, Vinay Lal and others argued that they advocated monolithic and abstract perspectives in the name of the postcolonial. Sumit Sarkar argued for "The Decline of the Subaltern in Subaltern Studies" in his book *Writing Social History*. Partha Chatterjee has himself pointed to how this intellectual project "was perhaps overdetermined by its times". These critiques reveal that Subaltern Studies cannot singularly engage with the complexity of the oppressed and the exploited. Its canvas has to be expanded to intersectionality grounded in the local. Further, one cannot abandon the task of engaging with the socially vulnerable, nor dismiss Enlightenment and modernity as inadequate frameworks for critical analysis. Moreover, the privileged space any researcher occupies needs to be questioned. Vinay Bhal in his essay "Relevance (or Irrelevance) of Subaltern Studies in Reading Subaltern Studies" edited by David Ludden also observes the contribution and limitations of Subaltern Studies.

The texts of Ranajit Guha, Partha Chatterjee, Kancha Illaiha deal with the issue of caste but this trend seems to have ignored the Dalit movement that has emerged in various parts of India. Jotirao Phule and Dr. B. R. Ambedkar's emancipatory movement seems to have been completely ignored by Subaltern historiography. Before Ranajit Guha, Jotirao Phule and Dr. B.R. Ambedkar appear to have written on the subaltern movement and raised the issues of exploited and marginalised groups in India. Subaltern Studies group also used various post-structural and post-modern concepts in the later phase of their writings. Gopal Guru and Umesh Bagade has underlined the contribution of the new subaltern approach and also discussed its limitations. No special attention was paid to the Dalit, tribal, peasant, workers and women's movement which has emerged in various parts of India. Subaltern historiography seems to have completely forgotten the movement of tribal groups in the northeastern part of India.

7. 6 SUMMARY

There is no denying the fact that Subaltern Studies has contributed a lot in the study of history, economics and social sciences in South Asian countries in the end of the twentieth century. Subaltern Studies generated intense debates and critiques about social location and historiography by later historians and scholars. New generations of researchers working on the past experiences of subaltern masses need to explore a wide variety of perspectives that have not found space in earlier historiography. Ideas of

gender and class inequalities have been at the centre of their historical enquiry and a considerable effort is now being made to study the convergence of multiple identities on life experiences and explored the intersectionality between gender, class, caste, and community to identify the systems, structures, experiences, politics and conflict and locate it historically.

7.7 QUESTIONS

- 1) Explain in detail the main concepts of Subaltern Studies.
- 2) Discuss the origin and development of Subaltern Studies.
- 3) Describe the contributions of various scholars of Subaltern Studies.
- 4) Analyze the critique of Subaltern Studies and their contribution in the Historiography in India.
- 5) Discuss the Subaltern School of History. Bring out the contribution of the Subaltern historians to historiography.

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FEMINIST

Unit Structure:

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Feminist History
- 8.3 Feminist Historiography
- 8.4 Feminist Approach to History
- 8.5 Summary
- 8.6 Questions
- 8.7 References

8.0 OBJECTIVES

- To introduce students to various Approaches to History.
 - To shed light on Feminist Approach to History.
 - To understand the contribution of the Feminist School of History.
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8.1 INTRODUCTION

Feminist history refers to the re-reading of history from a woman's perspective. It is not the same as the history of feminism, which outlines the origins and evolution of the feminist movement. It also differs from women's history, which focuses on the role of women in historical events. The goal of feminist history is to explore and illuminate the female viewpoint of history through rediscovery of female writers, artists, philosophers, etc., in order to recover and demonstrate the significance of women's voices and choices in the past. Feminist History seeks to change the nature of history to include gender into all aspects of historical analysis, while also looking through a critical feminist lens. Jill Matthews states "the purpose of that change is political: to challenge the practices of the historical discipline that have belittled and oppressed women, and to create practices that allow women an autonomy and space for self-definition" Two particular problems which feminist history attempts to address are the exclusion of women from the historical and philosophical tradition, and the negative characterization of women or the feminine therein; however, feminist history is not solely concerned with issues of gender per se, but rather with the reinterpretation of history in a more holistic and balanced manner.

8.2 FEMINIST HISTORY

Feminist history combines the search for past female scholars with a modern feminist perspective on how history is affected by them. While many mistake it as women's history, feminist history does not solely focus

on the retelling of history from a woman's perspective. Rather, it is interpreting history with a feminist frame of mind. It is also not to be confused with the history of feminism, which recounts the history of the feminist movements. Feminist historians, instead, include “cultural and social investigations” in the job description. Feminist history came into being as women began writing accounts of their own and other women's lives. A few of these, such as Susan B. Anthony and Audre Lorde, documented histories of their feminist movements.

Feminist historians collect to analyze and analyze to connect. Rather than just recording women's history, they allow a connection to be made with “public history.” However, problems remain in integrating this improved history into a curriculum appropriate for students. Finally, feminist historians must now be able to understand the digital humanities involved in creating an online database of their primary sources as well as published works done by notable feminist historians. Feminist digital humanists work with feminist historians to reveal an online integration of the two histories. Harvard's Women's Studies Database contain sources, like the Gerritsen Collection, that allow scholarly papers by feminists to be written and publicly convey the fact that there is more than one history and the progress made in combining them.

Feminist historians use women's history to explore the different voices of past women. This gathering of information requires the help of experts who have dedicated their lives to this pursuit. It provides historians with primary sources that are vital to the integration of histories. Firsthand accounts, like Fiedler's *And the Walls Come Tumbling Down? (A Feminist View from East Berlin)* recounts the daily lives of past women. It documents how their lives were affected by the laws of their government. Women's historians go on to interpret how the laws changed these women's lives, but feminist historians rely on this information to observe the ‘disappearing woman’. Fieldler even mentioned that “[t]hese feminists were disappointed when they meant ordinary eastern women who were good housewives too, while enjoying outside work.” Because these feminists only knew the public history of the German Democratic Republic, they projected themselves into the imaginary.

Feminist historians see mainly two specific histories. The first is the public, singular history. It is composed of political events and newspapers. The second is made up of women's history and analyzed primary sources. The integration of these two histories helps historians to look at the past with a more feminist lens, the way feminist historians do. Professor Peter G. Filene of the University of North Carolina recounted in his paper *Integrating Women's History and Regular History* that “[his] purpose is to help students understand the values and behavior of people who are unlike themselves. Through history we enter other lives, analyze the forces that shaped those lives, and ultimately understand patterns of culture.” In fact, when Filene was asked to teach a course on the history of American women, the revelations of past women allowed him to recognize that he wasn't learning heroine history, or herstory, but a compensatory history. However, this thought limited his studies. He found himself thinking of

women's contributions to what men had already written down. Rather than having the histories of the 'public' and the 'domestic' sphere, one should know that this line between the two is imaginary.

Though not all women are politicians or war generals, boys are raised in the domestic sphere. Not only that, but men come back to it every day in their private homes. Even President Theodore Roosevelt can be quoted to say "[n]o man can be a good citizen who is not a good husband and a good father." Similar to how history needs domestic history incorporated into it, men's history cannot be understood without their private experiences known. Women's history thus needs their private experiences to be combined with their public. To successfully integrate these histories, the world must not have male and female spheres that are synonyms for the private and public. The connections found in public and private men's and women's history need to be systematically synthesized to successfully integrate them. So the idea of just two histories creates the challenge that most feminist historians have.

Upon investigation of eastern women's lives, they found that though the GDR's socialist policies encouraged women in the labor force, there had been no women creating these policies. Once again, the patriarch had created a public history in which women were cut out. The discovery of neglected cultural accounts, similar to Fiedler's, has allowed women's historians to create large databases, available to feminist historians, out of them. These sources are analyzed by the historians to compare them to scholarly works published during the same time period. Finding works that are within the same time period isn't too difficult, but the challenge is in knowing how to combine what they learned from the source with what they know from the works.

Feminist historiography is another notable facet of feminist history. One important feminist historiography writer and researcher is Judith M. Bennett. In her book, *History Matters: Patriarchy and the Challenge of Feminism*, Bennett writes on the importance of studying a "patriarchal equilibrium". Cheryl Glenn also writes on the importance of feminist historiography "Writing women (or any other traditionally disenfranchised group) into the history of rhetoric, then, can be an ethically and intellectually responsible gesture that disrupts those frozen memories in order to address silences, challenge absences, and assert women's contributions to public life" This facet of feminist history inspect historical writings that are typically assumed to be canon, and reinvents them under a feminist lens.

8.3 FEMINIST HISTORIOGRAPHY

Feminist historiography is a method of bringing together different kinds of feminism (e.g., liberal, radical, postcolonial) with ways of re-telling the experiences of women who lived in the past. moment to ask yourself: How might you find stories about women and gender-diverse individuals who lived in the past, when there is minimal to no information about them on the internet or in publicly available corporate documents? For example,

say you were interested in learning about Black women who worked as mathematicians during the U.S. race to the moon in the 1950s and 1960s, but they were “hidden” among more prominent and celebrated White cismen, like Neil Armstrong and John Glenn. What steps could you take to learn more about these Black women?

Much of what we can know about the past is captured in documents—official letters, copies of speeches, court recordings—or in published texts, such as newspapers and pamphlets, and more recently as digitized documents. These types of ‘official’ archives are largely focused on retelling “man’s story”, however, like those space stories surrounding Neil Armstrong and John Glenn. Undoing discriminatory practices today and in the future, by sharing histories that are more diverse and inclusive, is a noble goal to strive for; structural barriers, such as governmental or institutional bureaucracies, that affect what is deemed to be ‘important to keep’ versus ‘what is to be discarded’ makes attaining this goal challenging.

Feminist scholars in women’s and gender history, as an example of those who use feminist historiography, strive for more inclusive processes to be put in place when practicing social history. Feminist historiographers try to uncover the stories of women and gender-diverse individuals, and then strive to share these stories in either academic publications and conferences, or with the public through workshops and events at museums and other public places. In so doing, such people aim to change societal imbalances, in part by bringing individual experiences to light that have previously been excluded from those ‘official’ archives. women’s and gender history is a broad field that some may approach as a study of fragmented ‘factual’ events of the past, even as others see it as an act of resistance.

Feminist historiographies meld feminism (e.g., liberal, radical, psychoanalytic, socialist, transnational/postcolonial, etc.) with historical studies. These types of historical studies are not always focused on creating “a realistic record of every event and experience in time” , however. In their practice, feminist historiographers incorporate oral accounts retold and passed on through time, personal diaries, personal letters, blogs, and social media—and, when possible, interviews with the individual in question. These historians also develop more encompassing methods, including tracing patterns of thought/ideas in storytelling practices, and accepting that a fragmented re-telling of the past is a believable history.

Feminist historiographers also look to social contexts that have rules and meta-rules that are in place to impose an order; these rules and meta-rules can be written or unwritten, formal or informal, and can influence how individuals act. For example, in the 1950s, once a North American woman married, she was expected to immediately stop working. Feminist historians attempt to unravel such informal rules in ways that reveal power dynamics among individuals. One example is that of Doris Jelly (1932–2021), a trained physicist, mathematician, world traveler, and a woman who worked on Alouette I, the first Canadian satellite launched into space

in 1962. Jelly recognized early on in her career that if she wanted to work in space, she could not marry. During the post-World War II period in which Jelly worked, the practice of taking a non-marital partner was not as common as it is today. These power dynamics showcase Jelly's courageous choices in light of such discriminatory practices. Notably, while many Western ciswomen were under tremendous pressure to conform to a meta-rule of choosing marriage over career/work, others had to live in 'hidden' fashion, like Jelly did. Men, on the other hand, did not have to make such choices.

Feminist historiographers also call for the development of more inclusive archival policies and practices, so that institutional and 'official' records can evolve. Ultimately, these more inclusive sources and methods will help to undo the 'hidden' existence of women and gender-diverse individuals. Feminist historiographies are, in essence, acts of resistance against the proliferation of White, masculine-centric narratives and stories that seem to dominate our understandings of the past and that, as a result, reinforce the marginalization of ciswomen and gender-diverse individuals in the present. By untangling the 'grand narratives' of history, and by looking for more complex and fragmented meanings and lived experiences, we can arrive at a more nuanced and varied understanding of our histories and cultures.

8.4 FEMINIST APPROACH TO HISTORY

In today's world, the very word "feminism" can stir up polarized reactions. Feminism has many definitions. For example, feminism is defined as "a word that has too many excessively long definitions." However, feminism can also be considered "the doctrine advocating social, political, and all other rights of women equal to those of men." Because there are multiple feminisms, it is difficult to find a universal understanding or truth of feminism. Feminism offers a challenging, yet interesting, approach to history. Definitions can be dangerous because one definition can silence other interpretations, but we should focus on the understanding of feminism as "advocating equal rights" as an approach to history.

What does an historical feminist approach involve? For some, a feminist history refers to the re-reading of history from a feminist viewpoint. Part of this approach is to explore and illuminate women's perspective of history because it has been silenced or overlooked. The feminist approach involves investigating history for the role of women's participation and influence (be that of female artists, writers, musicians, etc.). This is different from the history of feminism, which highlights the development of the feminist movement through a chronological narrative of movements and their ideologies. Likewise, women's history, is not a historical approach, but rather outlines the role that women have played in history. It generally involves studying the growth of women's rights throughout recorded history, examining individuals or groups of historical importance, and the effect that historical events have had on women. In contrast, a feminist approach to history is an analytic method.

One of the main advantages of using a feminist approach to history is its potential use as a weapon against chauvinism. For example, we can see echoes of the suffragette's methods of direct protest in the recent example of Malala Yousafzai's demand for education in Pakistan. When we are attentive to the history of women's oppression and the struggles against it, then we can learn and build from these histories. For instance, after the death of early feminist Mary Wollstonecraft in 1797, her widower published her memoirs. Her writings revealed her unorthodox lifestyle and unconventional personal relationships, which inadvertently destroyed her reputation in Victorian society because she contradicted the accepted norms about woman. However, when feminist historians rediscovered her seminal work "A Vindication of the Rights of Women," it became a widely recognized document and cornerstone for gender equality.

History and historical documents are important guides for feminism because they provide alternative understandings of gender relations today—we look back so as to go forward. If established gender roles and inequalities are revealed as socially constructed within a certain historical context, rather than occurring naturally or universally, then feminists are able to argue that gender inequalities are open to change. The late nineteenth and early twentieth century historians argued that women were largely absent from the history books. This insight led to an explosion in research that continues to impact women and gender relations. The historical works of English feminists such as, Alice Clark's 1919 *Working Life of Women in the Seventeenth Century*, Barbara Drake's 1920 *Women and Trade Unions*, and Barbara Hutchins' 1915 *Women in Modern Industry*, all illustrate the importance of a feminist approach to history because they transformed historical writing, gender, and the historical understanding of the U.K.

A feminist approach to history shows that inequalities are not universal; instead, it rediscovers the lives, experiences, and ideas of women from historical obscurity. Importantly, feminism re-examines and potentially rewrites entire historical narratives of gender. Feminism has transformed historical work and its understanding, and historians benefit from this approach. Another example of how using a feminist approach has rewritten history is the case of Mary Seacole. Her efforts caring for the sick and injured British troops were largely overlooked. Following her death she was forgotten for almost a century and it seems unlikely that Seacole was ever formally rewarded during her lifetime. However, recently she is being widely recognized and celebrated for her work, and her story has even been added to the English Primary school curriculum. In 2005, London's Mayor, Boris Johnson, exclaimed upon learning about Seacole: "I find myself facing the grim possibility that it was my own education that was blinkered." Not only does this outline how history has been neglectful, it highlights how a feminist approach to history broadens our understanding of historical events. Similarly, in India a feminist approach highlights important women like Pandita Ramabai, Anandibai Joshi, Tarabai Shinde and others.

8.5 SUMMARY

Feminist history combines the search for past female scholars with a modern feminist perspective on how history is affected by them. While many mistake it as women's history, feminist history does not solely focus on the retelling of history from a woman's perspective. Rather, it is interpreting history with a feminist frame of mind. It is also not to be confused with the history of feminism, which recounts the history of the feminist movements. Feminist historians, instead, include “cultural and social investigations” in the job description. Feminist history came into being as women began writing accounts of their own and other women's lives.

In conclusion, a feminist approach to history is incredibly useful to historians. Not only can this method recover unsung heroines, but it can also inspire change for the future. Feminism isn't about getting revenge; it's about engaging with the importance of differences and intervening when homogenous narratives begin to take root within society. It helps us to realize how histories of oppression continue to inform our social realities alongside how women and feminism has changed throughout history. In my opinion, the most significant action that the feminist approach can take is that of retrieving and saving the stories of those who were oppressed during their lifetimes and engaging with their experiences as a way to change the way we look at the future as well as the past.

8.6 QUESTIONS

1. Explain in detail the Feminist Approach to History.
- 2) Write a note on Feminist Historiography.

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POSTMODERN

Unit Structure:

- 9.0 Objectives
- 9.1 Introduction
- 9.2 Background
- 9.3 Postmodernism and Relativism.
- 9.4 Postmodern approach to History
- 9.5 Key concepts of Postmodern Historiography.
- 9.6 Summary
- 9.7 Questions
- 9.8 References

9.0 OBJECTIVES

- To introduce students to various Approaches to History
- To shed light on the concept of Postmodernism and its features.
- To understand the Postmodern Approach to History.

9.1 INTRODUCTION

Postmodernism is a trend in Western philosophy. It is a late 20th-century movement which is characterized by broad skepticism, subjectivism, or relativism. It is a general suspicion of reason; and an acute sensitivity to the role of ideology in asserting and maintaining political and economic power.

Postmodernism is largely a reaction against the intellectual assumptions and values of the modern period in the history of Western philosophy. The modern period can be approximately from the 17th to the 19th century. Brian Duignan states that many of the doctrines characteristically associated with postmodernism can fairly be described as the straightforward denial of general philosophical viewpoints that were taken for granted during the 18th-century Enlightenment.

There is an objective natural reality, a reality whose existence and properties are logically independent of human beings—of their minds, their societies, their social practices, or their investigative techniques. It means that human beings have no control over this reality. Postmodernists

dismiss this idea as a kind of immature realism. They say that this type of reality is actually a creation of social scientists. According to postmodernists, such reality is a theoretical construct, an object of scientific practice and language. This point also applies to the investigation of past events by historians and to the description of social institutions, structures, or practices by social scientists.

9.2 BACKGROUND

The descriptive and explanatory statements of scientists and historians can be objectively true or false. But the postmodernists reject this approach. The postmodern thinkers deny this viewpoint because they reject an objective natural reality. This is sometimes expressed by saying that there is no such thing as Truth.

The Enlightenment faith gives great importance to science and technology. Through the use of reason and logic, and with the more specialized tools provided by science and technology, human beings are likely to change themselves and their societies for the better. It is reasonable to expect that future societies will be more humane, more just, more enlightened, and more prosperous than they are now. Postmodernists deny this Enlightenment faith in science and technology as instruments of human progress. Indeed, many postmodernists hold that the misguided and unguided pursuit of scientific and technological knowledge led to the development of technologies for killing on a massive scale in World War II. They even go to the extent to say that science and technology or for that matter even reason and logic are intrinsically destructive and oppressive, because they have been used by evil people, especially during the 20th century, to destroy, oppress and persecute others.

Enlightenment thinkers and modernists believe that reason and logic are universally valid. It means that their laws are the same for all. They apply equally to any thinker and any area of understanding. For postmodernists, reason and logic too are merely theoretical constructs and are therefore valid only within the established intellectual traditions in which they are used. They only make sense to those who create them and need not apply to others.

Enlightenment and modernist thinkers attach importance to human nature. According to them, there is such a thing as human nature; it consists of faculties, aptitudes, or dispositions that are in some sense present in human beings at birth rather than learned or instilled through social forces. But Postmodernists disagree with this approach. Postmodernists insist that all, or nearly all, aspects of human psychology are completely socially determined.

Enlightenment thinkers consider language as a mirror of nature. Language refers to and represents a reality outside itself. According to postmodernists, language is not such a “mirror of nature,” as the American pragmatist philosopher Richard Rorty characterized the Enlightenment view. Inspired by the work of the Swiss linguist Ferdinand

de Saussure, postmodernists claim that language is semantically self-contained, or self-referential: the meaning of a word is not a static thing in the world or even an idea in the mind but rather a range of contrasts and differences with the meanings of other words. Because meanings are in this sense functions of other meanings—which themselves are functions of other meanings, and so on—they are never fully “present” to the speaker or hearer but are endlessly “deferred.” Self-reference characterizes not only natural languages but also the more specialized “discourses” of particular communities or traditions; such discourses are embedded in social practices and reflect the conceptual schemes and moral and intellectual values of the community or tradition in which they are used. The postmodern view of language and discourse is due largely to the French philosopher and literary theorist Jacques Derrida (1930–2004), the originator and leading practitioner of deconstruction.

Enlightenment and modern thinkers believe that human beings can acquire knowledge about natural reality, and this knowledge can be justified ultimately on the basis of evidence or principles that are, or can be, known immediately, intuitively, or otherwise with certainty. Postmodernists reject philosophical foundationalism which is the attempt to identify a foundation of certainty on which to build the edifice of empirical (including scientific) knowledge. This approach is seen in the 17th-century French philosopher René Descartes’s saying, “cogito, ergo sum” (“I think, therefore I am”).



Jacques Derrida
courtesy Britannica.

Enlightenment and Modern thinkers attach a lot of importance to theorizing. It is possible, at least in principle, to construct general theories that explain many aspects of the natural or social world within a given domain of knowledge—e.g., a general theory of human history, such as dialectical materialism. Furthermore, it should be a goal of scientific and historical research to construct such theories, even if they are never perfectly attainable in practice. Postmodernists dismiss this notion as a pipe dream and indeed as symptomatic of an unhealthy tendency within Enlightenment discourses to adopt “totalizing” systems of thought as the French philosopher Emmanuel Levinas called them or grand “metanarratives” of human biological, historical, and social

development as the French philosopher Jean-François Lyotard claimed. These theories are false. They effectively impose conformity on other perspectives or discourses, thereby oppressing, marginalizing, or silencing them. Derrida himself equated the theoretical tendency toward totality with totalitarianism.

9.3 POSTMODERNISM AND RELATIVISM

As discussed in the background, many of the characteristic doctrines of postmodernism constitute or imply some form of metaphysical, epistemological, or ethical relativism. It should be noted, however, that some postmodernists vehemently reject the relativist label. Postmodernists deny that there are aspects of reality that are objective. They do not agree that there are statements about reality that are objectively true or false. According to them, it is not possible to have knowledge of such statements i.e objective knowledge. Postmodernists say that it is impossible for human beings to know some things with certainty. They believe that there are no objective or absolute, moral values. Reality, knowledge, and value are constructed by discourses; hence they can vary with them. This means that the discourse of modern science is similar to alternative perspectives including astrology and witchcraft. Postmodernists sometimes mockingly characterize the evidential standards of science, including the use of reason and logic, as “Enlightenment rationality.”

The broad relativism apparently so characteristic of postmodernism invites a certain line of thinking regarding the nature and function of discourses of different kinds. If postmodernists are correct that reality, knowledge, and value are relative to discourse, then the established discourses of the Enlightenment are no more necessary or justified than alternative discourses. But this raises the question of how they came to be established in the first place. If it is never possible to evaluate a discourse according to whether it leads to objective Truth, how did the established discourses become part of the prevailing worldview of the modern era? Why were these discourses adopted or developed, whereas others were not?

Part of the postmodern answer is that the prevailing discourses in any society reflect the interests and values, broadly speaking, of dominant or elite groups. Postmodernists disagree about the nature of this connection; whereas some apparently endorse the dictum of the German philosopher and economist Karl Marx that “the ruling ideas of each age have ever been the ideas of its ruling class,” others are more cautious. Inspired by the historical research of the French philosopher Michel Foucault, some postmodernists defend the comparatively nuanced view that what counts as knowledge in a given era is always influenced, in complex and subtle ways, by considerations of power. There are others, however, who are willing to go even further than Marx. The French philosopher and literary theorist Luce Irigaray, for example, has argued that the science of solid mechanics is better developed than the science of fluid mechanics because the male-dominated institution of physics associates solidity and fluidity with the male and female, respectively. Similarly, the Bulgarian-born French psychoanalyst and writer Julia Kristeva has faulted

modern linguistics for privileging aspects of language associated, in her psychoanalytic theory, with the paternal or paternal authority (rule systems and referential meaning) over aspects associated with the maternal and the body (rhythm, tone, and other poetic elements).



Michel Foucault
Courtesy Britannica

Because the established discourses of the Enlightenment are more or less arbitrary and unjustified, they can be changed; and because they more or less reflect the interests and values of the powerful, they should be changed. Thus postmodernists regard their theoretical position as uniquely inclusive and democratic, because it allows them to recognize the unjust hegemony of Enlightenment discourses over the equally valid perspectives of non elite groups. In the 1980s and '90s, academic advocates on behalf of various ethnic, cultural, racial, and religious groups embraced postmodern critiques of contemporary Western society, and postmodernism became the unofficial philosophy of the new movement of "identity politics."

9.4 POSTMODERN APPROACH TO HISTORY

Many times college and graduate students have a very valid question. And the question that students often ask their history professors is this: "How do we know what the textbook says happened in the past actually happened?" We understand that this is a loaded question. At first, the obvious answer might be to refer to primary sources. After all, primary sources are created during the time period being studied and provide a firsthand and authentic glimpse into the period under consideration. But what happens when two or more historians examine the same primary source and arrive at dramatically different interpretations? Which one is true? Can they both be "true"?

This brings us to postmodernism. It will be beneficial to explore the postmodern approaches to the discipline of history. This is an intellectually engaging topic which requires us to think deeply. The postmodernist approach to history is one of the least known modes of historical writing among historians and history educators. There is a need to enhance historians' and history educators' understanding of the postmodern challenge to the discipline of history. First of all we need to have an overview of the basic features of history and its historical

trajectory as a discipline. Then we can understand postmodernist historiography's conceptual underpinnings, methods, principal concepts, and ideological positions. We can better understand the key debates, criticisms, and arguments that historians of different historical orientations are engaged in.

Dr Kaya Yilmaz states that Historians and history educators need to know the nature of history to effectively plan, implement and assess historical research. The importance of an adequate understanding of the nature of a given discipline in the teaching and learning process has been recognized in science education. A sophisticated understanding of the nature of science is deemed to be a major goal in science education and a central component of scientific literacy. Science education organizations and science educators stress the role that a nuanced understanding of the nature of science plays in fostering higher levels of scientific literacy. The same emphasis on the importance of the nature of subject matter has not been realized in history education yet.

However, drawing on the insights that historical frameworks provide for studying the past is crucial not only to develop a rational way of teaching history but also to adequately address the fundamental issues in history education. Dr Kaya Yilmaz also states that being familiar with the different ways through which the past is made accessible, meaningful, and comprehensible is a must for advancing historical consciousness at schools, colleges and universities. In this way we can deal with confronting the complexity of the past. Unless models in the discipline of history are identified and used in the teaching and learning of history, any framework for exploring students' thoughts about history will be unclear. Being aware of how historians of different historical orientations construct differing interpretations of the past is one of the preconditions for students of history to understand the complexity of the past and to develop an increasingly better understanding of the past events, people, institutions and processes. Unfortunately, historiographies of different sorts or diverse historical approaches to the past are not sufficiently emphasized in history and that's why many students lack adequate training in historiography. Also there is an unclear understanding, on historians' and history educators' part, of how the past is made understandable through postmodernist approach.

Therefore it is important to understand postmodernist historiography to bring about a more sophisticated and meaningful history education. If historians become familiar with and appreciate the multiplicity of historical explanations, along with the assumptions and ideologies that lie behind each orientation, students can not only enjoy more freedom of choice in constructing their own historical understanding, but also come up with a deeper and more nuanced understanding of the past. But first let us have an overview of the basic features of history as a discipline or domain of knowledge and how history came to be recognized as an academic discipline. Then later, we will study the postmodernist movement in historiography, its characteristic features, the basic words and the important debates revolving around the movement.

Dr Kaya Yilmaz states that History is a unique interpretive enterprise among social sciences because of the fact that it is both the subject and the object of its own discipline. In other words, the discipline of history refers not only to what happened in the past but also to the act of writing about the past. The nature and function of historical writing is shaped by the theoretical presuppositions, by means of which the historian reflects on and writes about the past. Frameworks serve as conceptual tools for scholarly historical thinking and writing by enabling the historian to filter the infinite number of possible interpretations to a limited number of probable ones. Downplaying other historical orientations, the historian operating under the banner of a given historical framework singles out particular hypotheses, problems, and questions as significant or legitimate objects of historical study. That is, it is the philosophy of history that provides the building blocks for the study of the past.

Dr Yilmaz shows that Philosophy of history is divided into two basic branches, speculative and analytic, in terms of its substantive (i.e., propositional) and syntactic (i.e., procedural) features. The speculative branch (a) focuses on the actual content of history to find meaning or at least pattern in it, (b) is interested in predicting the future, (c) and aims to shed lights on the following sorts of questions: Does history demonstrate a simple giant unfolding history? Do laws govern history? Has human nature remained the same throughout history? On the other hand, analytical philosophy of history (a) concentrates on the nature and methods of history as discipline, (b) deals with such topics as objectivity, ideology, and historical explanations (i.e., how historians practice their methods and how they think about what they are doing), (c) aims to illuminate the following types of questions: What conditions must be met for a statement about the past to be true? Is there an exclusively historical way of explaining the past as distinct? Is narrative a satisfactory vehicle for historical knowledge? Can the historian reach objective truth? On what grounds can historians reasonably demonstrate that they know what they claim?

Ranke had a tremendous role in the Professionalization of History. His followers and students who made the Rankean School played a very important part in the professionalization of history. The professionalization of historical studies along with the redefinition of their theoretical and methodological foundations was entrenched in the process of modernization and nationalism in Europe. The works of German historians had an enormous international impact on the professionalization of history and the development of rigorous methods of historical research. The belief in the scientific status of history which stressed the non-rhetorical character of historical writing was central to the process of professionalization. Leopold von Ranke, celebrated German historian, was a pioneer in assigning academic status to the study of the past.

Just as Herodotus is deemed to be the father of history, Ranke can be regarded as the father of the new objective school of history. Many modern historians attribute the intellectual foundations of their discipline to this development of the nineteenth century German universities, which

influenced historical scholarship throughout Europe and America. What was new in Ranke's approach to history was his attempt to explain the past in terms of "how it actually was," without making a judgment on it. He established the rules of critical historical methods. "Ranke's elaborate methodology was based on classical philology with its maxim: check the source for trustworthiness and against its own context". He combined a critical reading of the surviving documents of the past with a careful reconstruction of the historical circumstances in which it was composed. It is only by these means, Ranke asserted, could unreliable historical sources be identified to be used as evidence and the core meaning of the text be recovered.

If history was to be written in a dispassionate, objective way, Ranke claimed, "historians should not take sides, nor should they seek to make propaganda out of the past; their task was essentially one of reconstruction". It is the strength of these claims that made history become an academic discipline in its own right. The term "historicism" refers to this rigorous approach to the past. "Historicism with all its variations is the key term that symbolizes the genesis of modern historical scholarship". The major shortcomings of the historicist Rankean school were (1) its lack of attention to economic and social forces and (2) its excessive emphasis on the political aspect of events with almost exclusive reliance on official documents of state.

The recognition of history as an academic discipline at universities led to the production in the types of historical writing in the nineteenth and twentieth century. As a result, the boundary among different modes of historical writing became blurry. Still, we can detect two sharply distinctive views of history, idealist versus positivist, both of which characterized historians' visions of what history is and how it should be recovered (e.g., view of history as art or science). For this reason, even rival historical orientations can be put into the same overarching category in terms of whether they belong to the positivist or idealist tradition. For instance, for all the crucial differences between the French *Annales* and Marxist historiography, both belong to the positivist tradition.

Historians of positivist orientation (or the covering-law model) such as Popper and Hempel (a) sought to present their findings as general statements of invariable relationship via the hypothetic-deductive model of reasoning and the use of the syllogism (e.g., given the same causes, very similar effects almost surely would occur), (b) focused their attention on uniformities and regularities -in the course of human affairs to formulate generalization- rather than unique or individual events (e.g., instead of studying the French Revolution, they would investigate the phenomenon of revolution), (c) put the issue of causal explanation in the center of historical theory, and (d) understood the concept causation in the "efficient" sense as a set of prior conditions.

On the other hand, idealist historians such as Collingwood and Elton (a) jointly argued that the analogy derived from the natural sciences could not hold up under the test and that the subtleties of doing history required

quite different conceptual schemes, (b) focused on unique and specific events outside of nature, instead of seeking regularities and uniformities, (c) offered that the proper object of historical study center on the human mind or the activities of human mind, (d) contended that the main task of the historian is to think himself into the actions of his historical agent in order to discern his thought (i.e., all history is the re-enactment of past thought in the historian's own mind), and (e) understood the term causation in the sense of "final" cause as the will or intention of a historical agent. These are the advances in historiography and the difference between the positivist and idealist views of history. Now let us understand postmodernist historiography, which has left an imprint in historiography.

Dr Kaya Ilmaz reveals that Postmodernism has called into question the truth claims of not only history but also all humanities and social sciences. The basic hypothesis of postmodernism is that society and culture are in transformation in which old essentialist assumptions concerning objectivity, truth, industrial growth, rising economic expectations, and traditional middle-class norms have been shaken. What characterizes post-modern thought is the attempt to de-center language from the idea of "being" to that of "function," and the resulting belief that language defines but does not refer to reality and our experience of reality is a function of our language. The rejection of historical realism (i.e., the past was real and objective) constitutes a crucial theme in the philosophy of postmodernism.

Another major theme of postmodern approach to history is the elimination of the boundaries and hierarchical distinctions between elite culture and academic culture by means of dehierarchization, deconstruction, demystification, and dereferentialization. Postmodernism symbolizes the death of centers. It displays doubt toward metanarratives, and is characterized by a social formation in which the maps and status of knowledge are being de-centered, re-drawn, and re-described. Let us examine the premises of postmodernism in relation to history: In the most general sense, postmodernism stands for the proposition that western society in recent decades has undergone a major shift from the modern to a postmodern era. This is said to be characterized by the final rejection of the Enlightenment's legacy of belief in reason and progress. It is marked by an all-encompassing amazement toward all narratives giving a direction and meaning to history, in particular the notion that human history is a process of universal emancipation. In place of grand narratives of this kind, there have come a multiplicity of discourses and language games. There is a kind of questioning of the nature of knowledge together with a dissolution of the idea of truth, and problems of legitimacy in many fields.

Its two principal features may be said to be its conception of language and its rejection of realism. It is a philosophy of linguistic idealism or panlingualism claiming that language constitutes and defines reality for human minds. It says that there is no extralinguistic reality independent of our representations of it in language or discourse. It regards language itself as a system of signs that refer only to one another internally in an endless

process of signification that never arrives at stable meaning. Postmodernism thus denies both the ability of language or discourse to refer to an independent world of facts and things and the determinacy or decidability of textual meaning. By the same token, it also dismisses the possibility of objective knowledge and truth as goals of inquiry. The basic precepts of postmodern thought can be summarized as the idea that all old organizing frameworks that took for granted the privileging of various centers, such as Anglo-centric, ethno-centric, gender-centric, and logocentric, should not be considered as legitimate and natural frameworks.

As a prominent advocate and practitioner of the postmodernist theory of history, Jenkins asserts that traditional academic history or lower case history is just representation of bourgeois ideology. He accuses traditional historians of being satisfied with the status quo because he thinks they study the past for its own sake and thus concludes that they neither want to change the present nor vision a different future. Why history came to the fore and received the strongest attack in the face of postmodernist criticism has to do with the fact that it is a textual subject and full of grand historical narratives or teleological historical writings. Advocates of the postmodernist thought assert that “the great trajectories that historiography has built around nation, class, and religion are grand narratives that confer an illusory sense of direction on people who think they know about the past”.

Rather than historical research methods, postmodernists questioned historians’ assumptions and epistemological foundations of the discipline by constructing their arguments around such concepts as truth and objectivity. On the other hand, historians elucidated their methods to counterattack the postmodern thrust, failing to recognize the nature of postmodern argument. Therefore, neither side did justice to each other. In his critique of the postmodern turn in Western historiography, Windschuttle outlines the postmodern critics’ attack on the practice of conventional historiography. According to the postmodernist critique of the discipline, (1) traditional historiography is an authoritarian practice that reflects the ethnocentrism and cultural hubris of contemporary Western society (i.e., the views and interests of the white, middle class, European males); (2) authors of the left, the right, or in between politically, assert their power over their readers in the name of reality by assuming a third person voice and an omniscient viewpoint; (3) historians (a) can only express the ideology of their times (b) cannot be objective enough to see beyond their own class, gender, ethics, or cultural background.

To eliminate these problems, postmodernists take a demystification approach to set the stage for those who are currently deprived of the opportunity to write their own histories and to “free up historians to tell many equally legitimate stories from various viewpoints and types of synthesis”. Just as postmodernists have criticized the assumptions and historical writings of traditionalists, the practitioners of traditional history have been critical of postmodernist approach to history.

According to Zagorin, (a) postmodernism is an amorphous concept and a synthesis of different yet related theories, theses, and claims, (b) the skepticism and relativism inherent in postmodernist philosophy cuts the ground from any moral or political stand its adherents might take, (c) practitioners of the postmodern theory of history have overtly advocated a political agenda as much an academic one as Jenkins did, (d) postmodernists' skeptical and politicized view of historical inquiry is deeply erroneous, inconsistent with the way historians think about their work, and incapable of providing an understanding of historiography as a form of thought engaged in the attainment of knowledge and understanding of the human past. Likewise, many have criticized postmodernist theorists for being responsible for the dramatic shrinking of historical scholarship manifested by the sharp decrease in the number of graduate students in history and the number of Ph.D.s awarded in history that fell by more than fifty percent from 1970s to 1990s in the US.

The debates over the postmodernist theory and practice of history also found its way to high schools and universities in the design of the history curriculum. Windschuttle explains the effects of postmodern discourse on some curriculum developers. Educationalists who designed the new national history standards for American high schools downplayed the notion that doing history should be in line with the principles of historicism and be identified as being disinterested and above ideology. According to them, such an approach to describing, explaining, and interpreting the past is both intellectually obsolete and politically contaminated. They endorsed the argument that it is impossible for historians to distance themselves and their scholarly work from their academic training, attitudes, ideological dispositions and cultures.

Their contention was that what particular facts, traditions, and heroic personalities are represented in the textbooks symbolize the ideological position of the traditionalists and the political Right who think that their interpretation of history represents the true and objective history that every citizens should become familiar with. Keeping a faith in the claim that being non-political is unattainable, they attempted to replace the traditional account of American history with the one that brings to the fore the concepts of discrimination, exploitation, hostility, and predicaments that women, blacks, and ethnic minorities had undergone but were able to surmount those difficulties to challenge their exploiters, stand up for legal rights, and cross racial boundaries.

But, the Republican dominated U.S. Senate went ahead and prevented this effort from being put into practice in high schools in November 1994. According to Zagorin, most postmodernists stand on the left side of political continuum and thus have tended to be supporters of the movement in the universities for women's and gender studies, Afro-American studies, ethnic studies, and gay studies. They have been among the defenders of multiculturalism and the promoters of cultural and postcolonial studies. Windschuttle makes similar comments on the position of postmodernist historians. He states that postmodernists are identified with their supports for structuralism, semiotics, post-

structuralism, postcolonialism, radical feminism, queer theory, critical theory, and cultural studies.

They have recently begun to associate their philosophical orientations not with postmodernism but with the less provocative term cultural studies which supports the same combination of anti-realist philosophy and anti-Western politics. We need to examine history's confrontation with the postmodernist challenge by seeking answers to the following questions. To what extent has postmodernism affected the discipline of history? Did historians take on postmodernist ideas and practice postmodern theory of history? Has historiography ever benefited from postmodern thought and criticisms? There are a wide variety of opinions among historians with respect to postmodernism, ranging from substantial agreement to complete rejection and uncompromising hostility.

Dr Yilmaz mentions that a small minority of historians such as R. Evans have embraced at least some postmodernist arguments in order to counteract against attacks. The majority of historians have been opposed to postmodernist doctrines and viewed postmodernism as a misconceived critique and hope that intellectual fashions will change. "Its influence upon the thinking and practice of historians is not only fading but increasingly destined to fade, according to Zagorin. Whereas the extreme relativism inherent in postmodernism is less heard nowadays, "the popular appeal of well-crafted historical interpretations of topics of current concern shows no sign of diminishing". Even though the postmodernist challenge had a significant impact on historical thought and writing, it was not able to devastate the continuities with older conceptions and practices.

In short, according to Zagorin as quoted by Dr Kaya Ilmaz in her document on Post Modernist approach to the discipline of history, postmodernism is now considered to be a distinctly minority phenomenon among professional historians, most of whom are unwilling to recognize its view of history because they find its doctrines so contrary to their understanding and experience of historical inquiry. For all most historians' resistance to postmodernist theories, historiography has benefited from ground shaking arguments of postmodernist thinkers. Postmodernism has revived the scholarly interest in the problems of explanation, interpretation, and epistemology. Some give credits to postmodernists for having exposed the limitations of descriptions so vividly. Evans testifies that postmodernists were instrumental in destroying the economic determinism characterizing the historical writing of the 1970s and 1980s. He further confirms that postmodernists' thought provoking ideas, especially their emphasis on identity, consciousness and mentality, also helped today's historians communicate with a wider range of audiences from different backgrounds.

Zagorin acknowledges that postmodernist philosophy (a) provoked historians to be more self-critical and aware of their presuppositions and procedures, encouraging them to look more closely at documents, and (b) led historians to recognize the importance of open acknowledgment of the historians' own subjectivity that in turn may make the reader engage in a

critical assessment of historical work. Another scholar regards postmodernist theory as a means to enable students to recognize the relationship between the historical narratives and the political interests of those who write historical texts.

Dr Yilmaz concludes by saying that the subject matters and methods of historical writing have expanded greatly since the inception of history as an academic discipline. Historiography has become more pluralistic today than it had ever been. Depending on their philosophical orientations (e.g., positivist vs. idealist), world views, belief systems, personal histories, and academic trainings, historians have offered that the material world, culture, societies/civilizations, common people, internal world of human beings or human mind be the proper object of historical writing. The assumptions of authenticity, intentionality, and chronological sequences determined the structure of historical writing from Herodotus to Ranke and into the twentieth century.

Today's history is characterized by particularities and divergences, so it is safe to conclude that history can no longer address the identity and experience of all readers through common stories. The kind of history we have today is the one with the multiplicity of versions competing for attention and emphasizing alternatively elites or nonelites, men or women, whites or nonwhites. Historians and history educators need to be cognizant of different modes of historical writing or historical orientations in order to assist students in handling conflicting accounts of the past. Different conceptual frameworks used to explain the past may contradict, compete with, or complement one another, but this means that students should be equipped to deal with such relationships. For this reason, history departments should emphasize training in historiography, by means of which students can stay away from accepting any historical claims at face value.

It is not the familiarity with the basic concepts of history such as continuity and change, cause and effect but an understanding of the processes of knowledge-making. One should understand the construction of a historical narrative and argument and the nature of conflicting historical frameworks. This is the best assurance against dogmatic transmission of a single version of the past, a practice that violates the core tenets of the discipline. When students in history and history education departments are provided with the tools of historiography, they will be in a better position to construct their own interpretations of the past without uncritically believing in any particular version.

9.5 KEY CONCEPTS OF POSTMODERN HISTORIOGRAPHY

Firstly, we need to understand what postmodernism is. Postmodernism takes many forms, but generally, it is the philosophical view that objective truth does not exist and that it is largely impossible to understand reality, in any sort of objective sense. The postmodern tagline is basically: "Everyone has their own truth," or perhaps "Truth is what you make it."

Postmodernism would especially become popular throughout the second half of the 20th-century. This view is not isolated to the discipline of history: postmodernism is especially reflected in philosophy, literature, the arts, and other disciplines as well.

So let us see what the central views of postmodern historiography are. Historiography is the study of how history is interpreted. The basic view is that it is impossible to know exactly what happened in the past, at least in an objective sense. Postmodern historians typically assert that multiple truths exist, and they tend to emphasize the subjective nature of the discipline.

Take the American Revolution, for example. According to postmodern historians, it may have begun because of republicanism. But it also may have begun because of class conflict, or because of underlying religious zeal, or any number of other reasons. It's pretty much impossible to know for sure because, after all, these are all just subjective interpretations, and the real event cannot be known.

Nate Sullivan states that postmodern historiography is closely related, or often aligned, with another historiographical approach known as structuralism. Structuralism seeks to explain that history unfolds not because of critical, decisive actions on the part of key individuals like Abraham Lincoln's Emancipation Proclamation for example, but because of broader, over-arching social, economic, and political movements or structures. In other words, the individual human agency is minimized, while 'spirit' of the masses is emphasized. For example, Adolf Hitler rose to power not because he was personally charismatic, but because the social climate among the German people was ripe for such a leader.



Structuralist historians state that the rise of Hitler was attributed mainly the social, economic, and political climate in Germany.

Source; Nate Sullivan, study.com

Ironically, structuralism asserts a specific approach to the exclusion of another, which in theory contradicts postmodernism. This type of contradiction has been a key criticism by opponents of postmodernism. They say: "How can you assert one interpretation is superior to another if you deny objectivity all together?" Nevertheless, many postmodern historians tend to embrace forms of structuralism.

Let us examine who some well known postmodern historians are. Perhaps the most well known is Michel Foucault (1926-1984). Foucault, a French philosopher and historian published a number of works, including *The History of Madness* and *The Archaeology of Knowledge*. Foucault has become highly esteemed among New Left and postmodern historians, but he remains controversial in general. Commenting on his crafting of history, he once stated: "I am well aware that I have never written anything but fictions."

Foucault basically believed that attempts to understand history or reality, for that matter objectively represented attempts to secure power. He asserted that various groups compete for power, and "truth" was merely what anyone group claimed it to be. By adhering to a particular worldview, or approach or perspective, a group was essentially trying to secure power over other groups. For Foucault therefore, asserting a historical approach represented an attempt to put forth an ideology, not so much arrive at a factual truth.

9.6 SUMMARY

Postmodernism is a broad movement that developed in the mid-to-late 20th century across history, philosophy, the arts, and architecture, marking a departure from modernism. The term has been more generally applied to describe a historical era said to follow after modernity and the tendencies of this era. Postmodern thinkers frequently describe knowledge claims and value systems as socially-conditioned. They consider them as products of political, historical, or cultural discourses and hierarchies. These thinkers often view personal and spiritual needs as being best fulfilled by improving social conditions and adopting more fluid discourses, in contrast to modernism, which places a higher degree of emphasis on maximizing progress and which generally regards promotion of objective truths as an ideal form of discourse.

Postmodernism is generally defined by an attitude of skepticism, irony, or rejection toward what it describes as the grand narratives and ideologies associated with modernism, often criticizing Enlightenment rationality and focusing on the role of ideology in maintaining political or economic power. Common targets of postmodern criticism include Universalist ideas of objective reality, morality, truth, human nature, reason, science, language, and social progress. Accordingly, postmodern thought is broadly characterized by tendencies to self-consciousness, pluralism, and irreverence.

Postmodern critical approaches gained popularity in the 1980s and 1990s, and have been adopted in a variety of academic and theoretical disciplines, including history, cultural studies, philosophy of science, economics, linguistics, architecture, feminist theory, and literary criticism, as well as art movements in fields such as literature, contemporary art, and music. Postmodernism is often associated with schools of thought such as deconstruction, and post-structuralism. It is associated with

philosophers such as Jean-François Lyotard, Jacques Derrida, and Michel Foucault.

Check your progress:

- 1] Give a brief summary of postmodernism.
- 2] Examine the contrast between modernism and postmodernism.

9.7 QUESTIONS

1. Discuss the relationship between Postmodernism and History.

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IMPERIALIST

Unit Structure:

- 10.0 Objectives
- 10.1 Introduction
- 10.2 Imperialist School
- 10.3 Prominent Imperialist School Historians
- 10.4 Summary
- 10.5 Questions
- 10.6 References

10.0 OBJECTIVES

- To introduce students to Indian Historiography.
- To understand the viewpoints of Imperialist School
- To know about eminent Imperialist School Historians
- To make readers acquainted with salient features of Imperialist School

10.1 INTRODUCTION

History as a discipline cannot be understood without the study of historiography. Historiography can be defined as the science of writing historical account in a systematic way by following proper methodology and use of authentic sources. As far as Indian history is concerned we come across different Schools of Historiographies. These different Schools and historians belonging to it have followed their own style of historiography. As far as History of Modern India is concerned we come across various Schools of History writing or Historiography. One of such Schools is Colonial School which is also called as Imperialist School of Indian History. As the name suggests this School came into being during British rule. And of course, the Historians who floated this School were British. One of the features of the Imperialist School is that most of the Historians belonging to this School were critical of Indian culture and heritage. Particularly, we realise that these Historians used to look down upon the ancient ethos of Indians, especially their world view. It would be informative to study the details of this School further.

10. 2 IMPERIALIST SCHOOL

Features of Imperialist School

The exponents of Imperialist School thought that the ancient Indian culture was quite backward. They expressed the need for bringing changes in Indian society. And these historians or supporters of this School believed that spread of Christianity and Western European education will help to bring positive changes in Indian society. In other words they were of the view that the Hindu ideology and India's ancient civilization and culture will of very little use during nineteenth century and coming days. John Shore who was the Governor General of Bengal from 1793 to 1798 was also of more or less same view. It can be said that this School also had the influence of philosophy of Jeremy Bentham, 18th and 19th century philosopher from Britain. This utilitarian philosophy believes that the institutions be it political, religious and social should be judged from their utility point of view. In other words utility or usefulness of the institutions is very important. Hence, according to them it would be advisable to bring changes in the institutions in order to enrich them. In order to achieve this if necessary legal changes also should be effected. James Mill the major exponent of Imperialist School believed that Indian culture has become stagnant hence there is a need to make efforts in order to bring positive changes in it. These views or ideas about India were expressed by James Mill and those who appreciated his writings about India.

There was one more prominent Imperialist historian who was administrator in India. But, his views and opinions about India and Indians were quite different from that of James Mill. The name of this administrator historian was Mountstuart Elphinstone. He was the Governor of Bombay Presidency. In the capacity of Governor of Bombay Presidency he had brought impressive administrative reforms. In his honour only the Elphinstone College in Bombay (now Mumbai) was named after him. Elphinstone wrote his famous historical work on India entitled as 'History of Hindu and Muhammadan India' published in the year 1841. Elphinstone definitely refuted the views of James Mill. Hence, we can say that the opinions of James Mill and Mountstuart Elphinstone differed from each other even though they are called as Imperialist historians. And, here we find that there were at least two points of views about India within Imperialist School. One was that of James Mill and his followers and second one was that of Elphinstone and his followers.

Nevertheless, the works of James Mill and Mountstuart Elphinstone entitled as 'The History of British India' (running into six volumes) and 'History of Hindu and Muhammadan India' were used as important references in Haileybury College where the candidates who would serve in civil service of East India Company in India were trained.

10.3 PROMINENT IMPERIALIST SCHOOL HISTORIANS

Let us try to get more information about some eminent historians belonging to Imperialist School also known as Colonial School.

James Mill

We have already mentioned about James Mill's views about India and his famous work entitled 'The History of British India' James Mill was Scottish i.e. he was born in Scotland. After taking higher education he decided to devote himself to the profession of serious and scholarly writing. He was quite intelligent person and built his identity as political philosopher, historian, psychologist, educational theorist, economist and also the reformer in the fields of political and legal affairs. He was in the service of the British East India Company. One can see that for writing his 'The History of British India' Mill made use of the official correspondence and papers related to India which were available in the office the East India Company. Of course, these papers would have been mainly related to administrative matters. Another important source of Mill's History was the accounts or writings of the travellers. Experts believe that he should have referred to the historical works of the historians belonging to Orientalist School. But, one can easily sense that Mill had a dislike for the Orientalist School of historians. The work of James Mill was praised by the likes of John Stuart Mill who was none other than his son and intellectual scholar on his own. But, the historians belonging to Orientalist School such as H.H. Wilson criticised the book of James Mill, although they had recognised the hard work put in writing it and acknowledging as important work on the history of India. Some scholars are of the view that 'The History of British India' of James Mill was responsible for creating a distance between the Indian ruled and British rulers mainly based on the futile concept supremacy of white race.

Elliot

Sir Henry Miera Elliot was influenced by the work of James Mill. Elliot was trained in Haileybury College and served in the service of East India Company for nearly twenty six years. He rose to the post of Chief Secretary in the Foreign Department of British Government of India. He learnt the Persian language, the Court of language of Mughals. He utilised the knowledge of Persian not only for collecting the Persian sources related to Delhi Sultanate Mughal rule. Subsequently, he came up with his work on the history of Mediaeval India, especially the Muslim rule entitled 'The History of India as Told its own Historians'. It was a monumental work running into eight volumes. Elliot was assisted by Professor John Dowson who used to teach Hindustani at University College in London. This work of Elliot and Dowson strengthened the belief of the British imperial rulers of India in the principle of importance of rule of law should be given priority over self-rule for the natives.

Henry Maine

Henry Maine was born on 15th August 1822 in Leighton, England. He studied at Pembroke College, University of Cambridge. He was also tutor at Trinity Hall, Cambridge. He served the East India Company's government in India. He advised the British government of India on the issue of need to learn Persian language for civil servants serving in India. He was Law Member in British Government of India. He by some scholars is not considered as historian in strict sense of the term. He had written a famous book entitled 'Ancient Law'. He also had expressed negative opinions about Indians and their culture.

James Fitzjames Stephens

He was born in London and related to Virginia Woolf, the famous British author of 18th and 19th century. He had studied at Trinity College, Cambridge University. He chose the legal career and had served in India as the Law member in Governor General's Council. He wrote many prominent works. He is known for his famous work entitled 'Liberty, Equality, Fraternity'. He believed in the idea that for betterment of India and more civilised India British rule was necessary. In other words we can say that he ascribed to the views of James Mill on great extent.

Vincent Smith

Vincent Arthur Smith was born on 3 June 1843 in Dublin. At present Dublin is the capital of the Republic of Ireland. After passing the Indian Civil Service examination he was appointed in the then United Provinces today's states of Uttarakhand and Uttar Pradesh in north India. He spent his last days in Oxford after retirement from the service of British government of India. His famous historical works on India include 'The Early History of India' and 'The Oxford History of India'. After examining these works of Vincent Smith we definitely come to conclusion that he was Imperialist historian and tried to show how Europeans were superior to that of Indians.

William Harrison Moreland

William Harrison Moreland (W.H. Moreland) was born on 23 July 1868 in the city of Belfast in Northern Ireland. Northern Ireland is part of United Kingdom and Belfast is capital of Northern Ireland. He was student of Clifton College in Somerset. He was also in Trinity College, Cambridge University after clearing his Indian Civil Service examination. W. H. Moreland contributed in the field of economic history. His famous works on economic history of India include 'Agriculture of the United Provinces', 'Revenue Administration of the United Provinces', 'Akbar's Land Revenue System', 'India at the death of Akbar', 'From Akbar to Aurangzeb', 'Agrarian System of Moslem India', etc. We find that through his writings Moreland tried to show that economic condition of India under British rule was better than the previous indigenous rules, especially the the Mughals. We can come to this conclusion on the basis of one observation made by Moreland wherein he says that the salt was much costlier during the Mughal rule in comparison to that of British times.

Without mentioning the name of Mountstuart Elphinstone any writing or discussion about the Imperialist historians cannot be completed. He was born on 6 October 1779 in Dunbartonshire, Scotland. He was Civil Servant in the Service of British East India Company. He had served in different parts of India. He was Governor of Bombay Presidency as well. His contribution in the field of law and education is still remembered.

Elphinstone acknowledged the rich culture and history of Indians. Hence, he tried to correct the criticism of India done by James Mill at least in a sober manner. Elphinstone wrote his famous work entitled 'History of Hindu and Muhammadan India'. As far as Elphinstone's book is concerned it was mainly based on his experiences and interaction with Indians during his service in India and also that of Indian accounts. In his book Elphinstone had tried to fix the date of the Rig Vedic period as well as the dynasties mentioned in Puranas. We can see that his emphasis was more on cultural aspect than that of political one. He writes about the economy, trade, society, religion, administration, arts, etc. of Indians during ancient period. Elphinstone had words of praise for India and Indians. Other historians who followed Elphinstone's style or path include James Grant Duff and William Erskine.

James Grant Duff

James Grant Duff was born 8 July 1789 in Banff (Scotland). He was in British East India Company's army and served in Western India (Today's Maharashtra). Even though he was a soldier he after retiring to Scotland came up with fantastic work on the Maratha history entitled 'A History of the Maharattas'. This book was based on the original papers of the Peshwas and also other primary sources found from temples and othersuch places. Hence, naturally it becomes one of the authentic records about the Maratha history.

10.4 SUMMARY

.After studying the Imperialist School of historians, we can come to the conclusion that broadly speaking James Mill and Mountstuart Elphinstone followed their own styles of writing history. As far as James Mill was concerned he criticised Indians and their legacy. On the contrary Mountstuart Elphinstone was in love with India and Indians. Mill and Elphinstone had their own followers. One has to accept the contribution of these two traditions of Imperialist School in historiography. Both these traditions influenced the future historians directly or indirectly.

10.5 QUESTIONS

- 1) Explain the Imperialist School of Historiography.
- 2) Analyse the Imperialist School of Historiography.
- 3) Write a note on various historians belonging to Imperialist School..

10.6 REFERENCES

1. Sreedharan E., A Textbook of Historiography 500 BC to 2000, Orient Blackswan Private Limited, Hyderabad
2. Singh G. P., Perspectives on Indian History, Historiography and Philosophy of History, D. K. Printworld (P) Ltd., New Delhi
3. Jain Laxmi, Historical Method and Historiography, Vayu Education of India, New Delhi



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NATIONALIST

Unit Structure:

- 11.0 Objectives
- 11.1 Introduction
- 11.2 Viewpoint of Nationalist School
- 11.3 Eminent nationalist school scholars/historians
- 11.4 Evaluation of Nationalist School
- 11.5 Questions
- 11.6 References

11.0 OBJECTIVES

- To introduce students to Indian Historiography.
- To understand the viewpoints of Nationalist School
- To make readers acquainted with salient features of Nationalist School

11.1 INTRODUCTION

For writing history sources are very important. On the basis of sources either written or archaeological the history is written. While writing history of a particular era or an event, historian tries to interpret the sources in his or her own way. Even though the sources are same but the interpretation of a particular event might be interpreted differently by two historians. Hence, we can say that the interpretation of sources subjectively by a historian or group of historians have led to different Schools of history writing or Historiography. One of the important Schools of history related to Indian history is known as the Nationalist School. Let us try to understand various aspect of Nationalist School.

11.2 VIEWPOINT OF NATIONALIST SCHOOL

We can say that from the later half of nineteenth century the fertile ground for the rise of Nationalist School was prepared. The rise of Nationalist School can be considered as the fitting reply to the Imperialist School. The historians belonging to Imperialist School were mainly British. Imperialist School of historians though did the good job by writing history of India and bringing fore many unknown facets and facts of Indian history, they criticised the Indian culture and traditions. Imperialist historians tried to show that it was to the British rule that India is witnessing good changes in different walks of life, otherwise Indian society had become stagnant and it was quite backward in the past.

The Nationalist historians revisited the sources of Indian history and reinterpreted it. In order to refute the criticism done by Imperialist historians. The Nationalist historians realised the need for enthusing Indians about their history, culture and traditions by the closing years of nineteenth century. That was the time when British rule was firmly established in India. Not only so the British were exploiting India economically. British rulers were systematically making use of the theories and views floated by the Imperialist historians in order to point out India poorly and demoralise the Indians. This strategy was adopted by the British so that it would become easier for them to rule India. By doing so the British wanted to prove the point that British rule was badly needed in order to develop India which had become a stagnant nation as far as the development of civilisation was concerned. Unfortunately many Indians have also started accepted this diffident state of mind. Educated Indians were quite happy and satisfied in emulating the British and Western way of life.

The Nationalist historians came to conclusion that in order to reestablish the confidence of the Indians in Indianness and to make them feel proud again it was the need of the hour to reinterpret the sources of Indian history and present the glorifying and positive picture of Indian past. They thought and thought it correctly that the answers to the present problem of India could be found in the past of India. They looked towards history not only just as the recorded events of past but the positive weapon in order to recreate the confidence and proud feeling about one's own nation. From this point of view or by keeping this goal the Nationalist historians started writing the history of India.

Scholars like Bankim Chandra Chatterjee stated that in order to promote the sense of unity and national pride it is very much necessary to study the history of the nation carefully. The work does not stop here but one after studying history should try to write the history of the country in proper manner and to build the confidence of the people. Some of the Nationalist historians defended whatever was Indian. Especially, they praised the Hinduism which was the target of Imperialist historians, Christian Missionaries and the British rulers. Nationalist School refuted the charge of the British that India was historically not the united country by emphasizing that since ancient times there was religious, spiritual and cultural unity among the Indians, especially the Hindus. The Hindus from each and every corner of India historically believed in same set of religious principles and ethos. As we have mentioned earlier, the nationalist Historiography was developed by the nationalist historians in order to defend the Indian culture including Hinduism.

The Nationalist School reexamined the sources of history and tried to explain how rich the Indian culture and civilization during ancient times. Historians like K. P. Jayswal after examining the sources of history thoroughly came to the conclusion that the political system in ancient India was highly developed with the democratic features of modern parliamentary form.

11.3 EMINENT NATIONALIST SCHOOL SCHOLARS/ HISTORIANS

Nationalist

As we have said above, the Nationalist School Historiography started taking shape from the closing years of nineteenth century and by the first half of twentieth century it had blossomed in an awesome way.

Lokmanya Tilak

Bal Gangadhar Tilak, popularly called as Lokmanya Tilak is known to Indians as great Extremist leader of Indian National Congress. He inspired generations of freedom fighters including revolutionaries from different parts of India. He was born on 23 July 1856 in Chikhli village of Ratnagiri district of Maharashtra in Chitpavan Brahmin family. He was the intellectual giant by all means. Since his childhood he was genius in the subject of Mathematics. He also had a great command on Sanskrit language, the language of the Hindu religious scriptures. His scholarly works include 'The Arctic Home in the Vedas', 'The Orion' and 'Gitarahasya' among others. In the 'Arctic Home in the Vedas' Lokmanya Tilak argued in a scholarly way that the original home of the Aryans was the Arctic in the extreme north of the earth and from there the Aryans migrated southwards. In 'The Orion' Tilak tried to fix the period during which Vedas, the oldest Hindu scriptures were composed. 'Gitarahasya', as title indicates was the commentary on Bhagvadgita. These and other writings of Lokmanya Tilak definitely inspired the Nationalist School.

Bankim Chandra Chatterjee

Bankim Chandra Chatterjee would be remembered forever as the great inspirer for the educated Hindus in late nineteenth and early twentieth centuries and subsequently as the pillar of guidance to the Nationalist School historians, of course through his writings. He was born in 1838 in Naihati in Bengal. He was the Civil Servant. He wrote mainly novels which inspired many young Hindu nationalists. 'Anandmath' can be considered as his most inspirational work for the Nationalists. The song 'Vande Mataram' from this book made many Indians to sacrifice for the sake of their nation. At present 'Vande Mataram' has been recognised as the national song of India. Bankim Chandra Chatterjee believed that in order to inspire the people and create the feelings of unity, pride and love for freedom it is important to study history. He also emphasised on the point that history writing is very important. In his opinion India was ruled by foreign power like British at that point time because Indians did not write their own history.

V. D. Savarkar

Vinayak Damodar Savarkar, popularly known as Swatantryaveer Savarkar was a great nationalist. He was born on 23 May 1883 in Nashik, Maharashtra. He was a Chitpavan Brahmin. He firmly believed in Hindu philosophy. Savarkar was actively involved in revolutionary nationalism and inspired many young revolutionaries who were ready to sacrifice their life for the nation by taking on the British rulers. He was known for his writings about nationalism and Hinduism. The Indian War of

Independence, 1857 and Hindutva: Who is a Hindu? are two famous works authored by him among others. As far as the 'The First War of Independence' was concerned he argued in this book that the Revolt of 1857 was not just the Sepoy Mutiny but it was infact, the first great war declared by Indians on British in order to get independence from exploitative British rule.

Romesh ChanderDutt

Romesh ChanderDutt was another prominent Nationalist historian. He was born on 13 August 1848 and studied in Presidency College, Calcutta. He was Indian Civil Service (ICS) officer. He served in many parts of Bengal Presidency as government servant. He was associated with Indian National Congress as well becoming the President of Indian National Congress in 1899. His approach was very scholarly as far as History writing was concerned. His voluminous work on ancient Indian history entitled as 'Civilisation in Ancient India' is hailed as one of the classics and scholarly work of History. It is said that this book talks about the ancient India and its institution in a very balanced manner and gives beautiful picture of historical facts. R. C. Duttrealised that literature can be used as vital source material for writing history. 'Literature of Bengal' was another important work of R. C. Dutt. 'Economic History of India' is yet another scholarly presentation of R. C. Dutt as the title of the book indicates this work talks about the economic scenario in British India. It is very studious book based on the authentic sources such as parliamentary papers and statistical data.

K. P. Jayaswal

Kashi Prasad Jayaswal (K. P. Jayaswal) was born on 27 November 1881 in Mirzapur. He studied from the University of Allhabad. He studied at Oxford University as well and was also Barrister. His expertise was in the history of ancient India. His important works include 'Hindu Polity' and 'History of India 150AD to 350AD'. Jayaswal's writings definitely presented the case of India in a very positive way.

G. S. Sardesai

Govind Sakharam Sardesai was in the employment of Baroda state ruled by the Maratha rulers Gaikwads. He was born on 17 May 1865 in Ratnagiri, Maharashtra. He studied at Ratnagiri and Poona. He was Secretary to the Maharaja of Baroda. He is also known as Riyaasatkar. His works mainly dealt with the Maratha history. His most of the works were in Marathi language but 'New History of the Marathas' was written in English. He had friendly relations with yet another great Indian historian viz. Jadunath Sarkar. Some other prominent Indian historians included Ramkrishna Gopal Bhandarkar, Radha Kumud Mukherji, H. C. Raychaudhari, Jadunath Sarkar.

11.4 EVALUATION OF NATIONALIST SCHOOL

The historians belonging to Nationalist School indeed played an important role by reinterpreting the historical sources. It resulted into writing of Indian history from different point of view, mainly the nationalist view.

This type of history writing played its own role in encouraging and giving an impetus to the national struggle of India against British rule. Not only so, but it also promoted the sense of national pride among Indians. After reading the great historical works of Nationalist School historians Indians started believing that they have the great historical and cultural privilege and their ancestors had built very advanced and powerful civilisations and empires. Having said it, one needs to examine the other side of the coin as well.

Some scholars point out that one of the defects of Nationalist School Historiography is certain amount of compromise about the principle of objectivity while writing history. It could be easily made out that the nationalist historians definitely wanted to motivate the Indian mind and provide an impetus to the national freedom struggle. While doing so they at least in some amount compromised with the methodical aspect of history writing by following the principle of interpreting sources as per their convenience in a selective manner. It is said that they also some times contradicted the views.

Whatever may be said or criticism is done one has to accept the fact that Nationalist School was successful in creating the sense of pride among Indians. Another contribution of this School was that it motivated the Indians to take up the job or responsibility of writing the history of their own civilisation, culture and nation.

11.5 QUESTIONS

- 1) Explain the Nationalist School of Historiography.
 - 2) Analyse the Nationalist School of Historiography.
 - 3) Write a note on various historians belonging to Nationalist School.
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11.6. REFERENCES

1. Sreedharan E., A Textbook of Historiography 500 BC to 2000, Orient Blackswan Private Limited, Hyderabad
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MARXIST

Unit Structure:

- 12.0 Objectives
- 12.1 Introduction
- 12.2 Viewpoint of Marxist School
- 12.3 Eminent Marxist school scholars/historians
- 12.4 Summary
- 12.5 Questions
- 12.6 References

12.0 OBJECTIVES

- To introduce students to Indian Historiography.
- To understand the viewpoints of Marxist School
- To make readers acquainted with salient features of Marxist School

12.1 INTRODUCTION

Marxist School is one of the important School of Historiography of India. One should not be under impression that the historians belonging to this School were Marxists. These historians rather adopted the method of Karl Marx for interpreting and subsequently writing history. Marxist Historians in a way believed that political and historical events result from the 191 Nationalist and Marxist School conflict of social forces and are interpretable as a series of contradictions and their solutions and the main reason behind the conflict is material needs. The Marxist School historians gave emphasis on reading the historical sources from new angle i.e. Marxist angle or dialectical materialism by posing new questions and seeking their answers.

12.2 VIEWPOINT OF MARXIST SCHOOL

In India Marxist historiography takes the form of Marxian historiography where Marxian techniques of analysis are used but Marxist political intentions and prescriptions are discarded. B. N. Datta, and D. D. Kosambi are considered the founding fathers of Marxist historiography in India. D. D. Kosambi was apologetic of the revolution of Mao and thought of Indian Prime Minister Jawaharlal Nehru's policies as pro-capitalist. Kosambi, a polymath, viewed Indian History from a Marxist viewpoint. The other Indian scholars of Marxian historiography are R. S. Sharma, Irfan Habib, D. N. Jha, and K. N. Panikkar. Other historians such as Satish Chandra, Romila Thapar, Bipan Chandra, Arjun Dev, and Dineshchandra

Sircar, are sometimes referred to as "influenced by the Marxian approach to history."

The Marxian historiography of India has focused on studies of economic development, land ownership, and class conflict in precolonial India and deindustrialization during the colonial period. One debate in Indian history that relates to a historical materialist scheme is on the nature of feudalism in India. D. D. Kosambi in the 1960s outlined the idea of "feudalism from below" and "feudalism from above". Element of his feudalism thesis was rejected by R. S. Sharma in his monograph *Indian Feudalism* (2005) and various other books, However R. S. Sharma also largely agrees with Kosambi in his various other books. Most Indian Marxian historians argue that the economic origins of communalism are feudal remnants and the economic insecurities caused by slow development in India.

The Marxian school of Indian historiography is accused of being too ideologically influenced. Though influenced by Marxist theory B. R. Ambedkar criticized Marxists, as he deemed them to be unaware or ignorant of the specifics of caste issues. Also though most criticisms of Marxian historiography is levied by people who are not historians, some historians have debated Marxian historians and critically examined their analysis of the history of India.

12.3 EMINENT MARXIST SCHOOL SCHOLARS/ HISTORIANS

Prominent Marxist School historians Damodar Dharmanand Kosambi Damodar Dharmanand Kosambi (D.D. Kosambi) is considered as the main torch bearer of Marxist School of Indian Historiography. He was born on 31 July 1907 in Goa. D. D. Kosambi's father was also academician. D. D. Kosambi was a great intellectual who was scholar in various subjects such as Mathematics, Statistics, German language, etc. He had worked as Professor of Mathematics in Fergusson College, Pune and other premier institutes like Tata Institute of Fundamental Research, Mumbai. He was educated abroad as well in the institutes like Harvard, United States.

Later on Kosambi turned towards study of History. He started his historical studies with numismatics. He is aptly called as the doyen of Marxist School Indian Historiography. His famous works on history include: *An Introduction to the Study of History*, *The Culture and Civilisation of Ancient India in Historical Outline*, *Exasperating Essays: Exercises in Dialectical Method*, *Myth and Reality: Studies in the Foundation of Indian Culture*, etc.

Kosambi was of the view that the traditional European style or method of history writing would not be useful in case of India, especially ancient period. This is the case because there was lack authentic sources which is the mainstay of Western style of history writing. According to him the study of tools developed by human being at various stages of life in order to earn livelihood and advance the lifestyle can be verifiable and would be reliable source for history writing, particularly the period of pre-history. It can be seen that Karl Marx more or less had made same type of

observations. According to this School there is a close connection between the means of production and social organisation of human kind.

Kosambi extensively made use of archaeological remains found in India for reconstructing or writing the ancient history of India. Archaeological remains such as graves, houses, instruments of production, caves, etc. are excavated from various sites in India. These remains were exploited by him for arriving at conclusions. He made use of comparative and interdisciplinary method for his interpretations. He had the knowledge of Sanskrit knowledge as well which helped him in interpreting the Sanskrit texts and draw conclusions. He also fixed the dates of punch marked coins of ancient India with the help of his expertise on the subject of Mathematics. He has explained the travel of tribal life to caste formations. And the economic or agricultural tool like plough might have played an important role in it. He has opined that during ancient times the non Brahmanical elements might have got assimilated into Brahmanical culture and would have resulted into the process of Sanskritisation. Kosambi has put forward various interpretations about the Indus Valley Civilization, Aryan and Non-Aryan relations as well as rise of religions like Buddhism and Jainism. According to him changes in technology, detribalization and rise of urban centers offer the economic backround or explanation of birth of Buddhism and Jainism during ancient India.

After reading the works of D. D. Kosambi one has to accept the fact that he was the great intellectual and employed the knowledge of subjects like Mathematics and Sankrit in history writing beautifully. Of course, as time passes some of his theories and interpretations might be challenged in the light of new evidences and sources but his works will definitely help and inspire the future historians.

Romila Thapar

Romila Thapar is another important historian belonging to Marxist School of Historiography. She was educated from Punjab University and School of Oriental and African Studies (SOAS), University of London. She is also the recipient of prestigious American Kluge Prize in recognition of her contribution in the subject of history.

The important works of Romila Thapar, especially on the history of Ancient India include: Asoka and the Decline of the Mauryas, Ancient Indian Social History: Some Interpretations, Recent Perspectives of Early Indian History (Ed.), History of India Volume One and Early India: From the Origins to AD 1300. In her celebrated work Asoka and the Decline of the Mauryas Thapar has given the indepth analysis of the reign of Mauryan Emperor Asoka. She in this work has made a point that in order to keep intact the vast and diverse empire if the Mauryas there was a need of strong concept of state and nationalistic feelings. One can say that Romila Thapar does the scholarly interpretation of the historical facts and sources. In 'History of India Volume One' she has made a point that the political events and economic and social events are related to each other.

Economic changes or changes in economic structure influence the social relationships as well as political developments. Not only so Romila

Thapar while describing the political history has beautifully explained the inter relationships between religion, economic, social, artistic and literary aspects. 'Ancient Indian Social History' is another excellent work of Romila Thapar in which she has talked about various aspects of Hinduism and Buddhism. In this book she has also talked about the origin of caste system and says that the caste system might have originated in Harrapan culture only. In 'Interpreting Early India' she has questioned the stereotypes about the theory of Aryan race and absolute use of political power by the rulers. She has systematically proved that there was rise of urban centers and flourishing trade during ancient times.

R. S. Sharma

Ram Sharan Sharma was the historian of international repute known for his Marxist method. He was born in Barauni. He used to teach in Patna and Delhi University and also was Visiting Faculty at University of Toronto. He was also the Senior Fellow at the School of Oriental and African Studies (SOAS). The prominent works of R. S. Sharma include: 'Sudras in Ancient India', 'Aspects of Political Ideas and Institutions in Ancient India', 'India's Ancient Past', 'Early Medieval Indian Society: A Study in Feudalisation', 'Urban Decay in India c. 100 to c. 1000', 'Perspectives in Social and Economic History of Ancient India' among others.

In 'Sudras in Ancient Past' R. S. Sharma has explained that the skills of Sudras and the profits created by the Viasyas played important role in the development during ancient times. He has also argued that in the earlier phase i.e. during Early Vedic times the Indian society was tribal and pastoral and later on it got converted into class based society. In this book he has thrown light on the different transformations which took place in the life and status of Sudras at different times in ancient period.

In 'Indian Feudalism' he has pointed out that the political nature of Indian feudalism can be understood by studying the land revenue systems and other aspects related to land. In 'Urban Decay in India' R. S. Sharma argues that during the period of 200 BC to 300 AD the urbanisation was at its peak. Later on the process of decline in the towns started and according to him the main cause responsible for it was the decline in the trade with far off empires. This first cycle of decline in urbanisation was set in after sixth century of Common Era. 'Material Culture and Social Formation in Ancient India' is another classic work of R. S. Sharma and the Marxist method is greatly applied in the analysis and arriving at conclusions in it. In this book he has explained the reason behind the creation of varna system. Apart from it he gives many other economic examples which influenced the society and overall social organisation in ancient India. The title 'Light on Early Indian Society and Economy' itself is an indicator to the Marxist method of writing.

Bipan Chandra

Bipan Chandra was born in 1928 in Kangra. He was specialist in Modern Independence Movement of India and also Mahatma Gandhi. He was educated at Stanford University among others. The prominent works

of Bipan Chandra include: 'The Rise and Growth of Economic Nationalism', 'Nationalism and Colonialism in India', 'India's Struggle for Independence' and 'Communalism in Modern India' among others. Bipan Chandra has commented on the Indian Capitalism and Indian Capitalist class and its nature in his 'Nationalism and Colonialism'. Bipan Chandra agrees with the Marxist view that Communalism in India is the one of the results of the Colonialism. In his book titled 'The Rise and Growth of Economic Nationalism', Chandra has analysed the economic nationalism of Indian National Movement.

Irfan Habib

Irfan Habib was born in 1931 in Vadodara in educated and affluent family. He was educated from Aligarh Muslim University and also Oxford University. He is perhaps the most famous Marxist School historian specialising in the history of Medieval India. His father Mohammad Habib was also historian.

Some of the important works of Irfan Habib include: 'Interpreting Indian History', 'Caste and Money in Indian History', 'Problems of Marxist Historiography', 'The Agrarian System of Mughal India', 'An Atlas of the Mughal Empire' and 'The Cambridge Economic History of India' (Co-editor- Tapan Chaudhuri).

In his 'Interpreting Indian History' Habib says that the historian should give emphasis on interpreting the historical facts, instead of just narrating it. In this book he has also explained the newly formed social organisation after the Ghurid and Turkish invasions. In order to analyse it he has made use of various aspects such as slavery, serfdom, wage labour, surplus value in the form of rent and profit and the system of distribution of surplus.

It can be said that the most important point made by Irfan Habib in 'The Agrarian System of Mughal India' was his analysis of the contradiction in social formation in Mediaeval India. In this context he says that it lies between the central political power i.e. state and the class of peasants. The same contradiction could be witnessed vis-a-vis state and the class of zamindars. The demand for increased revenue was the most important reason behind the conflict between the state, zamindars and peasantry. 'An Atlas of the Mughal Empire' is the classic work of historical cartography. Irfan Habib has not only produced the historical maps in this great work but also has given the analysis in the form of notes. It can be considered as one of the rare books on historical maps written by Indian Historian. 'Caste and Money in Indian History' is the work trying to interpret the caste. In this book it has been brought out that this division of labour based on caste mainly benefitted the nobility and zamindars during mediaeval period. As the title indicates Irfan Habib has tried to analyse the Marxist Historiography in critical manner in 'Problems of Marxist Historiography'. 'The Cambridge Economic History of India', (Volume 1, 1200-1750) is of course, the interpretation of agrarian economy of medieval period by keeping in mind the common people and importantly the peasantry.

12.4 SUMMARY

One can arrive at the conclusion that the Marxist School definitely is one of the important Schools of Indian historiographies. It has given a new vision of writing history. D. D. Kosambi can be called as the Father of this School and this School produced many other prominent historians from India viz. R.S. Sharma, Romila Thapar, Bipan Chandra, Irfan Habib, etc. The Marxist School preferred to give emphasis on writing history from economic and social aspects. The Marxist School also gives importance to make use of facts and knowledge from other disciplines such as Sociology, Anthropology and also Statistical data wherever possible. It also laid emphasis on trying to explain and analyse the origin of various human institutions developed in the course of human history. Yet another feature of Marxist School is that it made use of archaeological as well as primary sources for writing history. The Marxist Historians of India have rejected and also tried to prove wrong the western stereotype opinions about India and growth of Indian society historically, especially in context with the economic activity and the process of urbanisation and the so-called concept Asian mode of production. Judged by any measure one has to conclude that the contribution of Marxist School is immense to the Indian historiography.

12.5 QUESTIONS

- 1) Explain the Marxist School of Historiography.
- 2) Make an estimate of the Marxist School.
- 3) Write a note on various historians belonging to Marxist School.

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