



MASTER OF ARTS IN HISTORY

SEMESTER-II

HIS-202: HISTORICAL THEORY AND METHODS
Credit-4

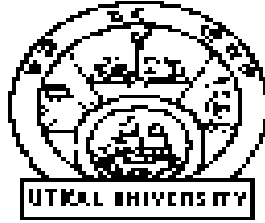
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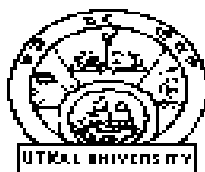
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We wish you happy reading.

DIRECTOR

HIS-202
HISTORICAL THEORY AND METHODS
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CENTRE FOR DISTANCE AND ONLINE EDUCATION, UTKAL UNIVERSITY,
BHUBANESWAR

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Course Name: HISTORICAL THEORY AND METHODS

Course Code: HIS-202

Semester: II

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Block No. 1 to 4

Unit No. 1 to 16

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UNIT-1.2: DEFINITION, NATURE, SCOPE, OBJECT AND VALUE OF HISTORY

Structure

- 1.1 Learning Objectives
- 1.2 Introduction
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- 1.4 Nature of History
- 1.5 The Value of History
- 1.6 Scope of History
- 1.7 Summary
- 1.8 Key Terms
- 1.9 Self Assessment Question
- 1.10 Further Readings

1.1 Learning Objective

In this chapter, students investigate the nature, scope and importance of history. After studying this chapter the learners will be able to:

- Understand the meaning and definition of history;
- Discuss the scope of history as a subject of study human past;
- Examine the nature and objectives of historical study;
- Clarify the value of studying history; and;
- Identify the importance of studying history.

1.2 Introduction

History is often described as the mother or queen of social sciences. It outdates all other social sciences. It is the basis of all subjects of study which are grouped under Humanities or social sciences. It is considered an indispensable subject in providing man's complete education. We are already in the twenty first century, an expanding new era, thus, the complex meanings, intrinsic qualities, purposes, and value of history require serious attention. For the diverse and rich social foundations of life, whether language, material culture, national identity, or the organization of work and politics, are the palpable inheritance of a resilient human past, and if humanity is to plot a realizable future, we need to understand through history how it has achieved its present. The usefulness of history, therefore, is not only that it constantly offers new ways of viewing and understanding the grip of the past: it is also a means of generating the confidence about, and absorption of, critical knowledge, to produce a changing consciousness. In bringing the potential of human action to the center of investigation, the dynamics of historical understanding can contribute actively to the shaping of our future, always emphasizing that it can be one of possibilities and alternatives. History, then, is a form of inquiry which is never prescriptive or rigidly predictive about the impact of systems or of events. This chapter will discuss the meaning, nature and scope of history as a subject in general and in this changing scenario in particular.

1.3 Definition of History

In its very earliest known uses in human society, history was simply a narrative account of past events. As a word, it entered the English language from the French formulation of *histoire*, the Latin notion of *historia*, and the Greek construction of *istoria*, each of which represented the basic sense of a knowledge of the past. In these early concepts, the sense of history encompassed both an imaginative story of events and a narrative or chronicle of past events. In its early English usage, history and story were generally applied equally to any account of the past, whether of imaginary events or of incidents which were held to be true. Such use of history for imagined or invented events is, of course, a practice which has persisted, at diminishing levels, up to the present. It continues to be embedded especially in imaginative literature, such as the novel. This can take the form of an attempt at fictional realism, as in J. G. Farrell's 1970s story, *The Singapore Grip*, which recreates the Japanese invasion of Singapore in 1941, blending established historical facts with an invented story. Or, it can be the deliberate novelistic fabrication of a "counterfactual" history, as in Robert Harris's 1980s story, *Fatherland*, which is based on the premise of Nazi Germany having won the Second World War.

From roughly the fifteenth and sixteenth centuries onwards, the meaning of history moved more emphatically towards an account of past real events, and the notion of story drifted towards a set of uses which included less documented accounts of past events, and accounts of purely imagined events or fantasy. History now began to take on the distinctive character or sense of an organized knowledge of the past. The notion of some organization of knowledge of the past was a general extension of the earlier sense of a specific written or oral account. Through the development of this sense of history emerged the distinctly modern meanings and role of historian, historical, and historic. Writers on historiography and culture confirm that in contemporary English, this has become the predominant and lasting general sense of history. At the same time, it is important to note the growth of a further significant conception of history which goes beyond the basic meaning of an organized knowledge of past life. It is difficult to date or to define its intellectual source exactly, but it is the sense of history as something continuous, as human or self-development.

This particular stage of thinking is increasingly evident in European thought from around the eighteenth century, and saw early expression in the emergence of new forms of universal histories or world histories, based on the imperial sense of a "discovery" or physical charting of the world. Adopting the argument of the cultural critic, Raymond Williams, the clearest way of projecting this newer post-eighteenth century sense of history is to say that past events are viewed not as specific or bounded histories, but as a continuous and connected process. For historians, various modern systemizations and interpretations of this continuous and connected process then become history in a new general and increasingly abstract sense. Moreover, in view of the prevailing new stress on the workings of history as human self-development, history in many of its wider uses sheds its exclusive association with knowledge of the past, and becomes directly connected not only to the present, but also to the future.

Thus, in a language such as German, the terminology of *Geschichte* for history carries the verbal connotation of a process which means an amalgam of past, present, and future. In turn, history encoded in this contemporary sense has drawn on several evolving versions of more recent intellectual systems. One has been the European Enlightenment awareness of the progress and development of civilization.

Another has been rooted in an idealist sense, as reflected by the philosopher Hegel, of an ineluctable process of world-historical movement over time. A third sense of process, especially important since the nineteenth century, has been sharply political. Here, through a strong association with, first, the French Revolution, and subsequently with Marxism and variants of socialist thought, history has been construed as a range of mass historical forces. In this systemic sense of history, its forces are products of the past which are not only active and influential in the present, but which will live on as imperatives, destined to shape the future in knowable or patterned ways. Naturally, there has always been scholarly dispute between such varying understandings of history as a structured process. Furthermore, there has always been controversy between advocates of history as a systemic movement, and others who have continued to view history as an account, or a series of accounts, of actual but quite random past events. In this looser conception, the sweep of history carries no clearly discernible design or implication of the shape of the future.

Check Your Progress

1. How studies of history help us? Discuss.

1.4 Nature of History

Earlier history was considered only the record of the past events. But with the passage of time it is studies with critical approach and scientific manner. A historian is required to study the events objectively and his main job is to know the past and to evaluate the events. Historian's view explains the significance of past events and happenings. He is not allowed to mix his personal ideas into historical facts. In facts, while writing historians cannot be impartial and his works are influenced by his biases. The biases influence the historians because he is to view past happening in the background of his social, religious, philosophical and economic surroundings. He studies the past in the light of present. The developments of present age effect the past, therefore, historians are required to be free from biases and explain the event clearly. In fact, historian gathers facts from other fields and interprets them. So far as the sample meaning of history is concern, we know that history is the story of human experience. But, this tells us little about the nature of history. Again several questions arise in one's mind while studying history

such as does history describe all of human experience? Where does it get its information? Is history accurate and believable?

1.5 Summary

- History is the basis of all subjects of study which fall under the category of Humanities and Social Sciences. It is often said to be the “queen” or “mother” of the social sciences.
- History is considered an indispensable subject in the complete education of man and it has been defined differently by different scholars.
- According to modern concept, history does not only contain the history of kings and queens, battles and generals, but also the communities and the societies are the subject of study of history as well.
- History is a unique subject possessing the potentialities of both science and art. As an enquiry after truth, history is a science and as a narrative account of the past, it is an art or a piece of literature.
- History is a study of man. It is concerned with man in time and space. It explains the present in the light of the past. Continuity and coherence are the necessary requisites of history.
- The scope of history is vast; it is the story of man in relation to totality of his behavior. It starts with the past; makes present its sheet-anchor and points to the future.
- The aims and objectives of studying history have undergone changes with the shift in the philosophical thinking of the time and changes in the social and political practices.
- History is one of the oldest subjects of study. By history we understand the breadth, comprehensiveness, variety and extent of learning experiences, provided by the study of a particular subject.
- The growth of history has accompanied with the growth of human race. Thus history and man are inter-related or that history is a story of human race from beginning up to the present day.

1.6 Key Terms

- **Accrual Periodicity** - The frequency with which items are added to a collection.
- **Annals**- Historical accounts of facts and events arranged in chronological order, year by year.
- **Antiquary**- A historian who studies antiquities or things of the past, often with particular attention to artifacts, archives, manuscripts, or archaeological sites from ancient history, as opposed to more recent history.
- **Archontology**- The study of historical offices and important positions in state, international, political, religious, and other organizations and societies, including chronologies, succession of officeholders, their biographies, and related records.

1.7 Self Assessment Questions

1. What do you mean by History? How is it interpreted in its modern context?
2. ‘The scope of history is wide-the theme is the past, present and future of man.’ In the light of this statement, discuss the scope of the subject.
3. ‘History is a scientific study and a record of our complete past.’ In the light of this statement, discuss the nature of history.

4. Discuss briefly the values of history.
5. How studies of history help us? Discuss.

1.10 Further Readings

- Bentley, M., Modern Historiography, London, Routledge, 1998.
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UNIT-02 **HISTORY, SCIENCE AND MORALITY**

STRUCTURE

- 2.1 Learning Objectives
- 2.2 Introduction
- 2.3 The Concept of Scientific History
- 2.4 The Debate
- 2.5 Hypothesis supporting history as a Science
- 2.6 Summary
- 2.7 Key Terms
- 2.8 Self Assessment Questions
- 2.9 Further Readings

2.1 Learning Objectives

This chapter deals with the scientific aspect of history. Here a discussion on real status of history as a natural science and relationship of history with moral science has been attempted. After reading this chapter, you will be able to;

- Trace the development of debate on the concept of scientific history;
- Describe the hypotheses supporting history as a natural science;
- Discuss the differences and similarities between behavior of history and natural sciences;
- Trace the role of moral judgment in historical study and research.

2.2 Introduction

Aristotle says History, is an account of what individual human beings have done and suffered. In a still wider sense, history is what historians do. Is history then a natural science like physics or biology or chemistry? And if not, should it seek to be one? And if it fails to be one, what prevents it? Is this due to human error or impotence, or to the nature of the subject, or does the very problem rest on a confusion between the concept of history and that of natural science? These have been questions that have occupied the minds of historians since the beginning of the nineteenth century. Again if history is in what extent related to morality. All these question will be answered in this chapter.

2.3 The Concept of Scientific History

In nineteenth century certain serious problem relating to the study of History have emerged. Scholars hold different opinion about the study of history and they express themselves in their own fashion whether history is science or an art. Some of the historian vehemently describe history as a science, while other do not agree to this point of view and condemned their view with equal vehemence. Many scholars opine that History should take its place as one of Science, as the purpose of both history and science is one and the same. Both lay stress on the pursuit of truth.

As the essence of science was the search, ‘unhasting, unresting an undeviating for objective truth, in the same way record were to be searched, authorities to be appraised, testimonies to be weighed in history.’ Hence in the beginning of the twentieth century some definite ideas were formed to put history into the field of science. G.M.Trevelyan opposed the view of Burry and Siley and remarks that History was not only a science but also an Art. He mentions, “The discovery of historical facts should be scientific in methods. But that, the exposition of them for the reader partook of the nature of Art. The arts of written words commonly called literature” Geoffrey Barrachlaugh also say “ to reduce history to a natural science, is deliberately to leave out of account what we know to be true, to suppress great position of our most familiar introspective knowledge of altar of false analogy with the sciences.” A.L.Rose also support the view that history is an art and writes that “ however much historical writings may be supplemented by scientific methods and acquisition there will always remains history as an Art”

Check your Progress

1. How history is a moral science? Discuss.

2.4 The Debates

Ever since this doctrine of what was and what was not a science was articulated, some have tried to show that history could be made respectable by being assimilated to one of the natural sciences, others declared that history was indeed a science, but a science in some different sense. Still there were those who defiantly declared that history was indeed subjective, impressionistic, incapable of being made rigorous, a branch of literature, or an embodiment of a personal vision and opined history laid no claim to universal and eternal objectivity and preferred to be judged as an interpretation of the past in terms of the demands of the present, or a philosophy of life, not as a science. Still others have tried to draw distinctions between sociology, which was a true science, and history,

which was an art or something neither a science nor an art, but a discipline with its own structure and purposes, misunderstood by those who tried to draw false analogies between it and other intellectual activities. Nevertheless it remains surprising that philosophers pay more attention to the logic of such natural sciences as mathematics and physics, which comparatively few of them know well at first hand, and neglect that of history and the other humane studies, with which in the course of their normal education they tend to be more familiar. J.B. Bury is the high priest of this concept that history is a science. In his inaugural address at Cambridge University in 1903 he said. ‘ if year by year history is to become more and more powerful for stripping the bandages of error from the eye of men, for shaping public opinion and advancing the causes of intellectual and political liberty, she will best prepare for disciples for the performance of the task. Not by considering the immediate utility of next week or next year or next century, not by accommodating her ideas or limiting her range but by remembering always that though she may supply material for literary work of philosophical speculation, she is simply a science, no less than and no more.’ Throughout the nineteenth century this trend of thought that history is science continues. The great German historian Leopold Von Ranke, the father of modern historical writing was also of opinion that history is not just the past or instructs the present for the benefit of the future. Its business is only to show that actually happened. Prof. Seeley has also emphatically supported the theory that history is science in the following words, “History was a science and had nothing to do with literature” in the same way this view was upheld in France by Auguste Comte. He names history to be positive philosophy. Comte was basically a mathematician so he proves his view point in these words, “Just as a curve can be traced where its algebraically formula is determined. The course of mankind can be traced where you have found the law by which it is directed.”

2.5 Hypothesis supporting history as a Science

Whatever it may, it is not difficult to see why there has been a strong desire to regard history as a natural science. History purports to deal with facts. The most successful method of identifying, discovering and inferring facts is that of the natural sciences. This is the only region of human experience, at any rate in modern times, in which progress has indubitably been made. It is natural to wish to apply method successfully and authoritative in one sphere to another, where there is far less agreement among specialists. The whole trend of modern empiricism has tended towards such a view. History is an account of what men have done and of what has happened to them. Man is largely, an object in space and time, subject to natural laws: his bodily wants can be studied empirically as those of other animals. Basic human needs for, say, food or shelter or procreation, and his other biological or physiological requirements, do not seem to have altered greatly through the millennia,

and the laws of the interplay of these needs with one another and with the human environment can all in principle be studied by the methods of the biological and, perhaps, psychological sciences. If only we could find a series of natural laws connecting at one end the biological and physiological states and processes of human beings with, at the other, the equally observable patterns of their conduct- their social activities in the wider sense - and so establish a coherent system of regularities, deducible from a comparatively small number of general laws, we should have in our hands a science of human behaviour. Then we could perhaps afford to ignore, or at least treat as secondary, such intermediate phenomena as feelings, thoughts, volitions, of which men's lives seem to themselves to be largely composed, but which do not lend themselves easily to exact measurement. If these data could be regarded as byproducts of other, scientifically observable and measurable, processes, then we could predict the publicly observable behaviour of men without taking the vaguer and more elusive data of introspection much into account. This would constitute 24 the natural sciences of psychology and sociology, predicted by the materialists of the French Enlightenment, modern behaviourist, positivist and 'physicalist' since their day. If science is supposed to be knowledge based on careful examination of available sources, then history can be accepted as a science because the main function of the historian is that of investigation, to find out what had happened at a given time and place. Many historical facts which are accepted by the people cannot be altered without some more credible documents which might disapprove the previous theory. Historian generally assumed certain economic, social, physical law in order to draw a conclusion in a particular event. In the same way scientist also assumed law and order to reach the conclusion. But the difference between the two is the evidence of a scientist can be verified but the law assumed by a historian either definitely formulated nor they are précised. Hence in spite of the facts that both are science, their exist some difference between the two. Scholar like Vico, Come, Spengler, who supported the view that history is a science, held that certain developmental laws of history exist and the civilization must pass through these stage. But some of the historians have raised a number of objection to these laws and point out that no two nation are known to have gone through exactly the same career. The historian also different from a natural scientist in so far as he focused attention on description rather than a systematic deduction from assumed principle. A prominent scholar remarks, "the historian may generalize to determine what happened, why it happened and when it happened. It is not his primary concern to established law." development in ways that would protect the Earth's environment and nonrenewable resources.

2.6 Summary

- Ever since this doctrine of what was and what was not a science was articulated, some have tried to show that history could be made respectable by being assimilated to one of the natural sciences, others declared that history was indeed a science, but a science in some different sense. J.B. Bury is the high priest of this concept that history is a science.

- Still there were those who defiantly declared that history was indeed subjective, impressionistic, incapable of being made rigorous, a branch of literature, or an embodiment of a personal vision.
- Throughout the nineteenth century this trend of thought that history is science continue. The great German historian Leopold Von Ranke, the father of modern historical writing was also of opinion that history is not just the past or instruct the present for the benefit of the future. Its business is only to show that actually happened.
- Scholar like Vico, Come, Spengler, who supported the view that history is a science, held that certain developmental laws of history exist and the civilization must pass through these stage.
- The scientific character of history is also challenged on the ground that history is subjective. The study of history cannot be treated as science because religion and morality are given prominence in its study.
- Collingwood also writes that history “is a science of special kind. It is a science whose business is to study events and accessible to our observations, and to study these events inferentially arguing to them from something else which is accessible to our observation and which the historian calls ‘evidence’ for the events in which he is interested.

2.7 Key Terms

- **Academia** -People who work in schools and universities, teaching or undertaking research.
- **Agrarian** -People involved in producing crops and livestock through farming.
- **Aristocracy** -People who possess noble titles and privileges, often with wealth and power
- **Economic** -People, institutions and activities that produce society’s wants and needs

2.8 Self Assessment Questions

1. Throw light on the concept of scientific history.
2. Whether history is a science or art. Discuss.
3. Discuss the difference and similarities between history and natural sciences.
4. How history is a moral science? Discuss.
5. Analyze the hypotheses supporting history as natural science.

2.9 Further Readings

- Cowan, A. R., *A Guide to World History*, London, 1923.
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UNIT-03 HISTORY AND ITS ALLIED DISCIPLINES- ARCHAEOLOGY, GEOGRAPHY, ANTHROPOLOGY

STRUCTURE

- 3.1 Learning Objectives
- 3.2 Introduction
- 3.3 History and Archaeology
- 3.4 History and Geography
- 3.5 History and Anthropology
- 3.6 Summary
- 3.7 Key Terms
- 3.8 Self Assessment Questions
- 3.9 Further Readings

3.1 Learning Objectives

In this lesson, students investigate interdisciplinary nature of history. Here the chapter will discuss the inter-relationship between History and various disciples of social sciences. After completing this chapter, the learners will be able:

- Examine the interdisciplinary aspects of history;
- Analyze the relationship of history with anthropology and archaeology ;
- Understand the relationship between history and geography;
- Examine the inter-relationship between history and literature

3.2 Introduction

Once H.C.Darby states that “History is the central social science, of which all others must feed. It is basis to social sciences rather in the way that mathematics is basis to natural science”. It is aptly opined by many historians and scholars that history is the central social science which other social sciences must feed. History is not only a study of the facets of human life but also it is linked with other social sciences. History is a study of the various facts of human life and is closely linked with other social sciences which make a specific study of different facts of human life.

3.3 History and Archaeology

Archaeology serves to complement history and to support or falsify the historical record. This assumption is an expression of the commonly held priority that is given to literary texts. Literary evidence often sets the agenda for the research of non-literary material culture.

The corollary to this assumption is that non-literary material culture is mute, cannot speak, without an appropriate context supplied by literary evidence. Unfortunately, this assumption expresses a naiveté about the role of material culture (symbolic expressions) for constructing meaning about the past. Indeed, it is because of the inherent deficiencies of historical texts for understanding the society, economy, and religion of an ancient people that archaeology provides such a valuable resource. But the material remains of archaeology are not subordinate to the textual record for historical study. Like texts themselves, material remains are symbolic expressions encoding messages about the past. They similarly require a critical interpretation before they can be used in understanding the past. Material remains are thus not mute; rather, the historian must learn to “hear” what they “speak” about the past in dialogue with the questions posed to them.

For example, faunal remains “tell” about the economy of a people, about their vocations, about their diet; architectural structures “give witness” to the social and gender stratification of society and to the kinship structures and relations within a village; cultic artifacts “speak” about the theology and religious practices of an individual, a family, or a community. Archaeology provides a different kind of evidence than literary texts. In contrast to the ancient texts that have undergone several generations of revision and editing, archaeological evidence is analogous to primary sources. It is frozen in time, attesting to the ancient world firsthand. Archaeological evidence has not been subject to the secondary reformulation that is characteristic of the literary process. Archaeological remains are random and unintentional. They constitute, therefore, an external witness to the past. In this way, archaeological evidence is more “objective.” Because archaeology provides a different kind of evidence than from texts, archaeology cannot be expected to make definitive contributions to several basic historical problems. Because archaeology provides a different kind of evidence than from texts, archaeology cannot be expected to make definitive contributions to several basic historical problems. For example, archaeology cannot contribute to the problems of chronology beyond the broad limits determined by ceramic or radiocarbon dating. Other historical issues to which archaeology cannot make a definitive contribution include the problem of ethnicity. Archaeology can provide much of the material content of ethnicity, but it cannot finally define the ethnic groups because such a definition also involves shared cultural values and self-perceptions.

The interrelation of particular human events in a political history is also beyond the scope to which archaeology can contribute. For many of the problems of political history, archaeology can only remain silent. Finally, archaeology cannot demonstrate the meaning of literary texts. The meaning of the texts is not found in the degree to which the texts correspond to what really happened in the past. Rather,

the meaning of the texts is found in the interaction between writers, symbolic encodings in texts, and readers, and this meaning is beyond the scope of archaeological research. The focus of archaeology is on the material world, and it is in this regard that archaeology can contribute to the historical study of the past. Archaeology provides the material context for understanding this history by presenting the material remains of a broad spectrum of Middle Eastern peoples and places. This material provides the general setting for the history of its peoples, and through cross-cultural comparison is able to shed light on a people's material culture. Regional surveys allow us to reconstruct settlement patterns and the demographics of particular regions. The faunal and floral remains gathered from excavations enable us to reconstruct the environmental setting and its changes over time.

3.4 History and Geography

Universally it is accepted that History and Geography have very close ties. In fact it would be practically impossible to study; certain branches of history without rudimentary knowledge of geography e.g., the diplomatic or military history cannot be followed without necessary geographical knowledge of the region. Geography is one of the eyes of history the other eye being chronology. Time and space factors give history its correct perspective. Prof. Michelet was of the opinion that history was in essence found upon geography. He says "Without a geographical basis the people, the makers of history, seek to be walking." German philosopher Kant said, "Geography lies at the basis of history." Herder said that "history is geography set in motion." There are others like American geographer, Ells Worth Huntington, and Allen Semple who emphasise the importance of climate as having crucial influence on the course of history as well as on race temperament. It is a fact that many geographical factors such as climate, social, rivers, mountains, sea, coastline and mineral resources aided the development of river in valley. Cultures as in early Egypt, Mesopotamia, India and China. Herodotus, the early Greek historian describes that "Egypt is the gift of the Nile". Even Aristotle and Montesquieu have emphasized the influence of climate on man. The physical formation of the country such as Britain, Japan and Greece with broken coastlines had a very powerful impact on its history.

This facilitated their naval strength and empire building activities. Similarly, the Himalayas and the jungles of Assam have acted as barriers against invasions from the North and East of India. The Himalayas and the Gobi and Mangolian deserts were responsible for the isolation of China. The geographical discoveries of America and a new route to India determined the character of World History since the Renaissance. Geography also plays an important role in the national character formation and influence the human behaviour. As we know that climate of a country greatly affected the civilisation of a country. Hence the knowledge of geographical is very essential for historians.

It would be wise to accept the limited interpretation of geographical influence on man's conduct or on his history. Most of the scholar agreed to this fact that history and geography have very close relation with each others. Prominent historians remarks, "geography is the stage on which the drama of history is enacted". Prof. Michelet write in this context, "without geographical basis, the people, the maker of history, seek to be walking on air, as in those Chinese picture where the ground is wanting. The soil, too, must not be looked upon only as the scene of action. It influence appears in hundred ways, such as food, climate etc." in fact, it is almost impossible to go through certain branches of history without knowledge of geography. Diplomatic and military history cannot be properly studied without the sound knowledge of history.

The study of domestic history is also not an exception to this fact. It also requires good knowledge of geography. Prominent writers like Montesquieu, Bukle Huntingeon etc, had the opinion that the climate of country greatly affected the culture of a country. Climate, moisture, humidity and weather are all determining factors. Aristotle and Montesquieu emphasises the influenced of climate on men. It also influences the human behavior and play a significant role in the formation of national character. To sum up we may say that the study of geography is essential if we wish to study the history of some particular country of region. In all most all the books of history, we find an introductory chapter on the geography of the country which highlights the importance of study of geography and its impact on the study of history.

Check Your Progress

1. Examine the co-relation exist between history and archaeology.

3.5 History and Anthropology

Anthropology deals with man who is not merely a part on nature but also a dynamic creature in terms of biological and social features.

It is a theoretical problem to determine the position of anthropology-where the discipline has to be put-whether in the fold of sciences or in the fold of humanities. A group of anthropologists took it as a natural science whereas some other anthropologists placed it as a subject under humanities. In nineteenth century some German idealists and before that in eighteenth century a few French humanists considered anthropology as a branch of history and therefore they placed the discipline strictly under humanity. According to them man is a social creature as they live in a society and lead a social life. Although the biopsychic nature of man is of prime importance, but as man behaves within an organized group of social relatives, it enters into a new level, which is more or less super- psychic and super-organic. Therefore, in this level he is guided very little by his natural instinct; rather the norms of the particular group dictate him. Starting from the food-habit (what type of food should be taken and the very way to eat them), everything in a man's life-the dress-pattern, family structure, marriage form, religious belief and so on are decided by the social norm. Within a social system, man is thus more social creature than biological organism. This school of thought also held that the social relations are essentially the products of history, bound together by the moral values and not by the natural forces. Anthropology was viewed as a part of history and the anthropologist's role lay in social reconstruction. In fact, there is a close relationship between history and anthropology for which controversies are found for a long time. Everything in this world offer a history as their existence is counted by time factor. A sort of historical investigation is essentially required in order to understand the factors and processes of change. Since human is the subject of anthropological investigation, we cannot proceed at all without the consideration of temporal dimension. Both the disciplines aim to unveil the unexplored events of human life situation but differ from one another in tackling the problems.

Each of them has developed its own methodological principles. History is chiefly concerned with the events. They count actions and interactions of human, both in individual and group perspectives. Whereas, anthropology takes interest in determination of culture; biological evolution terminates in Cultural Revolution. Anthropology and more particularly the social anthropology is indebted to history. Earlier scholars like August Comte, Herbert Spencer, Emile Durkheim and Max Weber in studying social phenomena deliberately drew facts from history. Sir J.G. Frazer being first chairman in the school of Social anthropology in Britain gave emphasis on the historical analysis of the anthropological facts. In 1899, Franz Boas as a founder of the First University department of Anthropology at Columbia tried to highlight the life-ways of the primitive communities through historical methods. A.L. Kroeber in his two important papers, 'History and Science in Anthropology' (1935) and

‘Anthropologist looks at History’ (1966) attempted to establish the logical ground that the study of preliterate people would be more meaningful if the facts could be analyzed in historical perspective. According to him, anthropology is not wholly a historical science but its large areas are historical in interest. Moreover, he believed that the difference between the two disciplines was for the difference of the nature of insight but they were complimentary to each other.

In a lecture at the University of Manchester in 1961, E.E. Evans Pritchard said, “the main differences between history and anthropology are not aim or method, for fundamentally both are trying to do the same thing”. There is no doubt in this point that the continuity of a social process can be clearly estimated if historical methods are applied side by side with anthropological methods. The subject matter of anthropology is basically historical in character. Anthropologists select different aspects of human culture derived from a common matrix. Since human cultures are not eternal like the subject matters of physics and chemistry, it changes with time. Each and every institutionalized organization viz., technological organization; economic organization, political organization, religious organization etc. are subjected to change. They remain largely relative and restricted to the particular situations. Therefore, all phenomena need a historical analysis. Many of the institutions studied by the anthropologists deal with such a structure, which is essentially temporal or historical. For example, to study any development anthropologists have to trace the event from the beginning. Naturally such a study gets associated with history. Again, some of the problems have to be understood in the light of early stages, which are completely different from the present form. We can illustrate this point with the structure of feudalism, capitalism or socialism.

3.6 Summary

- History and sociology are intimately related and a number of sociologists like Auguste Comte are also important figure in the development of historical studies. Karl Marx was also a great historian and sociologist. Both History and Sociology are concerned with the study of man in society and differed only with regard to their approach.
- Universally it is accepted that History and Geography have very close ties. In fact it would be practically impossible to study; certain branches of history without rudimentary knowledge of geography e.g., the diplomatic or military history cannot be fallowed without necessary geographical knowledge of the region. Geography is one of the eyes of history the other eye being chronology. Time and space factors give history its correct perspective.
- Anthropology deals with man who is not merely a part on nature but also a dynamic creature in terms of biological and social features. So, there is a close relationship between history and anthropology for. Social and physical anthropology provide information on the past human society and the historian with its help reconstruct history.

- Ethnology and ethnography is the gift of anthropology to historical study.
- Archaeology is the branch of study which deals with the materials remains of past human society. Hence, archaeology retrieve, conserve and interpret material remains left over by past human society and provide sources of information to the historian based on which historians reconstruct the past history of mankind.
- Epigraphy, Numismatics, monuments studies etc are gift of archaeology to history.
- Finally literature and history are intimately related and it is literature which provide first hand information for the writing the history of ancient human society.

3.7 Key Terms

- **Archaeology**- is the scientific study of material remains (such as tools, pottery, jewelry, stone walls, and monuments) of past human life and activities
- **Anthropology**- is the systematic study of humanity, with the goal of understanding our evolutionary origins, our distinctiveness as a species, and the great diversity in our forms of social existence across the world and through time.
- **Monarchy**- The institution of hereditary royalty, led by a king, queen or emperor.
- **Peasantry**- People who work the land, usually as tenant farmers and often in impoverished conditions.
- **Urban**- The people, actions and conditions in large cities.

3.8 Self Assessment Questions

1. Trace the relationship between history and literature.
2. Examine the co-relation exist between history and archaeology.
3. Throw lights on the inter-relationship between history with sociology and anthropology

3.9 Further Readings

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UNIT-04 HISTORY AND ITS ALLIED DISCIPLINES-SOCIOLOGY, POLITICS AND LITERATURE

STRUCTURE

- 4.1 Learning Objectives
- 4.2 Introduction
- 4.3 History and Sociology
- 4.4 History and Political Science
- 4.5 History and Literature
- 4.6 Summary
- 4.7 Key Terms
- 4.8 Self Assessment Questions
- 4.9 Further Readings

4.1 Learning Objectives

- Understand history is a study of the various facts of human life and is closely linked with other social sciences which make a specific study of different facts of human life.
- Able to know a historian is not merely concerned with the tracing of the history of the political process by a narration of the episodes. But he has to learn the nature of fundamental political principles and basic forms of political institution.
- Thus on the inter-relationship between history and political science, it is states that History without political science has no fruit and political science without history has no root.

4.2 Introduction

In the modern age it has become fashionable to laud 'inter disciplinarily' and 'holistic approaches' while decrying boundaries between subject areas and disciplines. From the above discussion we noticed that in the development of historical studies that historians, depending on their particular specialism, do find it useful, and sometimes essential, to have a sound knowledge of other disciplines. For instance economics: every historian needs a basic knowledge of economics, and every history degree should introduce students to basic economics. Second is political science, through this subject historians come across theories of monarchy, sovereignty, liberalism, democracy, and so on. More generally, it is helpful if historians, given that they are dealing with evolution of human being and human societies, have some knowledge of anthropology both the social and physical anthropology helped historians a lot for reconstruction of human history.

Sociology also provides helpful information to the historian while examining various social aspects of past human societies. So far as geography is concerned, for historian geography is inherent component and act as an eye of history. It is self-evident that historians require knowledge of certain aspects of geography. The most important branch provides immense help to the history obviously is archaeology. Archaeology through its various means of investigation retrieve, conserve and interpret material evidence of past human society and thus provide sources of information to historian for rewriting the past. Last but not the least; literature is the mirror of civilization. Every society left its imprint on the literary corpus produce by them during a given time. Thus literature provides immense help to history and act as n important sources for the historical study.

4.3 History and Sociology

History and sociology are intimately related and a number of sociologists like Auguste Comte are also important figure in the development of historical studies. Karl Marx was also a great historian and sociologist. Both History and Sociology are concerned with the study of man in society and differed only with regard to their approach. In the recent years it was realized that a fruitful interaction between the two disciplines was possible and Emile Durkheim, Max Weber acknowledge the initial dependence of sociology upon history. Although, history too benefits from the synthesis produced by the sociologists. Sociologists exercised profound influence on the study of history by developing the certain narrow areas of human activity. They adopted the sampling techniques and develop their tools with a view to minimize the subjective element. In brief, sociology is helping history to study ‘social dynamics’ which is a study not of society at rest but constantly in social change and development social processes and social causation are giving a new perspective to history. India too our historians are now giving increasing attention to social history.

Sociology and History are very much interrelated. Like political science, sociology is becoming one of the most genuine fruits of history to which it is intimately connected. The two sciences are so close that some writers like G. Von Bulow refused to accept sociology as a science different from history. History is the reconstruction of man’s past. It is the story of the experience of man-kind. It is a record of the human past. It is a systematic record of man’s life and achievements from the dim past to the present. The historian studies the significant events of man in the order of time. The historian is interested in what happened at a particular time in the past. Further, a historian is not satisfied, however, with mere description. He seeks to learn the causes of these events to understand the past-not only how it has been but also how it came to be. Nevertheless, he is, in a sense, interested in events for their own sake.

“He wants to know everything there is to know about them and to describe them in all their unique individuality”. The historian concentrates only on the past. He is not interested in the present and is unwilling to look to the future. Still history provides the connecting link for the present and the future. It is said that history is the microscope of the past, the horoscope of the present and the telescope of the future. Sociology: Sociology as a science of society, on the other hand is interested in the present. It tries to analyse human interactions and interrelations with all their complexity and diversity. It also studies the historical development of societies. It studies various stages of human life, modes of living, customs, manners and their expression in the form of social institutions and associations. Sociology has thus to depend upon history for its material. History with its record of various social events of the past offers data and facts to sociologists. History is a storehouse of records, a treasury of knowledge. It supplies materials various social sciences including sociology. History contains records even with regard to social matters. It contains information about the different stages of human life, modes of living, customs and man-ners, social institutions, etc.

This information about the past is of great help to a sociologist. A sociologist has to make use of the historical records. For example, if he wants to study marriage and family as social institutions, he must study their historical development also. Similarly, if he wants to know the impact of Islamic culture on the Hindu culture, he has to refer to the Muslim conquests of India, for which he has to depend on history. A sociologist is, no doubt, concerned with the present-day society. But the present-day society can be better understood from the knowledge of its past because what people are today is because of what they had been in the past. Further, sociologists often make use of comparative method, in their studies for which they depend on history for data. Historical sociology, one of the fields of sociological inquiry, depends very much on historical data. It is true that the sociologist must sometimes be his own historian, amassing information from all the available sources.

4.4 History and Political Science

Prof. Seeley summed up the relationship between history and political science beautifully that, “History without political science has no fruit and political science without history has no root.” A historian is not merely concerned with the tracing of the history of the political process by a narration of the episodes. But he has to learn the nature of fundamental political principles and basic forms of political institution. In the view of this closeness between two subjects, the development of political institutions, rules, regulations, right and duties, law and mode of justice, executive, legislative and administrative functions, economic and financial implications, nature of bureaucracy, fundamental principles of state policy are all defined under the constitution history.

Diplomatic history is a specialized branch of political history which deals with the principles of international relations. Ambassadors are the links between nations and they were custodians and practitioners of diplomacy. The issue like-balance of power, cold war, international peace, disarmament have assumed great importance in recent times. The military history is an important chapter in political history where in wars, battles, campaigns and conquests figures very prominently. It deals with the causes of a war, strategy and war tactics, war weapons etc.

History is very helpful to politics because the political aspects is a part of the whole range of activity recorded by historian and knowledge of history would enable the politicians to know the politics better and play their role effectively. Prof. Acton has correctly pointed out, "the science of politics is the one science that is deposited by the stream of history like grains of gold in the sand of a river." The relationship between Political Science and History is very close and intimate. John Seeley expressed this relationship in the following couplet-"History without Political Science has no fruit, Political Science without History has no root." Seeley's emphasis seems to be rather exaggerated, yet no one can discount the dependence of the two disciplines on one another. The State and its political institutions grow instead of being made. They are the product of history and in order to understand them fully one must necessarily know the process of their evolution: how they have become what they are, and to what extent they have responded to their original purposes. All our political institutions have a historical basis as they depict the wisdom of generations. History furnishes sufficient material for comparison and induction, enabling us to build an ideal political structure of our aspirations. In the absence of historical data, the study of Political Science is sure to become entirely speculative or a priori. And a priori Political Science, as Laski observes, "Is bound to break down simply because we never start with the clean slate."

The writings of historians, in brief, form a vast reservoir of material which a student of Political Science can analyse into meaningful patterns and guide him in understanding the present and outlining the future. Moreover, with its chronological treatment, history offers a sense of growth and development thereby providing a base or an insight into the social changes. Robson is of the opinion 38 that some knowledge of History is clearly indispensable for Political Science and cites the explanation offered by Professor R. Solatu at the Cambridge Conference. Professor Solatu said, "that he had been baffled all through his teaching career, especially during the 20 years he had spent in the Middle East, about how to teach the history of political philosophy to students whose historical background is usually inadequate, and often limited to purely political theory since the French Revolution."

Where Political Science is not approached through History, he remarked, “The student may easily get a confused outline, in which most historical allusions are lost on him, supplemented by a slight acquaintance with a few classical texts of political philosophy, the background of which he scarcely understands.” Moreover, knowledge of History is particularly necessary in the sphere of Comparative Government.

Check your Progress

1. Elucidate the relationship between political science and history.

4.5 History and Literature

Literature being the mirror of a society has close relationship with history but it is also a fact that it cannot be made complete base of history. Johnson has clearly remarked “History began as a part of literature from earliest time”. Medieval age history in the form of literature continued to be medium of religion and politics. A historian cannot altogether ignore the imaginative literature of any age, nor he can completely believe it. Perhaps only because of this Napoleon believe that history was nothing but an imaginative story. The historical works of Herodotus, Livy, Tacitus and Macaulay have always been very interesting and popular from the literary point of view. To Hume mention “History is more interesting than a novel, both history and literary person represent their society. Russo feels that in spite of all success, of scientific methods, history is always remains to be a branch of literature. The strong relationship of history with literature can also be confirmed with this view that a historical book and literature both are the solid materials for confirmation of truth. Carlyle writes that the soul of future lives in the book. Even many literary books are used as spruces materials fort history writing.

Croce mentioned that historians should give an artistic and literary presentation of the fact of the past. Hence it is quite evident that both history and literature are intimately related to each other. History and literature have been intertwined since the very beginning. Real events were recounted as stories to teach the younger generation wisdom or lessons about their origins. These stories sometimes stretched the truth to entertain the audience or make them reflect further. The main difference between history and literature is the purpose of each: History intends to record events as accurately as possible, while literature interprets historical or everyday events in an imaginative way. Historians' responsibility is to accurately record - as legacy for future generations -- events that produce significant changes in the lives of people living in a community, a nation or the whole world. To support their claims, they collect evidence of milestones as well as everyday life. For example, to relate World War II, historians used documents, books and media such as newspapers, photographs, audio and video recordings of the time. Literature writers also record events. Their focus, however, even when they truthfully describe historical events, is on communicating the author's intellectual and emotional interpretation of these events to the reader. By using the same example of World War II, a novel such as Kurt Vonnegut's "Slaughterhouse Five" presents a more personal perspective of the cannibalistic horrors of war. The novel depicts the state of mind of a soldier fighting to survive in a prisoner of war camp during the firebombing of Dresden, Germany. In writing the satirical novel, Vonnegut drew on his own experience as a prisoner of war in Dresden.

At times, historians have also distorted reality -- sometimes because they wanted to please their masters; at other times, their countries' dictatorial regimes forced them to bend the truth. For instance, Western countries believed for many decades the communist propaganda that the Soviet regime was setting as historical events. This institutionalized falsehood, however, started to falter with Aleksandra Solzhenitsyn's "Gulag Archipelago" -- a painstakingly researched chronicle of communist forced-labor camps where millions died from executions or harsh conditions during Joseph Stalin's regime. Literature authors are well known for using their imagination and creativity to describe fictitious characters, events and realms. They draw their inspiration from myths, legends and history to create a unique, altered reality for readers. For example, George R.R. Martin's popular "A Song of Ice and Fire" is inspired by historical events in medieval England, the Wars of the Roses, but his story portrays an imaginary world of peculiar characters, customs and political games.

4.7 Summary

- History is a study of the various facts of human life and is closely linked with other social sciences which make a specific study of different facts of human life.
- A historian is not merely concerned with the tracing of the history of the political process by a narration of the episodes. But he has to learn the nature of fundamental political principles and basic forms of political institution.

- As the activities of a man in society are very closely related with the economic matters, the historian of any period must possess at least a rudimentary knowledge of the economics. In fact, the economic history of any period is an important branch of history and its understanding is absolutely essential for the proper understanding of history of any period.
- History and sociology are intimately related and a number of sociologists like Auguste Comte are also important figure in the development of historical studies. Karl Marx was also a great historian and sociologist. Both History and Sociology are concerned with the study of man in society and differed only with regard to their approach.
- Universally it is accepted that History and Geography have very close ties. In fact it would be practically impossible to study; certain branches of history without rudimentary knowledge of geography e.g., the diplomatic or military history cannot be fallowed without necessary geographical knowledge of the region. Geography is one of the eyes of history the other eye being chronology. Time and space factors give history its correct perspective.

4.8 Key Terms

- **Sociology**- is the study of the human behavior within society and the consequences of those behaviors.
- **Political science** - focuses on the theory and practice of government and politics at the local, state, national, and international levels.

4.9 Self Assessment Questions

1. Trace the relationship between history and literature.
2. Examine the co-relation exist between history and archaeology.
3. Elucidate the relationship between political science and history.
4. Describe the relations of history with geography and economics.
5. Throw lights on the inter-relationship between history with sociology and anthropology.

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Block-2: Traditions of Historical Writing

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| Unit-05 | Greco- Roman Traditions- Herodotus, Thucydides, Polibius, Livy and Tacitus |
| Unit-06 | Medieval Understanding: Western- St. Augustine: Arabic-- Ibn Khaldun |
| Unit-07 | Scientific History: Vico, Hegel, Ranke, Croce, Collingwood. Comte and Marx |
| Unit-08 | Post- Modernist Critique of History; Total History : The Annalists of France |

Unit- 5 GRECO- ROMAN TRADITIONS- HERODOTUS, THUCYDIDES, POLIBIUS, LIVY AND TACITUS

STRUCTURE

- 5.1 Learning Objectives
- 5.2 Introduction
- 5.3 Prominent Historians And Their Works
- 5.4 Herodotus: Father of History
- 5.5 Thucydides
- 5.6 Polybius, Livy, Tacitus
- 5.7 Summary
- 5.8 Key Terms
- 5.9 Self Assessment Questions
- 5.10 Further Readings

5.11 Learning Objectives

In this chapter we intend to provide you an insight into the Greco-Roman tradition of historiography. This lesson will briefly discuss some of the important trends of history writing and provide information about some important historians within Greco-Roman tradition of historical writings. By the end of this chapter you would be able to:

- Understand the history of the Greco-Roman Historiography.
- Describe the various aspects of Herodotus and Thucydides as Greek Historians of ancient times.
- Assess and appreciate the contribution of Polybius, Livy and Tacitus in the ancient Roman school of historical writings.
- Discuss the style, sources used and understanding of history by the Greco-Roman tradition of historiography.

5.2 Introduction

Understanding the past appears to be a universal human need, and the telling of history has emerged independently in civilisations around the world. The earliest chronologies date back to Mesopotamia and ancient Egypt, though no historical writers in these early civilizations were known by name. The earliest known systematic historical thought in the Western world emerged in ancient Greece, a development which would be an important influence on the writing of history elsewhere around the Mediterranean region.

Greek historians greatly contributed to the development of historical methodology. The earliest known critical historical works were the Histories, composed by Herodotus of Halicarnassus (484 BC–ca.425 BC) who later became known as the 'father of history' (Cicero). The generation following Herodotus witnessed a spate of local histories of the individual city-states (poleis), written by the first of the local historians who employed the written archives of city and sanctuary. Thucydides was most prominent among them. Thucydides largely eliminated divine causality in his account of the war between Athens and Sparta, establishing a rationalistic element which set a precedent for subsequent Western historical writings. He was also the first to distinguish between cause and immediate origins of an event. Subsequently the Roman subjugated the Greeks city state politically, but the Greeks overpowered the Romans culturally which resulted in the adoption of Greek tradition of historical writing by the Romans.

5.3 Prominent Historians And Their Works

The five historians we have selected for study are amongst the best-known in antiquity: Herodotus and Thucydides, who wrote in Greek, and lived in the 5th century BCE and Polybius, Livy and Tacitus, who lived in Roman Empire and wrote in Latin. The works of these historians can be located within these political and cultural contexts. Nonetheless, it is worth bearing in mind that there are no easy correlations between these contexts and the specific forms of historical investigation that emerged. We might expect that these histories were composed to justify, eulogise, or legitimate contemporary political changes. While this expectation is not belied entirely, it is also evident that Livy and Tacitus were highly critical of their contemporaries: these histories are not simply eulogistic but are marked by anxieties about the present.

Check Your Progress

1. Discuss the sources used and interpretative skill for writing history by the Greco-Roman Historians.

5.5 Herodotus: Father of History

Herodotus was born in Halicarnassus (now Bodrum) in Caria (southwestern Asia Minor) which at the time of his birth (c. 480 BC) was under the rule of the king of Persia. His father, Lyxes, was a member of a distinguished local family, and his uncle, Panyassis, was an epic poet. When, in 461, Panyassis was assassinated by the man in charge of Halicarnassus, who was named Lygdamis, Herodotus abandoned the place, moving to the island of Samos. It is possible that, when Lygdamis later met his end (c. 454), and Halicarnassus joined the Delian League which was under the control of the Athenians, Herodotus went back to Halicarnassus. If he did, his stay there was brief, since he travelled very widely. It appears probable that in many of the cities and towns that he visited he gave lectures and recitations. One of these cities was Athens, where he received ample remuneration for his public appearances. The active part he played in the intellectual life of the place had a large effect on his writings. Nevertheless, before long he continued his journeys, becoming a member of Athens's Panhellenic settlement at Thurii in south-east Italy in 443. Thereafter, he may well have resumed his travels. But it was seemingly at Thurii that he died, in c. 425. Subsequently, its peoples displayed his tomb and epitaph to visitors. The History in Greek written by Herodotus and probably designed, at first, to be read aloud (so that he was attentive to his listening public) contained two principal portions. The first tells of the beginnings of the longstanding strife between west and east, the origin and extension of the Persian empire, and the historical background of Greek lands, with particular reference to Athens and Sparta. The second and longer part of the History deals with the Persian Wars: the invasions of Greece in 490 BC by Darius I, culminating and terminating in the battle of Marathon, and the invasion of the country ten years later by Xerxes I, signalised by the battles of Thermopylae, Artemisium, Salamis, and finally Plataea (479). Herodotus believed that these invasions, and the Wars that they caused, were the most significant happenings in the history of the world.

As we have seen, however, he envisaged them against a much wider survey, which was nothing less than a general historical picture of the Greek world from the mid-sixth century onwards. That was not presented directly, but through the indirect medium of a vast amount of information which, with unique and extreme ingenuity, displayed by the author's roles as explorer, observer and listener, mirrored the varied multiplicity of what was going on. Most of Herodotus's immense store of information appears to have been gathered before 443 BC, but his work also contains allusions to the early phases of the Peloponnesian War between Athens and Sparta (431-404). In spite of the faulty character of some of his sources, Herodotus managed to achieve the remarkable feat of creating not only Greek prose-which he wrote in a simple, clear and graceful yet artful style-but also something like a chronological sequence in his vast enquiry. Yet, at the same time, his unfailing, unflagging spirit of enquiry prompted an endless succession of spicy, wonder loving anecdotes which make him the outstanding entertainer among Greek and Roman historians. This is a reputation which he owes, as R.W.Macan declared, to his inexhaustible interest, his insatiable curiosity, his infinite capacity for taking notes, his flair for a good story, his power of sustaining a continuous narrative, his delight in

digression, aside and bon mot...the lightness of his touch, the grace of his language, his glory in human virtue and achievement wherever to be found, and withal the feelings of mortality, the sense of tears, the pathos of man's fate.

5.6 Thucydides

Thucydides was probably born between 460 and 455 BC. He was the son of Olorus, who was Athenian although his name was Thracian, and who left him a property in Thrace, at a place named Scapte Hyle. When the Peloponnesian War between Athens and Sparta began in 431 BC, Thucydides was living at Athens, where he caught the disease described as the Great Plague, from which, however, he recovered. In 424 Thucydides, as a result of election, became one of the ten Athenian generals for the year. He was given the command of the fleet in the northern Aegean, probably because of his links with the Thracian region. He proved unable, however, to prevent the capture of the key Macedonian city of Amphipolis by the Spartan commander Brasidas. Requested to return to Athens, Thucydides underwent a trial there, and was condemned to twenty years of exile. During his banishment he travelled over extensive areas and formed a large number of contacts. After the Athenians had been finally defeated at the end of the Peloponnesian War (404), he was apparently allowed to go back to their city. It is thought that he died c. 400, or not long afterwards.

The History of the Peloponnesian War written by Thucydides does not deal with the entire period of the war, since it comes to an end in It is, essentially, something new: a contemporary history, although it includes short but noteworthy accounts of the ancient past and the last fifty years.

However, he does not concern himself with history in general, contemporary or otherwise, but has selected, like Herodotus, a war as his principal subject. He insisted that the Peloponnesian War, not Herodotus's Persian War, had been the most notable warfare in the whole of the world's history. Even if we feel that the actual hostilities hardly justify such a conclusion, it remains true that they 'provided the lethal convulsion which heralded the entire breakdown of the city-state structure and civilization that had been the principal characteristic of classical Greece'. That is one reason why the History of Thucydides, whatever its numerous defects (of which we shall hear more later), is of permanent importance. That importance is enhanced by his determination to make a distinction between the immediate and the more remote, fundamental, causes of the war with which he was dealing.

Unlike Herodotus, whose didactic efforts had been only sporadic, Thucydides, at every juncture, intended to be instructive. He was a social scientist who sought, continually, to deduce general, basic principles and eternal verities from particular events and actions, and who aimed, with profound insight, to make knowledge of these past events a useful, prognostic, permanently valid guide to the future. Meanwhile, although it was a war that principally concerned him, his analysis of Greek society at its zenith was careful and unparalleled. His method is derived from his exceptional intelligence, and this is the second reason why his History is permanently significant:

because he was the cleverest and most deeply thoughtful of all historians. It is this cerebral quality, coolly seeking to reconcile literature and science that gives him his uniqueness. It emerges from his psychological studies, which are devoted to the analysis of masses and groups as well as to individuals. His idiosyncratic style, despite variations of tone, degree and pace, retains the bitter, austere gravity, the severity, the rapid sharpness and the ruthless, condensed, brooding astringency which is required by this task. However, despite the many vivid pictures he presents, this style has seemed to many too difficult to be easily readable or enjoyable.

5.7 Polybius, Livy, Tacitus

Polybius was born at Megalopolis in Arcadia in c. 200 BC. His father was Lycortas, a rich landowner who was close to Philopoemen, the leader of the Achaean League. Polybius himself served as a senior cavalry officer (hipparchos) of the League, intending to fight on the side of Rome during its Third Macedonian War, against Macedonia's King Perseus. But the Romans (distrusting the League) rejected the force, and after their victory at Pydna (168) deported Polybius and other Achaeans, amounting to a thousand in number, to Italy. Polybius became tutor to the sons of Lucius Aemilius Paullus, whose younger son Scipio Africanus the younger (Aemilianus) took a liking to him, and enabled him to remain in Rome rather than in an Italian country town. In 151 he left with Scipio for Spain and north Africa, but in the following year he and 300 other deportees were permitted to go back to Greece. After the Third Punic War broke out in 149, he joined Scipio again in Africa, and was present when Carthage was destroyed (146). But the Romans, at this juncture, suppressed the Achaean League and ravaged its capital Corinth, whereupon Polybius was told to reorganise the region, and did so. But he also travelled extensively, and may have witnessed Scipio's capture of rebel Numantia in Spain. Some fifteen or more years later, he fell off a horse, and died.

Livy was a contemporary of the most famous imperial figure in Roman history, Augustus. However, he was not part of the senatorial elite, nor was he directly associated with politics. Yet, it is perhaps not accidental that he chose to write a monumental history of Rome, which ran into 142 books. Unfortunately, more than a hundred of these books were lost, and some survive only in summaries written by later authors. In its entirety, the work traced the history of Rome from its legendary origins to c. 9 BCE. Livy (Titus Livius) was born at Patavium (Padua) in Cisalpine Gaul (north Italy) in 64 or 59 BC. In his early years he proceeded to Rome. He spent most of his remaining years writing his History, and died at Patavium in AD 7 or 12. His History contained no fewer than 142 books. Those that have survived cover the periods 753–243 and 210–167 BC, but 107 books of this vast work are lost, with the exceptions of fragments and extracts and epitomes.

Tacitus was closely associated with imperial administration, and a well known orator. His Annals delineated the history of the Roman empire for about fifty years (between c.14 and 65 CE). The work begins with the end of the reign of Augustus, and represents the concerns of the

military/administrative elite, its preoccupations with questions of succession, and the role of the army in political affairs. What distinguishes his account is that, although he was an “insider”, he was often critical of imperial policies and intrigues. In other words, his work suggests that the Roman elite was by no means a homogeneous entity.

The Annals are more magnificent and acerbic still, full of extraordinary and gripping stories: a masterly artistic achievement, an achievement very largely the result of his manner of writing. Tacitus wrote in a totally personal, highly individual, knife-edged development of Sallust’s antiCiceronian style, combined with the Silver Latin ‘point’ that had been a feature of post-Augustan writing. His vividly abrupt sentences and flashing, dramatic epigrams... terminate in unexpected, trenchant punch-lines. Even if, by modern standards, the intense, incisive, sombre, full toned, staccato, allusive, surprising, suspenseful style of Tacitus seems laboured, even precious, with all of its dislocation and point and insinuation, its swiftness and plausibility and suggestive brevity keeps us constantly on the alert. Words are arranged in arresting, and often violent, order and the views of Tacitus are closely linked with these stylistic peculiarities. He himself admitted, and expected, that his work would be more useful than enjoyable.

5.8 Summary

- Historiography is the study of how history itself is written or handed down throughout the ages. Historiography can be regarded as a form of meta-history. The word history comes from the Ancient Greek "historia," which means "inquiry, knowledge acquired by investigation.
- Herodotus was an ancient Greek historian who was born in Halicarnassus, Caria (modern day Bodrum, Turkey) and lived in the 5th century BC (484–425 BC). He has been called "The Father of History", and was the first historian known to collect his materials systematically, test their accuracy to a certain extent, and arrange them in a wellconstructed and vivid narrative.
- The Histories-his masterpiece and the only work he is known to have produced-is a record of his "inquiry", being an investigation of the origins of the Greco-Persian Wars and including a wealth of geographical and ethnographical information.
- Thucydides (460-c. 395 BC) was a Greek historian and Athenian general. His ‘History of the Peloponnesian War’ recounts the 5th century BC war between Sparta and Athens to the year 411 BC.
- Famed Greco-Roman historian, Polybius, directly connects the Greek tradition to Roman historiography. Polybius (c. 200B.C.E.) was born in Greece, but as a young man lived as a well-treated hostage in Rome, while Rome was overtaking the Greek Empire.
- Livy (c. 64 BCE- 17CE) was a contemporary of the most famous imperial figure in Roman history, Augustus. However, he was not part of the senatorial elite, nor was he directly associated with politics. Yet, it is perhaps not accidental that he chose to write a monumental history of Rome, which ran into 142 books.

5.9 Key Terms

- **Caliphate**-This is the historic form of government for the (Sunni) Muslim umma, although Shi'i Muslims recognize what they call an Imamate, or Imama, rather than a caliphate.
- **Colonial Dynamics**-This term refers to the relationship between a powerful country and a less powerful country.
- **Cuneiform**-The writing system developed by the Sumerians and later adopted and further developed by the Babylonians, Assyrians and others.
- **Hagia Sophia**-This is the church founded by Eastern Roman/Byzantine Emperor Justinian (483-565,CE) in Constantinople (now Istanbul).

5.10 Self Assessment Questions

- Write an essay on the ancient Greek historiography with special reference to Herodotus and Thucydides.
- Give an account on the life and works of Thucydides.
- Discuss the sources used and interpretative skill for writing history by the Greco-Roman Historians.
- Write a note on the style adopted by the Greco-Roman historians in their histories.
- The Age of Augustus is Golden Age in the history of historical writing in Roman World.

5.11 Further Readings

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Unit-06 MEDIEVAL UNDERSTANDING: WESTERN- ST. AUGUSTINE: **ARABIC-- IBN KHALDUN**

STRUCTURE

- 6.1 Learning Objectives
- 6.2 Introduction
- 6.3 Christian Historiography
- 6.4 St. Augustine and his works (354-430)
- 6.5 Arabian Historiography
- 6.6 Ibn Khaldun and his works
- 6.7 Summary
- 6.8 Key Terms
- 6.9 Self Assessment Questions
- 6.10 Further Readings

6.1 Learning Objectives

In this lesson, students investigate development of historical tradition in medieval world. Here the chapter will discuss the Christian Historiography of Medieval Europe and the Islamic historiography of Arabian world. Throughout the chapter, stress will be on various historical information available in this two medieval tradition of historiography. After completing this chapter, you will be able:

- examine the context of medieval European church historiography;
- analyse the influence of religion in the historiographical trend in medieval Europe;
- discuss the origin and development of Arabian historiography;
- give an account of the significance of Arabian historiography; and
- understand the importance of medieval church and Islamic historiography in the history of historical writings.

6.2 Introduction

The Greco-Roman historiography of ancient period was succeeded by Church and the Arab historiography in the middle age. The medieval Church and Arab historiography is characterized by the hold of religion in the mind of man. In the western world by the medieval period, historiography took more dramatic turn way from secular history as a result of the emergence and spread of the Christian religion within the Roman Empire. With its epicenter located in the Roman Province of Judea, Christianity was shaped by Judaism, as well as by Greco-Roman culture, but Christian historians added a unique twist to historiography. From the very beginning, history was essential to the Christian religion, just as it was to Judaism. History helped Christians not only to convert new followers and

instruct fellow Christians by telling the history of Jesus of Nazareth and his followers, but also to defend Christianity from its enemies and prove that the ideas of the early Christian church were a direct succession from Jesus' apostles. Christians saw the world as divided into two: good and evil, the sacred and the secular, the age Before Christ (B.C.) and the age of Christ (Anno Domini or A.D.). This duality informed their historical perspectives.

These perspectives made Christian history different from its Judaic and Greco-Roman predecessors. As the Roman Empire crumbled and Christianity struggled to survive and spread, Christian historians continued to emphasize the importance of religion, specifically the power of the Christian God, in the history of mankind. As one of the most important Christian philosophers of all time, Augustine of Hippo in North Africa (354–430) had an enormous impact on Christian historiography. During this period, in the Middle Eastern and North African areas of the former Roman Empire, Islam replaced Christianity as the dominant religion after 700 C.E. Muslim historians, however, did not always emphasize God as the primary agent in history. Following more directly in the footsteps of Thucydides and Tacitus, Muslim historians stressed human agency in the rise and fall of civilizations. While there were many important Muslim historians, the most famous of these is 'Abd-ar-Rahman Abu Zaid Wali-adDin Ibn Khaldun (1332–1395C.E.). Whatever may be during this period, Historiography was seen as that which linked the present to the past in an intellectual 'representation' of the past through the narrative contained in the chronica. Thus, from the beginning Christian historiographers were deeply concerned with the proper attribution of facts to their corresponding dates or times and to place them correctly within a continuous chronology. This chapter will discuss the tradition of historical writings in the Christian church and Muslim Arab in the medieval age.

6.3 Christian Historiography

The introduction of "star war weapons" escalated the arms race to an unprecedented degree. The peace loving humanity of the world lived in a perpetual phobia of the world war, third. "The third world war" as said by Bertrand Russell, "if at all breaks out, would be a thermo-nuclear war that might cease the very existence of human life from earth". Moreover, Gerald Wendt opined, "If World War III comes, which we pray will never happen, it will be a war in which most people may die from silent, insidious anti-human weapons that make no sound, give as warning, destroy no forests or ships of cities but can wipeout human beings by millions." Therefore, ever since the abominable rat-race for escalation of the sophisticated weapons, the peace loving humanity also strove with the endless efforts to eliminate war by "Disarmaments".

If the war -mongering chauvinists gave the slogan, "if you want war, be prepared for war", the champions of peace with their programs of disarmament and arms control gave the slogan "if you want peace, be prepared for peace".

Thus, the disarmament and the mad race for arms had two long histories and the disarmament was only an inevitable corollary of the escalation of the arsenals of the nuclear weapons. However, with the escalation of the arm race the "Disarmament" itself became a problem and rightly from Willy Brandt's Ostpolitik to SALT, the disarmament conferences had been in pen and paper producing war ridden and the volatile globe, the disarmament seemed to be the only way. The history of disarmament dates back to 1816 when the Czar of Russia outlined a proposal to the British government to reduce all types of armed forces. However, the vociferous demand for disarmament was once again expressed by the czar of Russia at the Peace Conference of Hague in 1899.

The Second Peace Conference of Hague in 1907, the treaty of Versailles, the League of Nations, the Washington Conference of 1921-22, the Geneva Naval Conference of 1927, the London Naval conference of 1930, the Atlantic Charter of 1944, all these highlighted to the reduction of armament, which was deemed to be the indispensable bedrock of peaceful co-existence. However, after the termination of the Second World War, the peace loving humanity of the world evinced great hopes and enthusiasm about general disarmament. In the optimistic moods of the post-war era, the powers argued on the basic principles of the disarmament. The hope for peace and disarmament was very much crystallized in the United Nations' Charter, signed on the June 26, 1946.

The Charter made United Nations action on disarmament, the responsibility of two separate bodies, the General Assembly and the Security Council. Soon after the signing of the Charter at San Francisco, the explosion of the atomic bomb over Hiroshima on August 6, 1945, brought to the fore the entire problem of the regulation of armaments. The first move to implement the disarmament provisions of the Charter came on November 15, 1945 when the United Kingdom, Canada and the United States issued a declaration (known as the Truman-Attlee King declaration) proposing the establishment of a United Nations Commission to deal with the international control of the atomic energy. The Security Council and the General Assembly were vested with powers to make provisions and armaments for the disarmament programs.

Check your Progress

The Age of Augustus Creaser is Golden Age in the history of historical writing in Roman World. Discuss.

This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

6.4 St. Augustine and his works (354-430)

As in antiquity, the best medieval works were accounts of contemporary history by men who had participated in the events that they were describing. It is, however, very significant that some of the writers that are prized most highly today survive in only very few manuscripts and were presumably not appreciated by most of their contemporaries. Among many, one of the most important Christian philosophers of all time, Augustine of Hippo in North Africa (354-430) had an enormous impact on Christian historiography. Augustine's *City of God*, written in the fifth century, envisioned all of history as a recurrent conflict between the City of God (the sacred) and the City of this World (the profane). In this way, history was cyclical, but also linear in that God's will for humankind was unfolding from creation toward the Second Coming of Christ (the end). Even more so than Eusebius, Augustine imagined supernatural forces (God and Satan) as primary agents in history. The Augustinian version of the world dominated European scholarship throughout the Middle Ages. St. Augustine, the greatest figure in the early Christian Church, was a pagana to whom Christianity had come as profound emotional satisfaction. Augustine labored chiefly with pen. Two of his books belong to the classic of the world.

The confession, his autobiography is written with great honesty and sincerity and address directly to god. The *de-civitat-dei* (*City of God*) in twenty two book composed between A.D 413 to 426, and, is one of greatest text in the world. In A.D 410 Rome was taken and sacked by the Goth under Alaric. The calamity that the city had suffered was attributed by the pagan to Christianity as a punishment for the neglect of old gods. Augustine deeply felt the challenge to his faith and devoted all the power of his subtle genius to convincing the Roman world that such catastrophe did for a movement impugn Christianity. For thirteen years he labored on his book whose twelve hundred pages dealt with everything from the first scene t the last judgment. Augustine maintain against the pagan charged that Rome was punished not for its new religion but for its continued sin under paganism. But for his ore substantial answer took the form of a philosophy of history- an attempt to explain the event of recorded time of universal principles. Here he appeared a political thinkers taking for his main theme the contest between temporal and spiritual power. There are two cities. The first city is the *civitat-dei* or the city of God. It is the divine city of the past, present and future worshipper of the one true god. The heavenly city or kingdom was founded by angels and its reflection is the holy church, whose office was to realize that heavenly region on the earth.

The second is the *civitat-terrena* or the earthly city of kingdom, also the city of man founded by the rebellion of satan, the earthly city is devoited to the earthly affairs and joy. It is evil. The earthly city is based on physical force, but the city of god is based on divine law. The city of man is relave in importance, limited in scope, and transitory in nature, but the city of god is absolute in power, unlimited in scope and permanent in nature,

a city that enable man to attained higher knowledge and become perfect. Not until the last judgment will the two city be wholly separated. With this book the (civitat-dei) says Will Durant, “Paganism as a philosophy ceased to be an Christianity a philosophy began. It was the first definite formulation of the medieval mind.” The book become the basis of catholic theology and formulated the dominant political theory of the middle ages. It was the first effort to propound the relation between the church d state.

6.5 Arabian Historiography

The origin of historiography in Arabic in Islamic civilisation is to be sought in the Quran and Hadis. The detailed references to the Prophets and their followers of the past contained in the Quran created a historical sense among the Muslims, and it grew stronger with the passage of time. It makes its readers conscious of the fact that history is a continuous process, influenced by important ideas of the great men whose appearance on human scene is a great event of history. It also provides historical information concerning the life and actions of the Prophet and the community which he gave leadership. All this created awareness about time among the Muslims who realised the need to compile the history of the life and times of their Prophet and his immediate successors for the benefit of posterity. Every effort seems to have been made by the early writers of Islamic history to ascertain the authenticity of the sources of information, because the Quran teaches its followers to ascertain the truth. The critical method, called Silsilah-i Isnad (chain of narrators) employed in ascertaining the authenticity of report about a historical event helped the historians achieve objectivity in their approach to a great extent. In fact the importance of the source and cross checking it with corroboration from other sources to establish authenticity was first established during the process of the compilation of prophets actions and his sayings (hadis).

These compilations were done by scholars for providing interpretations of various events as also for legal purpose. The criterion was to verify the authenticity of a tradition on the basis of the chain of narrators, the teachings of the Quran, the life of the Prophet and also the Arabic language spoken and written during the time of the Prophet. This was an important historical method that explains the change in the character and critical accuracy of historical information amongst the Arab historians. In fact, this makes the Arabic historiography an important part of Islamic culture. Recognising its significance in the history of history-writing, the Jewish scholar, Bernard Lewis remarks: ‘Interest in the past soon became a distinguishing characteristic of Muslim Civilization. Since early times Muslim entities-states, dynasties, cities, even professions have been conscious of their place in history; they have been interested in the deeds of those who went before them and anxious to record their own for those who came after. Almost every dynasty that ruled in Muslim lands has left annals or chronicles of some kind; in many countries, including some of high civilization, serious historical writing begins with the coming of Islam.’

6.6 Ibn Khaldun and his works

Muslim philosophy of history reached its zenith in the work of Abdul al-Rahman Ibn Khaldun of Tunis (d.808/1406). Ibn Khaldun, who has also been honored as a father of sociology, developed historiography into a new science of society, namely ‘ilm al-‘umran. In the hand of Ibn Khaldun, historiography became a critical and essential part of the study of the rise and fall of civilizations and societies. Like his predecessor Ibn Miskawayh, Ibn Khaldun was unhappy with the development of Muslim historiography prior to his time. He found that most of the documentations and reports on historical events were not gathered properly and would satisfy methodical requirements for reliable historiography. This followed a lack of scientific procedures or appropriate methodological devices to verify the correctness of historiographic reports. As a result, these reports had factual flaws. He realized that the Muslim scientific community at that time was in dire need of a new paradigm, a new approach to the study of history. Hence, the birth of ‘ilm al- ‘umran should be viewed as Ibn Khaldun’s attempt to bridge the gap or provide the “missing link” in historiographic procedures and to fill up the methodological vacuum.

Although for some scholars, ‘ilm al-‘umran is just a system of sociology, for many others, there is much more to it. This “new science” is indeed a system of sociology aiming to explain the nature, the process, and structure of human social and political organization, but Ibn Khaldun’s magnum opus, the Muqaddima or Prolegomena, shows that it encompasses more than a mere system of sociology. It stands as general framework of theoretical as well as applied science of human society. In this way, ‘ilm al-‘umran may be seen as operative and practical approach to historiographic studies of human society. A forerunner of sociology, Ibn Khaldun, proposes a unique approach in treating historiography as part of a science of society with its own reasoning procedures. He treated historiography as a science and not merely as a narrative. He wrote historiography in light of a new method of explanation and reasoning and developed it into a proper and systematic social philosophy. Despite his active life in political and public affairs, he managed to produce a monumental historiography, dealing particularly with human social development in general. He perceived the historical process as the outcome of interactions between human society and the physical environment. History is a process in which human communities, societies, and institutions transform continuously. History deals with the dynamics of social affairs, which move in a constantly changing cycle.

Ibn Khaldun believed that the historical process is dominated by two essential groups of people, whom he termed badawi (the nomads) and hadari (the townspeople). This becomes the foundation of his theory of rise and fall of human civilization. The dual classification of ‘umran into badawi and hadhari parallels sociologist Ferdinand Tonnies’ (d.1936) concepts of gemeinschaft and gessellschaft. From ‘umran Ibn Khaldun entered into a broader discourse about social and indeed civilizational factors, elements and processes.

Human society develops from simple to complex, from badawi to hadari. Historiography should describe the progression line, composed of a myriad of important historical events, experiences, affairs, and incidents. Ibn Khaldun's historiography collects and classifies data, connects and explains it, and then comes up with universal judgments. In so doing, A philosopher of history par excellence, Ibn Khaldun's works possess remarkable originality, criticizing and analyzing history. He rejects the perception of social historical events as the outcome of a chance.

Before the social sciences or European substantial philosophy of history, he argued that social history obeyed rules of its own that had to be discovered and applied in the study of society, civilization, and history.

In his famous Prolegomena, Ibn Khaldun deals with society and its origin, sovereignty, the birth of towns and villages, trades, ways of making a living, and sciences. This is the best and most important part of the book in which he sketches his philosophical outlook on history, analyzing politics, economics, society, and history with outstanding originality and brilliance. He associates the rise of civilization with the growth of villages and towns. He adopts the ancient Aristotelian concept of the "political" nature of human beings. The center of his theory is man's faculty of rationality (Ahmad 2003: 160). Ibn Khaldun is undoubtedly among the first to attempt to explain the evolution and progress of society. He explains the characteristics of race, climate, and the means of production, and how they affect the formation of man's mind and sentiment, as well as the formation of society. Another key component of Ibn Khaldun's historiography is the emphasis on rationalism. He uses a logical apparatus and rational empirical assumptions as conceptual and theoretical foundations for his new science. He correlates rationalism with civilizational cycles. He asserts that rationalism may bring up civilization and it may also bring it down. For example, rationalism may lead to social corruption. He develops a rationalist approach in understanding socio-cultural phenomena, using classical logic to understand socio-economic realities underlying cultural experience and temporary events. He associates the good cultural life with the interrelationship that must be established between God, the world, and the Hereafter. Ibn Khaldun's influence in the fields of sociology and historiography was tremendous, chiefly because of his great emphasis on reason and rationalism.

6.7 Summary

- In medieval Europe, the writing of history began with church histories. These histories had a concept of time which was changeless because it was the divine time. Gradually, however, there was a change in the concept of time.
- Influenced by the pre-Christian tradition of history-writing, the historians began to think of time in more temporal terms, as a measurable sequence. This change in thinking made possible the use of chronology to write history.

- Contacts with other regions such as the Byzantine and the Arab world brought different influences from which also the medieval European historiography benefited. St. Augustine was prominent among the historians of medieval Christian historiography of Europe.
- Inspired by the Quran and Hadis, the Arabic scholars began writing history in the 8th century.
- Apart from what was available in the Quran and other Islamic texts, efforts were made to collect the material from oral traditions also.
- The life and activities of the Prophet and his followers formed the main theme of these early histories in the 8th and 9th centuries.

6.8 Key Terms

- **Aghakhanis**- This refers to a Sevenser, or Isma'ili Shi'i. This Shi'i group recognizes a living Imam, Karim Ali Khan, or Karim Agha Khan.
- **Ahl al-Kitab**-A non-Muslim community, usually Jewish or Christian, that, nonetheless is considered legitimate in the eyes of God by Islamic law, or shar'ia. "People of the Book" is often how it is translated, but "book" is too general in this context.
- **Arabic**-This is one of the Semitic languages.
- **Aramaic**-This is one of the Semitic language. Jesus's native tongue was Aramaic. According to Versteegh.

6.9 Self Assessment Questions

1. Discuss the changing concept of time during the middle ages in the West. How did it influence the writing of history?
2. Write a note on Christian historiography.
3. Discuss in brief the early tradition of Arabic historiography upto the 9th century.
4. Give a brief account of historical understanding of St. Augustine.
5. Discuss the life and career of Ibn Khaldun as a Medieval Arab Historina.

6.10 Further Readings

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Unit-07 **SCIENTIFIC HISTORY: VICO, HEGEL, RANKE, CROCE, COLLINGWOOD, COMTE AND MARX**

STRUCTURE

7.1	Learning Objective
7.2	Introduction
7.3	Giambattista Vico (1668-1744)
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7.1 Learning Objectives

In this chapter we intend to provide you an insight into the growth of modern trends in historical understandings. This lesson will briefly discuss some of the important trends and assumption developed during the post renaissance world of historiography. By the end of this chapter you would be able to:

- know about the rise and growth of history from Vico to Foucault;
- describe the various aspects of modern scientific approach to historical understanding under Ranke, Hegel, Comte etc.;
- assess some major formulations of modern historian such as Croce and Collingwood;
- discuss the major Assumption of annalist school of Historiography in modern historical thinking; and
- elucidate some major aspects of post modernist intervention and interpretations of human history.

7.2 Introduction

Modern historiography emerged in 19th century German universities, where Leopold von Ranke was especially influential. Sources had to be hard, not speculations and rationalizations. His credo was to write history the way it was. He insisted on primary sources with proven authenticity. Hegel and Marx introduced the concept of spirit and dialectical materialism, respectively, into the study of world historical development. Former historians had focused on cyclical events of the rise and decline of rulers and nations. Process of nationalization of history, as part of national revivals in 19th century, resulted with separation of "one's own" history from common universal history by such way of perceiving, understanding and treating the past that constructed history as history of a nation. The French Annales School radically changed the focus of historical research in France during the 20th century. Fernand Braudel wanted history to become more scientific and less subjective, and demanded more quantitative evidence. Furthermore, he introduced a socio-economic and geographic framework to historical questions. Other French historians, like Philippe Ariès and Michel Foucault, described the history of everyday topics such as death and sexuality.

7.3 Giambattista Vico (1668-1744)

Giambattista Vico (1668-1744) Giovan Battista (Giambattista) Vico (23 June 1668-23 January 1744) was an Italian political philosopher, rhetorician, historian, and jurist. He criticised the expansion and development of rationalism and was an supporter of classical antiquity. Vico is best known for his magnum opus, the *Scienza Nuova* of 1725, often published in English as *New Science*. Vico is a precursor of systemic and complexity thinking, as opposed to Cartesian analysis and other kinds of reductionism. He is also well known for noting that "true itself is fact" or "the true itself is made", a proposition that has been read as an early instance of constructivist. Vico is often claimed to have inaugurated modern philosophy of history, although the term is not found in his text.

- **Biography**

Born to a bookseller and the daughter of a carriage maker in Naples, Italy, Vico attended a series of grammar schools, but ill-health and dissatisfaction with Jesuit scholasticism led to home schooling. After a bout of typhus in 1686, Vico accepted a tutoring position in Vatolla (a Frazione of the comune of Perdifumo), south of Salerno that would last for nine years. In 1699, he married a childhood friend, Teresa Destito, and took a chair in rhetoric at the University of Naples. Throughout his career, Vico would aspire to, but never attain, the more respectable chair of jurisprudence. In 1734, however, he was appointed royal historiographer by Charles III, king of Naples, and was offered a salary far surpassing that of his professorship. Vico retained the chair of rhetoric until ill-health forced him to retire in 1741.

- **Works of Vico**

Vico published several books in his lifetime: two tracts on pedagogical and philosophical matters which appeared under the titles *On the Study Methods of our Time* (1709), and *On the Most Ancient Wisdom of the Italians* (1711); the historical biography *The Deeds of Antonio Carafa* (1716); and the compendious study in Roman law, *Universal Right* (1722). In 1725 he published the first edition of his major work, *The New Science*, on which he continued to labor, constantly rewriting and revising the text, and eventually published two more editions in 1730 and in 1744. In 1728 he wrote his *Autobiography*, in which he recounts his intellectual development. Some of his inaugural orations and lectures on rhetoric at the University of Naples, as well as other occasional compositions, were published after his death. Among his admirers were some of the greatest authors and scholars in our times: James Joyce, Georges Sorel, Benedetto Croce, Erich Auerbach, Isaiah Berlin, Hayden White, and Carlos Fuentes. Yet, Vico's *New Science* remains one of the most difficult texts in the canon of modern cultural history. The full title of the book-*Principles of a New Science by Giambattista Vico concerning the Common Nature of the Nations*-evokes both its subject-matter and enigmatic character. The following observations will thus examine its key terms from theological, philosophical, philological, and historiographical perspectives.

- **The *Scienza Nuova*:**

The New Science (1725, original title *Scienza Nuova*) is his major work and has been highly influential in the philosophy of history, and for historicists like Isaiah Berlin and Hayden White. The *verum factum* principle: Vico is best known for his *verum factum* principle, first formulated in 1710 as part of his *De antiquissima Italorum sapientia, ex linguae latinae originibus eruenda* (1710).

7.4 Georg Wilhelm Friedrich Hegel(1770-1831)

Georg Wilhelm Friedrich Hegel (August 27, 1770-November 14, 1831) was a German philosopher, and a major figure in German Idealism. His historicist and idealist account of reality revolutionized European philosophy and was an important precursor to Continental and Marxism. This section discuss some main features of Hegel's complex view of history. It is well said that in Hegel history and philosophy meet, since he is a historian of philosophy and a philosopher of history, who also changed history. Hegel developed a comprehensive philosophical framework, or "system", of absolute idealism to account in an integrated and developmental way for the relation of mind and nature, the subject and object of knowledge, psychology, the state, history, art, religion, and philosophy. In particular, he developed the concept that mind or spirit manifested itself in a set of contradictions and oppositions that it ultimately integrated and united, without eliminating either pole or reducing one to the other. Examples of such contradictions include those between nature and freedom, and between immanence and transcendence. Hegel influenced writers of widely varying positions, including both his admirers and his detractors.

- **Hegel's Interest in History and the French Revolution**

Hegel's interest in history is well known and undisputed. His interest in history is influenced by such factors as his classical training in German secondary school and later in the Protestant seminary, his concern with current events, the French Revolution, and the development of the problem of knowledge in German idealism. The impact of the French Revolution can scarcely be overestimated. The French Revolution destroyed the ancient régime, leading eventually to the republican form of government that still persists in France. It gave increased prominence to the idea of the modern citizen as endowed with inalienable rights, the so-called rights of man. It further enfranchised sections of the population that had been disenfranchised up until that point, including Jews. It finally led to a separation between church and state in a predominantly Catholic country.

- **Hegel and the Philosophy of History**

Philosophers who write about history often do not know even the main historians or have more than a minimal acquaintance with historical writings. Hegel, who was an exception, had a working grasp of all the main historians up to his time and a deep knowledge of historical events. In holding that history is rational, hence cognizable, Hegel disagrees with his predecessors, who believed that history is important or unimportant, but not cognizable. Aristotle thought that history was unimportant, whereas Augustine, who invented the familiar eschatological conception of history, thought it is important but cannot be known. For Aristotle, poetry, which is concerned with universals, is more important than history, in which things happen only once. If that were the case, knowledge of history would be impossible. According to Augustine, we indeed know the final aim of history, which is to return to God, but, since we cannot know God's mind, we cannot know history itself.

By original historiography, Hegel has in mind the writings of historians who were contemporaries

of the events they described and which they undertook to describe in the form of representative thought. It follows, if the writer must be a contemporary of what he describes, that the scope cannot be large and that he shares in and does not reflect upon the content. Reflective historiography, which goes beyond the present in spirit, deals with the past. It divides naturally into four subtypes. Universal historiography puts the accent on synthesis in surveying the entire history of a people, a country, or the world. This kind of historiography reflects the author, and the spirit of the historical moment he or she belongs to, which may differ from that of the materials, while achieving a certain generality. In the pragmatic form of reflective historiography, the author unifies the materials through a general idea in making the events present. In this context, Hegel makes the famous remark that history teaches us that, as he says, “nations and governments have never learned anything from history”, hence they cannot act upon such lessons. The deeper reason is not ignorance about the past, but the difference between each historical configuration, which has its own difficulties and solutions. Critical or scientific historiography, which was introduced and then widely employed during Hegel’s lifetime by German historians, was a historiography of historiography, which evaluated the authenticity and credibility of historiographic narratives.

- **Hegel and the History of Philosophy**

Hegel, who lectured on the history of philosophy nine times in his career- he was giving the tenth set of lectures in 1831 when he fell ill and suddenly died- is not the first to be interested in the history of philosophy. Aristotle, for instance, typically studies the views of his predecessors before formulating his own. Numerous modern historians of philosophy treat the philosophical past as a series of opinions of different thinkers. Yet Hegel is the first modern thinker, perhaps even the first important thinker, to link philosophy to the history of philosophy. In that specific sense, he can be said to invent the academic sub-field of philosophy, the history of philosophy, as we now know it. Hegel stresses the importance of the history of philosophy for philosophy. He typically does not distinguish between philosophy and its history. He approaches the history of philosophy as in effect a giant Socratic dialogue, in which different perspectives vie with each other in an ongoing search for the truth. There is no single royal road to the truth, that is, a preferred philosophical tendency, and different theories recommend themselves as relatively better with respect to alternatives. Later philosophers have before them the previous discussion. Philosophy builds on all that is positive in the preceding history of philosophy in attempting to make progress toward the “solution” of outstanding problems.

7.5 Leopold Ranke(1795-1886)

Leopold Ranke is the historian universally recognized as the founder of modern scientific historiography. Ranke was, indeed, the professional historian who applied the scientific method to historiography, giving thus a decisive new direction to his own discipline and, what is more, plotting a new role for historiography in modern culture. Ranke propounds a scientific approach to historiography, based upon the critical study of sources. He developed a method for such a critical

study that allows the use of evidence provided by the sources to discredit distortions and to isolate their origins and infer true descriptions of the past. He exemplifies himself his methodical scientific historiography in a series of works dedicated to the history of the chief European nations between the sixteenth and eighteenth centuries and culminating in a climactic and long anticipated attempt at a universal history. Ranke's oeuvre comprises fifty-four volumes of a yet incomplete edition of his collected works. Ranke devised the educational institution appropriate for the transmission of his new science: the "historical seminar," in which students could practice the new critical historiography under the supervision of their teacher.

- **Scientific Historiography**

Leopold Ranke was born in 1795 in the small rural Thuringian valley town of Wiehe. His family was deeply religious and Protestant, descended from a long line of Lutheran pastors. His father turned from the ministry for which he was destined to the profession of law and civil service. After having attended the secondary school at Pforta, where he became acquainted with the ancient classical authors and where he acquired a passion for the literary arts, he studied classical philology and theology at the universities of Leipzig and Halle from 1814 to 1818. He then became a teacher in Frankfurt/Oder and accepted a professorship in 1825 at the University of Berlin where he settled. He was appointed official Prussian state historian in 1841.

- **Substantive Assumptions**

Karl R. Popper described critically in his book "The Poverty of Historicism" a philosophical view of history according to which historical prediction is possible due to the fact that there are discoverable "rhythms," "patterns," "trends," and "laws" underlying the evolution of history. Hegel was for Popper one of the main representatives of such a wrong approach to human practical reality. Hegel, like all other classical philosophers of history, affirmed the rationality of the historical process, which he conceived as teleologically directed, having a main goal, namely progress in the consciousness of freedom.

He conceived of different historical phases and periods as well as the whole of history as the manifestation of what he called the development of the self-positing and self-realizing Spirit. In his lectures on world history entitled "Die Grundzüge des gegenwärtigen Zeitalters" ("The Main Traits of the Present Age"), Fichte, like Hegel, had also presented the ultimate goal and the main epochs of universal history. The ultimate goal of world history was determined by Fichte as the collective establishment of a rational culture ("Vernunftkultur"), a culture in which Reason (and not Understanding "Verstand") will reign supreme.

- **The Meaning of History**

Philosophically speaking, Ranke's position was much closer to Hegel than he would have admitted. Like Hegel, he saw a deeper reality behind historical phenomena. He interpreted these historical phenomena as concrete expression of a general spirit and objective order hidden in the

individual events. The historian's task was for him to become an outlet of that general spirit, and to present the concrete phenomena in such a way that the general order could be intuitively perceived. What distinguished Ranke was his insistence that knowledge of the objective order can be attained only through careful study of individual facts, which must never be approached in abstract concepts, and his firm conviction that the plan of the universe is beyond man's grasp, so that man can only divine its outlines.

Check your Progress

1. Who was Leopold von Ranke? Discuss his views on history

This image shows a full page of white paper with horizontal dashed lines, typical of primary school handwriting practice paper. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

7.6 Benedetto Croce(1866-1952) and R.G.Collingwood (1889-1943)

The Italian thinker and leading liberal politician Benedetto Croce (1866-1952) and the British philosopher and archaeologist Robin George Collingwood (1889-1943) placed thought about history and historiography at the center of philosophy. Their work has influenced much thinking about history and historiography since the middle of the twentieth century. It continues to stimulate work in areas such as moral, social and political philosophy, metaphysics, the nature of philosophy, and the relationship between historical thinking and action. This section will discuss at first the distinctive characteristics of the works of Croce and Collingwood. The second section sketches the place of historiography in relation to other elements of their philosophies. The third section considers their approach to historiographic knowledge, while the fourth draws out the content of history as they conceived it. The conclusion returns briefly to the character of their contributions and its potential for philosophy in the future.

- **Philosophical Context**

For Croce, the context for his philosophy of history and historiography is his philosophy of

mind or, as he termed it, his “philosophy of spirit.” The “philosophy of spirit” is an attempt to provide a connected and general account of the cognitive activities which characterize mind, such as art and philosophy. For Collingwood, the context is his philosophy of mind and moral choice. Collingwood’s philosophy of mind extended to underlying mental activities as well as to cognitive activities such as art, science, religion, and philosophy. For both Croce and Collingwood, historiographic thinking arises from present problems and plays a key role in dealing with those problems.

- **Knowing History**

Croce and Collingwood both believed that historiography could lead to knowledge; they were not relativists in any normal sense of the term. Their theories of historiographic knowledge were, however, significantly different. Croce practiced a form of historiography heavily dependent on textual interpretation, and wrote particularly about the “moral-political” sphere of action. In a famous, and easily misunderstood, phrase, Croce said that “all true history is contemporary history.”

7.7 Summary

In all ages and all human societies the history that has been written has been inseparable from the history through which the writers have lived. As human thought and expression, is subject to change over time, history as a product of man living in a given time and space also change accordingly.

- We noticed that the interaction of Positivist philosophy enunciated by August Comte, the tradition of history-writing started by Leopold von Ranke and the Empiricist tradition predominant in Britain tried to put the practice of history on a scientific basis.

- Modern historical tradition claimed that the sources were all-important, that the facts existed independent of the historian, that neutrality is a desired goal, that total objectivity is possible in the writing of history and that history can be considered as science.

- In the beginning of the 20th century, thinkers like Croce, Carl Becker and Collingwood questioned the very foundations of such an approach of scientificity, neutrality and objectivity. They denied the existence of facts independent of the historian and gave overwhelming importance to interpretation in history-writing.

- As things have turned out, the record of Marxism from its beginning to the end of the twentieth century has been replete with many twists and turns, contradictions even within its own following and subject to numerous interpretations and developments in response to the variations of capitalist strategies from one country to another as well as in different stages of capitalism.

7.8 Key Terms

- **Aghakhanis-** This refers to a Sevener, or Isma’ili Shi’i. This Shi’i group recognizes a living Imam, Karim Ali Khan, or Karim Agha Khan.

- **Ahl al-Kitab**-A non-Muslim community, usually Jewish or Christian, that, nonetheless is considered legitimate in the eyes of God by Islamic law, or shar‘ia. “People of the Book” is often how it is translated, but “book” is too general in this context.
- **Arabic**-This is one of the Semitic languages.
- **Aramaic**-This is one of the Semitic language. Jesus’s native tongue was Aramaic. According to Versteegh.

7.9 Exercise

1. What is annals School of historiography?
2. Who are considered as the founders of this School of historiography? Discuss their works.
3. What is postmodernism? Discuss the postmodernist views on history. On what grounds these have been criticised?
4. Write a note on the historical and other ideas of Marx’s. How did Marx’s ideas develop over time?
5. Who was Leopold von Ranke? Discuss his views on history.
6. Write an essay on the historical ideas as conceived by Croce and Collingwood.

7.10 Further Reading

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UNIT-08

POST- MODERNIST CRITIQUE OF HISTORY; TOTAL HISTORY : THE ANNALISTS OF FRANCE

8.1	Learning Objective
8.2	Introduction
8.3	Carl Marx and Materialistic Interpretation of History
8.4	The Annals School
8.5	Postmodernist Intervention
8.6	Summary
8.7	Key Terms
8.8	Self Assessment Questions
8.9	Further Readings

8.1 Learning Objective

- History, like sciences, is subject to certain general laws which could explain the process of human development.
- Human mind progresses through certain stages which are inevitable for all societies and cultures.
- Individuals cannot change the course of history.
- The inductive method, which Comte believed was applicable in sciences, consisting of observation of facts, experimentation and then formulation of general laws, should be applied in the writing of history as well.

8.2 Introduction

The years of exile in Britain were difficult ones for Marx (and even more so for his loyal and devoted family). He was in constant financial difficulty and he had to rely heavily on Engels and other friends and relations for support. His theoretical activities were chiefly directed to the study of political economy and the analysis of the capitalist system in particular. They culminated in the publication of Volume One of *Das Kapital* (Capital) in 1867. However, *Das Kapital* is the tip of a substantial iceberg of less important publications and unpublished writings. Amongst the former, the Preface to *Zur Kritik der politischen Ökonomie* (A Contribution to the Critique of Political Economy) published in 1859, contains the classic statement of Marx's materialist theory of history. Volumes Two and Three of *Das Kapital*, left unfinished at Marx's death, were edited and published posthumously by Engels. In addition, three volumes of *Theorien über den Mehrwert* (Theories of Surplus-Value), a series of critical discussions of other political economists, written in 1862–63, were published in the early twentieth century. An extensive and more or less complete work, the *Grundrisse der Kritik der politischen Ökonomie* (known both in English and in German as the *Grundrisse*) was written in 1857–58 but only published in 1939.

8.3 Carl Marx and Materialistic Interpretation of History

Karl Marx (1818–1883) is best known not as a philosopher but as a revolutionary communist, whose works inspired the foundation of many communist regimes in the twentieth century. It is hard to think of many who have had as much influence in the creation of the modern world. Trained as a philosopher, Marx turned away from philosophy in his mid-twenties, towards economics and politics. However, in addition to his overtly philosophical early work, his later writings have many points of contact with contemporary philosophical debates, especially in the philosophy of history and the social sciences, and in moral and political philosophy. Historical materialism-Marx's theory of history-is centered around the idea that forms of society rise and fall as they further and then impede the development of human productive power. Marx sees the historical process as proceeding through a necessary series of modes of production, characterized by class struggle, culminating in communism. Marx's economic analysis of capitalism is based on his version of the labour theory of value, and includes the analysis of capitalist profit as the extraction of surplus value from the exploited proletariat. The analysis of history and economics come together in Marx's prediction of the inevitable economic breakdown of capitalism, to be replaced by communism.

However Marx refused to speculate in detail about the nature of communism, arguing that it would arise through historical processes, and was not the realisation of a pre. Land. At the same time, King and dukes were resorting to the hiring of mercenaries for warfare and civil servants for the administration of their realms. As the twelfth century progressed, the feudal vassal was often asked to pay a tax in lieu of his personal services in the feudal army. With the income from this tax, called scutage, the monarch could hire professional warrior, who were better trained and better disciplined. The feudal aristocracy retained its lands and much of its power, and even continued to produce warriors. But the Knights of the new age expected to be paid. They no longer served at their own expense in return for their fiefs. Once the paying of taxes had replaced personal services as the vassal's major obligation. Feudalism had lost its soul as through the strong arm of the King that feudalism gave way. If the king had a domain, he had at least the nucleus of territorial power. The French king, being atop, the feudal pyramid, had also a domain of their own. It was rare stroke of fortune that for eleven generation, there was always a son to succeed.

In France, Spain and England, the royal power grew and became the matrix of modern State. In France, the king from the twelfth century seized every opportunity of extending and consolidating their power. The king used every occasion for stretching his prerogative. Some times, as a result of negotiation, his laws were accepted on the domains of these nobles, and sometimes he used the right of sending his officials to collect the feudal aid directly from their tenants. The extension of royal domain gave the king a greater power than of his own vassals. As early of the eleventh century, the crown had began the practice of hiring mercenary troops to expand its Power. Thus the royal power had emerged as a new element of order, a stabilizing force in the social system. In its long struggle with feudalism, the crown got valuable assistance from a vigorous middle class.

8.4 The Annals School

In France many towns were granted new charters directly by the king. In Spain the towns received every encouragement to resist the nobles. It was through alliance of king and burghers that the power of the Spanish grandees was eventually broken.

According to some historians the breakdown of feudalism was due to the commercial expansion which introduced money economy. The growth of money and trade dealings caused labor services to be commuted to money rent. According to Henry Pirenne, it was the revival of long distance trade from the twelfth century onwards that destroyed the manorial economy of Feudal Europe. Moreover, in parts of Europe, the need for labor services declined owing to fragmentation of holdings. According to Bloch, decline of labor service and serfdom in France was due to decline of domestic lands as the lords preferred to stay in towns. The fragmentation of land lessened the need of labor services which were replaced by cash rent and hired labor.

The Annales School of historiography, widely considered as one of the most important developments in the twentieth-century history-writing, formally emerged with the foundation of the journal *Annales d'histoire économique et sociale* (Annales of Economic and Social History) in 1929 by Marc Bloch and Lucien Febvre. In terms of thematic range and methodological innovations, this School remained foremost in France and influenced history-writing in many other countries for decades and had followers all over the world. In this Unit you will learn about the context of its emergence, its contributions to history-writing, and the various new historiographical trends it gave rise to.

- **Social and Intellectual Context**

The decade of the 1920s witnessed two paradoxical developments in France: The First World War had ended and its formal conclusion had occurred at Versailles, near Paris, under the Presidentship of the French Prime Minister, Clemenceau. Symbolically thus it was the victory of France over its traditional rival Germany, much more than the collective victory of the rest of Europe. The great French Impressionist painter, Claude Monet, had done the most renowned of his works, *Les Nymphéas*, the Water Lilies, 'as a bouquet of flowers presented to France after the victory', and a special museum structure, *L'Orangerie*, was built in the heart of Paris to display them. There was therefore an aura of celebration in the French air. The air, however, was also beginning to show traces of gloom in the latter part of the decade with the spectre of the Great Depression gradually extending its shadows over it; the Depression was soon to overwhelm societies and economies around the world, the more so the ones that had most to lose. France was among them. There was thus a palpable restiveness around, a puzzle that perplexed everyone: How could it be possible that a nation, which had vanquished an old and powerful enemy so recently, could stare helplessly before a

debilitating circumstance? This was an entirely new situation, which posed an encompassing question and waited for a new and encompassing answer.

Old answers would by their nature be inadequate. New answers demanded new perspectives and new methodologies. If history was to contribute to this quest, it must first renew itself by self-questioning. This was the social context of the discipline's self-renewal, marked by the founding of the journal *Annales d'histoire économique et sociale*. There was besides an intellectual context. The Nineteenth Century had witnessed the birth of several new disciplines, notably social and cultural anthropology, human geography and psychology. Young and energetic as these were, their practitioners looked at the old discipline of history sceptically. Durkeheimian sociology in particular was expansive and ambitious, claiming the capability of a totalizing explanation, explaining, in other words, the entire spectrum of societal dynamics. Human geography too was not far from extending similar claims, focusing on social, cultural and institutional forms of organisation. History came in for a degree of derision for its exclusive concern with 'the event' – the unique, short term, the immediate and transient. This was how history was studied then: focusing on change of a reign or a dynasty, wars, battles, administrative measures. As John Seeley had put it pithily: 'History is past politics and politics is present history.' No long term dynamics interested historians. What then was the point of studying history if all it explained was how one ruler replaced another and how one battle added or deleted a little bit of land from the territory ruled by him? The 'event' was like the surf in the ocean, ephemeral and therefore insignificant; the real 'movement' in the ocean was invisible to the naked eye, below the surface. This, the anthropologists and the geographers felt, was ignored by the historians. A second question was the use of historical sources. Archives had acquired a sanctity for the historians that became almost a moral precept. All statements made by them must be traced back to some or the other empirical evidence stored in dusty archival files. Anything short of it failed to constitute 'facts', so sacred for the historian. Even as late as the 1970s, historian Jacques Leonard questioned the legitimacy of philosopher Michel Foucault's intervention in the problems of history by threateningly demanding if he had ever soiled his hands in the dust of archival files ('The Historian and the Philosopher') and Foucault responded by making fun of the sanctity of archival dust ('The Dust and the Cloud'). The historian accepted as true whatever was on the surface of the documentary evidence; that the document itself was a cultural construct, a highly subjective construct never bothered the historian. The objective reality lay hidden in the very long drawn formation of human behaviour, their habits, value systems, and their responses to situations in life.

8.5 Postmodernist Intervention

There are many thinkers associated with postmodernism. However, in this section, we will take up the ideas of only some of the most important thinkers for discussion. Michel Foucault (1926-

1984) : Foucault, a French philosopher, was a complex thinker whose thoughts encompass various themes and multiple ideas. Nevertheless, he is considered a postmodern thinker because of his trenchant criticism of the Enlightenment ideas and modernity. His writings had and have still continued to exert tremendous influence in humanities and social sciences. His work is frequently referred to in disciplines such as history, cultural studies, philosophy, sociology, literary theory and education. He is famous for his critiques of various social institutions which he considered the products of European modernity. Institutions and disciplines such as psychiatry, medicine and prisons invited his trenchant criticism. Apart from his works on these, he is also renowned for his general theories concerning power and the relation between power and knowledge, as well as his ideas concerning 'discourse' in relation to the history of Western thought. In later life he also worked on the history of sexuality.

Foucault expressed his ideas through a series of important books – *Madness and Civilization* (1961), *The Birth of the Clinic* (1963), *The Order of Things* (1966), *The Archaeology of Knowledge* (1969), *Discipline and Punish : The Birth of the Prison* (1975), and *The History of Sexuality* (1976-1986). Foucault's writings are mostly set in historical contexts, but he discourages the notion of totality and continuity in history. Instead, he promotes the idea of discontinuity. Thus, for him, history is not continuous and unifocal, nor can there be any universalisation of history. Foucault's ideas about history and society progresses from the concept of archaeology to that of genealogy. But throughout his works, he stresses the idea of difference. Moreover, he rejects the Enlightenment idea that the rule of Reason can be equated with emancipation and progress.

He says that instead of serving as an emancipator force, the knowledge centres on power and helps in creating new forms of domination in modern times. He thus criticizes the attempts to separate knowledge and power and emphasizes that the pursuit of knowledge, particularly in modern times, is indissolubly associated with pursuit of power and quest for domination. Jacques Derrida (1930-2004): Derrida, another French philosopher, has proved crucial to the development of the postmodern theory, particularly the 'linguistic turn'. The basic contribution of Derrida to the development of the poststructuralist and postmodernist theories is his theory of deconstruction. It views all written texts as product of complex cultural processes. Moreover, these texts can only be defined in relation to other texts and conventions of writing. According to Derrida, the human knowledge is limited to texts; there is nothing outside the texts. Reality is constituted by language. It does not, however, mean that there is no world outside of language. But it does mean that the world we know is accessible to us only through language. It is language which constitutes our world and, therefore, language precedes reality. The knowledge of reality is not beyond language and its rules of existence. Another point related to deconstruction is the idea of difference which states that the meaning of anything is ascertained only through difference from other things. Any text is conceivable only in relation of difference to other texts. In this sense, difference precedes the existence of things. Another point is about the unity of opposites, because without unity, there are no

opposites.

Unity and opposition alternate with each other. Deconstruction emphasises on the instability and multiplicity of meanings. There is no fixed meaning of anything and no single reading of a text. Jean-Francois Lyotard (1924-1998): Lyotard is the main thinker who made the word postmodern famous. His book, *The Postmodern Condition*, published in French in 1979 and in English in 1984, made the term popular. He defined the term in the following way : ‘Simplifying to the extreme, I define postmodern as incredulity towards metanarratives’. These metanarratives are grand narratives such as ‘the dialectics of Spirit, the hermeneutics of meaning, the emancipation of the rational or working subject, or the creation of wealth’. Lyotard expresses doubt towards all these. In his opinion, theories and discourses of all kinds are ‘concealed narratives’, that is, nearfictional accounts, despite their claims for universal validity. He criticises the modernist theories which tend to totalise and universalise ideas which are basically modern European products.

8.6 Summary

- Privileged or upper classes experienced a luxurious life. They exploited the lower class of people, depriving them of their fundamental rights. The problem of the distribution of the agrarian product in feudalism is not at all new.
- It has been raised frequently by European historians and at the beginning of the 1930's led to a scientific controversy in Poland.
- Not being an economist by profession, a theoretical analysis at length, but hope, by a discussion of various approaches to the problem, to bring us closer to a solution.
- Feudal society came into existence in the 9th century.
- There were three main classes under the feudal system – the king, the noble class and the peasant class. In this type of society, there was a strict division of powers based on a hierarchical system.

8.7 Key Terms

- **Agrarian-** Relating to cultivated land or the cultivation of land.
- **Commercial-** Concerned with or engaged in commerce.
- **Terracotta-** a type of fired clay, typically of a brownish-red colour and unglazed, used as an ornamental building material and in modeling.
- **Combatant:** One that is engaged in or ready to engage in fight.

- **Covenant:** A written agreement. Indignation: Anger aroused by something unjust, unworthy, or mean anger.
- **Irredentism:** A territory historically or ethnically related to one political unit but under the political control of another.

8.8 Self Assessment Questions

1. What is annals School of historiography?
2. Who are considered as the founders of this School of historiography? Discuss their works.
3. What is postmodernism? Discuss the postmodernist views on history. On what grounds these have been criticised?
4. Write a note on the historical and other ideas of Marx's. How did Marx's ideas develop over time?
5. Who was Leopold von Ranke? Discuss his views on history.
6. Write an essay on the historical ideas as conceived by Croce and Collingwood.

8.9 Further Readings

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Block-3: Historical Methods

- Unit-09** Historical Source Material: Primary and Secondary.
- Unit-10** Historical Criticism: External and Internal Criticism; Examination of Sources
- Unit-11** Collection and Selection of Facts and Evidences
- Unit-12** Causation in History

UNIT-09 **HISTORICAL SOURCE MATERIAL: PRIMARY AND SECONDARY**

STRUCTURE

9.1	Learning Objective
9.2	Introduction
9.3	Primary and Secondary Sources: Basic Concept
9.4	Primary Sources
9.5	Secondary Sources
9.6	Summary
9.7	Key Terms
9.8	Self Assessment Questions
9.9	Further Readings

9.1 Learning Objectives

In this lesson, students look into the historical source material employed by historian for constructing past. Throughout the chapter, emphasis will be on the different type of sources and their applicability in historical research. After studying this lesson you will be able to:

- understand the notions of historical source materials;
- discuss the meaning, nature, types and significance of primary sources;
- thrash out the meaning, nature, types and significance of primary sources;and
- compare between the primary and secondary sources of historical research.

9.2 Introduction

To reconstructing the past, historians employed several techniques. To produce his written product in form of history a historian basically exercise three function first is of gathering the data, criticizing or evaluating the data, and presenting the material in readable form. Each of these processes entails its own special technique and training, but in the hands of experienced practitioners they are interrelated activities. Finding, sifting, and presenting the evidence in combination involve the skills of a detective, a scientist, a judge, and an artist. History, it has been said, could not have been born without two basic elements-a body of more or less reliable materials and a critical method to deal with them. While the historian relies primarily on documents, his sources also include a variety of other materials: physical remains-roads, fortifications, buildings, pottery, weapons, chiseled stones, coins, tapestries, pictures, sculptures, and other museum pieces; orally transmitted folklore in legends, ballads, and sagas: handwritten papyri and parchment manuscripts; printed books and papers; motion picture films; sound

recordings: television and radio broadcasts; and computer tapes. The accumulation of data on man's past is a fascinating story in its own right: it long was a slow process, and only in late modern times did the materials become voluminous and the sources more complex, a process associated with the growth of large repositories in national archives and libraries, and with collections of private papers. To find the data on a given subject, the historian uses a variety of bibliographical compilations and archival finding aids and draws on the skills of archivists, librarians, and museum specialists. Hence, this chapter will discuss in brief about the types of data or facts or evidence or otherwise called sources of information a historian collect to reconstruct the past.

Scholars defines a primary data source as “the testimony of any eyewitness, or of a witness by any other of the senses, or of a mechanical device like the Dictaphone-that is, of one who ... was present at the events of which he tells. A primary source must thus have been produced by a contemporary of the events it narrates.” 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 documents, court decisions, personal diaries, autobiographies, artifacts and eyewitness's verbal accounts. These primary sources of data can be divided into two broad categories as follows: The remains or relics of a given historical period: These could include photographs, coins, skeletons, fossils, tools, weapons, utensils, furniture, buildings and pieces of art and culture (object d' art). Though these were not originally meant for transmitting information to future generations they could prove very useful sources in providing reliable and sound evidence about the past. Most of these relics provide non-verbal information. Those objects that have a direct physical relationship with the events being reconstructed: This includes documents such as laws, files, letters, manuscripts, government resolutions, charters, memoranda, wills, news-papers, magazines, journals, films, government or other official publications, maps, charts, log-books, catalogues, research reports, record of minutes of meetings, recording, inscriptions, transcriptions and so on.

9.3 Primary and Secondary Sources: Basic Concept

The social structure of feudalism was stratified, with each class having distinct roles and responsibilities. Monarchs held ultimate authority but often relied on the support of nobles to maintain control. Nobles, in turn, governed specific territories and were responsible for protecting the realm. Vassals pledged loyalty to nobles in exchange for land, becoming part of a complex network of hierarchical relationships. Peasants, the majority of the population, worked the land and provided essential agricultural produce in return for protection.

At its core, feudalism was defined by a hierarchical social structure. At the top of the pyramid were monarchs, followed by nobles, vassals, and peasants. The feudal contract, a binding agreement between lords and vassals, stipulated the exchange of land (fiefs) for military service and other obligations. This contractual relationship formed the backbone of the feudal system, emphasizing

reciprocal duties and hierarchical loyalty.

- **The Immense Variety of Primary Sources**

Strengths and Weaknesses of Different Types of Primary Sources: Primary sources did not come into existence to satisfy the curiosity of historians. They derive 'naturally', 'organically', as it were, or, more straight forwardly, 'in the ordinary course of events', from human beings and groups of human beings living their lives, worshipping, making decisions, adjudicating, fornicating, going about their business or fulfilling their vocations, recording, noting, communicating as they go, very occasionally, perhaps, with an eye on the future, but generally in accordance with immediate needs and purposes. The technical skills of the historian lie in sorting these matters out, in understanding how and why a particular source came into existence, how relevant it is to the topic under investigation, and, obviously, the particular codes or language in accordance with which the particular source comes into being as a concrete artifact. Following are few general points about the different types of sources, and the different strengths and weaknesses they have, depending upon what particular topic is being studied.

9.4 Primary Sources

A secondary source is one in which the eyewitness or the participant i.e. the person describing the event was not actually present but who obtained his/her 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 studied. They include data which are not original. Examples of secondary sources include textbooks, biographies, encyclopedias, reference books, replicas of art 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.

- **Nature, Significance and usage of Primary Sources**

Secondary Sources of historical research offer commentary, analysis, or interpretation of primary sources. These are written many years after an event, or by people not directly involved in the event. This kind of sources are often written by people who have an expertise in the field. Can be biased, depending on the view-point of the author. Secondary Sources can be useable when a historian need to provide historical context or critical perspectives. When someone need an analysis of a primary source, or a critique that compares several primary sources. This type of sources are useful in order to ground your own research in an academic setting (i.e., show that others have done similar research to yours and share or contradict your opinions). Besides, if a scholar want a list of primary sources that could potentially be useful in your research-the works cited page of a secondary source can be a great resource for this.

9.5 Secondary Sources

Secondary sources are best for uncovering background or historical information about a topic and broadening your understanding of a topic by exposing you to others' perspectives, interpretations, and conclusions. However, it is better to critique an original information source (primary source) if you plan to reference it in your work. Secondary sources are information sources that interpret, include, describe, or draw conclusions based on works written by others. Secondary sources are used by authors to present evidence, back up arguments and statements, or help represent an opinion by using and citing multiple sources. Secondary sources are often referred to as being "one step removed" from the actual occurrence or fact. A secondary source is an account of the past created by someone who wasn't present at the event. The most obvious example of a secondary source is a textbook. A textbook writer researches hundreds of sources and summarizes them into one short narrative that is quick and easy to read. A secondary source often uses primary sources or even other secondary sources to construct their story. Sometimes, usable primary sources might be found within a secondary source. For instance, the Idaho Historical Society's online mining exhibit is a secondary source, but the exhibit has links to original primary sources such as photographs, artifacts, and documents. Scholars should adhere to certain useful guidelines for evaluating secondary sources or documents. The criteria can be applied to all secondary sources, including existing historical research.

They offer systematic ways of trying to ensure that researchers use secondary sources with as much care as they employ in producing primary data. Authenticity: There are two aspects of authenticity soundness and authorship. A sound document is one which is complete and reliable ensuring all the pages are there, no misprints and if it is a copy of an original it should be a reliable copy without errors. Authorship concerns who wrote the document. Many documents are not actually produced by those to whom they are attributed. For example letters signed by Prime Minister may have been written by civil servants and might reveal little about the prime ministers own views. Credibility: This issue relates to the amount of distortion in a document. Any distortion may be related to sincerity or accuracy. In a sincere document the author genuinely believes what they write. This is not always the case as the author may hope to gain advantage from deceiving readers. Representativeness: A researcher must be aware of how typical or untypical the documents being used are in order to assign limits to any conclusions drawn. Two factors that may limit the possibility of using representative documents are survival and availability. Many documents do not survive because they are not stored, and others deteriorate with age and become unusable. Other documents are deliberately withheld from researchers and the public gaze, and therefore do not become available. Meaning: This concerns the ability of the researcher to understand the document for example the document may be written in a foreign language or written in old fashioned language or handwriting or vocabulary which is difficult to comprehend.

There are certain advantages of secondary sources for the researcher such as, ease of access; low cost to acquire; clarification of research question; may answer research question and may show difficulties in conducting primary research. On the other hand there are also disadvantages of secondary

sources such as quality of research may be poor; not specific to researcher's needs; possible incomplete information and not timely.

9.5 Summary

- Historical sources can be divided into two main categories: Primary and Secondary. Both are vital to History Day students as they interpret their topics within the appropriate historical context.
- Thorough examination of available primary and secondary sources allows students to construct their own analysis related to the impact and significance of their topics in history.
- Primary sources contain “firsthand” knowledge of events and people and are essential to a good research project. Think of a primary source as an eyewitness account created by a participant in (or contemporary of) an event in history.
- Letters, diaries, speeches, interviews, periodical literature and newspapers from the time are all examples of primary sources. In addition, books written by the person whom one is studying or books written by people who took part in the event that one is studying may also be primary sources.
- Primary sources allow students the opportunity to analyze and interpret what they read, see, or hear.
- In contrast, a secondary source is something that was not created first-hand by someone who participated in the historical era. Secondary sources are usually created by historians based on the historian's interpretation of primary sources.
- Since they are usually created long after the event occurred, secondary sources are influenced by the passing of time, offering a different vantage point than someone who participated in the event or directly influenced the issue.

9.6 Key Terms

- **Homage-** In the Middle Ages this was the ceremony in which a feudal.
- **Fealty-** An oath, from the Latin fidelitas (faithfulness); a pledge of allegiance of one person to another.
- **Vassals-** Persons who entered into a mutual obligation to a lord or monarch in the context of the feudal system in medieval Europe.
- **Agrarian-** Relating to cultivated land or the cultivation of land.
- **Commercial-** Concerned with or engaged in commerce.
- **Terracotta-** a type of fired clay, typically of a brownish-red colour and unglazed, used

as an ornamental building material and in modeling.

9.7 Self Assessment Questions

1. Write an essay on the ancient Greek historiography with special reference to Herodotus and Thucydides.
2. Give an account on the life and works of Thucydides.
3. Discuss the sources used and interpretative skill for writing history by the Greco-Roman Historians.
4. Write a note on the style adopted by the Greco-Roman historians in their histories.
5. The Age of Augustus Creaser is Golden Age in the history of historical writing in Roman World. Discuss.

9.8 Further Readings

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Unit- 10 HISTORICAL CRITICISM: EXTERNAL AND INTERNAL CRITICISM;

EXAMINATION OF SOURCES

STRUCTURE

- 10.1 Learning Objectives
- 10.2 Introduction
- 10.3 External and Internal Criticism- Meaning and Concept
- 10.4 Historical Criticism- Necessity
- 10.5 Summary
- 10.6 Key Terms
- 10.7 Self Assessment Questions
- 10.8 Further Readings

10.1 Learning Objectives

In this unit we will mainly discuss the various religions which were developed in Medieval Europe. After going through this unit you will be able to-

- Know the origin and growth of Christian Religion.
- Understand the birth and growth of Judaism
- Gets an idea regarding the birth and teachings of Jesus Christ.
- Know the importance of Quran and Hadith Literature.
- Christianity originated in the 1st century AD with the teachings, crucifixion, and resurrection of Jesus Christ in the Roman province of Judea.

10.2 Introduction

Christianity is more than history. It is also a system of truth. According to Coleridge, "Christianity is not a theory of Speculation but a life not a philosophy of life, but a life and living process." Christianity is the most popular and largest religion of the contemporary world. It is estimated that in 2010, more than 230 cores of the 16 people, constituting nearly 33% of the world population are Christians, This religion was founded by Jesus Christ in the 1st Century AD. Most of the Christianity believes him as the Son of God. The word Christ is derived from a Greek word 'Kharisto' meaning 'The Anointed' or 'Messiah.' Christianity has a rich history of growth, development, and expansion that spans over two millennia. The following provides a brief overview of key milestones in the growth and development of Christianity. Christianity, one of the world's major monotheistic religions, has undergone a profound journey of growth, development, and expansion since its inception over two millennia ago. This essay explores the key milestones and factors contributing to the evolution of Christianity, tracing its historical roots, doctrinal developments, and global spread.

10.3 External and Internal Criticism- Meaning and Concept

10.4 Historical Criticism- Necessity

After crucifixion, the body of Jesus was buried. It is believed by the Christians, that after three days of crucifixion, his body vanished from the grave. The Jesus appeared before his mother and other disciples. This became known as Resurrection. The Christians observe Easter every year on the day when Jesus rose from the dead on the third day after Crucifixion. There are several sources for knowing the teaching of Jesus Christ. The compositions of Apocrypha, writings of Philo Josephus etc. are main sources. The Bible having both Old Testament and New Testament is also important sources on Jesus. Jesus did not follow the ideals of Judaism exactly. His mind and soul were his principal guides when he preached his faith. His teachings are as such

The teachings of Jesus Christ were based on the religious views of the Jews. He taught that God is one. He is Omniscient, Omnipotent and Omnipresent. Everyone should repose his faith on him. He will relieve all pains of the people. He is eternal and his existence is necessary. Nobody can conceive his non-existence. He is without beginning and end. God is the creator and sustainer of the world. He has created the world out of nothing, He lives within it and is also beyond it. In other words; he is both immanent and transcendent. He also destroys the world at his own will. The world is quite definitely and unequivocally God's creation. God created the world ex nihilo out of nothing. As to the mode of creation, Christianity believes in the story of Genesis as related in the Old Testament of the Bible. Everything was created by God in six days. God willed that something be created. God willed that there be light and there was light. In the beginning there was heaven and earth. Everything else was gradually created in six days and on the seventh day he signalized the end of process of creation and resorted to rest. Towards the end of the creation, that is on the sixth day, God created man. The world not only created by God but is also sustained and maintained by him. He is absolutely dependent on God for its maintenance. If the sustaining power of the God could be withheld, the world with all its creatures would have simply ceased to be. Nevertheless, the world is real. It is a real effect made out of nothing.

He is however not eternal. It is contingent. It is created in time and it may end at any time according to God's will. Thus the world cannot be regarded as co-eternal with God. However, the world as a real contingent effect is a real acting ground for people. It is neither to be given up nor despised. As soul in man is immortal, death is not the total and final end of man. There is after-life too, the main ingredients of which are — the Day of Judgments, Resurrection of the Dead and the assignment of Heaven or Hell to people in accordance with their good and bad deeds. Thus life after-life account of Christianity is not basically different from that of Judaism. Or Islam or even of Zoroastrianism to great extent. However, the details are not identical. As is already said above, when

the body of man is destroyed with death, the soul endures. When World comes to its final end, there is resurrection of the dead. In this resurrection, soul of all men are reunited with their bodies and men again come in the fullness of their nature. When exactly this end of world and the consequential resurrection

place is known to God and God alone. It depend upon his will .But the scriptures indicate that the final end will be preceded by Christ's re-arrival as judge of all men, the universal preaching of the Gospel by him, the total conversion of the Jews and extraordinary disturbance in nature. The end of the world will mark the arrival of final Day of Judgment .On this Day of Judgment all souls are united with their bodies will be brought before the God for the final assessment of the value of their deeds done by them during their earthly lives. Those whose deeds are accordance with the teachings of Jesus are sent to heaven and those who have been unrighteous and sinful are sent to hell. Hell is a place or a state of eternal separation from God. It is state of perfect and unceasing joy. Describing the Joy of Heaven, it has been said "Eye hath not seen , nor ear heard, neither hath it entered into the heart of men, what things God has prepared for them that love Him."

'Salvation,' 'Immortality', 'Life Eternal' and Redemption' are the words so often used in Christianity to denote the nature of man's ultimate destiny. To understand, therefore, what man's ultimate destiny is, we have to understand what any or all of these words actually mean.

The two words 'Salvation' and '*Redemption' have got a negative over tone bout them than an affirmative one. They carry with them a sense of getting rid of some thing. But the Christian idea of ultimate destiny is to be understood by a combination of both the negative and positive overtones In getting rid of his present status and attaining to a status which may be called status of life eternal or that of immortality. Our present status is one of suffering. This mainly consists in our alienation from God and failing on to earth in a state of Punishment from God for disobedience. This al! Symbolized in Christianity in the fall of Adam, the first man. Our redemptions or salvation therefore, lies in getting rid of the suffering. For that man will have to follow the path of Christ, because he was sent by the loving God to earth for teaching people the right ways to redemption. Christ has been called the real redeemer of people.

10.5 Summary

- Christianity originated in the 1st century AD with the teachings, crucifixion, and resurrection of Jesus Christ in the Roman province of Judea.
- The apostles, especially Paul, played a crucial role in spreading the teachings of Jesus throughout the Roman Empire and beyond.
- Christians faced sporadic persecutions in the Roman Empire, but the faith continued to spread.
- The conversion of Emperor Constantine to Christianity in the early 4th century marked a turningpoint. The Edict of Milan in 313 AD granted religious tolerance to Christians.
- Addressed theological controversies and produced the Nicene Creed, establishing a unified understanding of the nature of Christ.
- Clarified Christ's nature further, helping to define orthodox Christian doctrine.

10.6 Key Terms

- **Baptism-** The rite of initiation for Christians, in which water is used to symbolize the washing away of sin and to welcome the person into the Christian church.
- **Eucharist/Holy Communion-** Literally 'thanksgiving'; a sacrament in which the death and resurrection of Jesus are celebrated, using bread and wine.
- **Bible-** The holy book for Christianity, made up of the Old and New Testaments.
- **Atonement-** Making amends for sin, usually referring to Jesus' sacrifice on the cross which Christians believe was the ultimate act of atonement.

10.7 Self Assessment Questions

1. Trace the meaning of external criticism.
2. Point out the problem of textual criticism.
3. Trace the meaning of internal criticism and explain some of its functions.
4. Point out the aims, stages and purpose of positive interpretative criticism.
5. Explain some function of negative interpretative criticism.

10.8 Further Readings

- **Incarnation** – in traditional Christianity is the belief that the second person of the Trinity, also known as God the Son or the Logos. colaïdes, Cleanthes, Mazedonien (Berlin, 1899), p. 88
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Unit-11

COLLECTION AND SELECTION OF FACTS AND EVIDENCES

STRUCTURE

- 11.1 Learning Objectives
- 11.2 Introduction
- 11.3 Facts in Historical Research
- 11.4 Nature of Historical Facts
- 11.5 Searching for Historical Data
- 11.6 The Grouping of Facts
- 11.7 Summary
- 11.8 Key Terms
- 11.9 Self Assessment Questions
- 11.10 Further Readings

11.1 Learning Objectives

This chapter give a brief outline on the facts in historical research and role of causation in history. After learning this lesson the students will be able to:

- explain the concept and nature of facts in historical research;.
- discuss the process of searching, grouping and classification historical facts; and
- understand the concept of causation in history; and
- examine the theories of causation in history.

11.2 Introduction

Articulate personal reflections on the significance of faith in Islam, including the im Islam is one of the great religions of the World. Its followers are found in many countries. At one time Islam had become a great political force not only in Asia but also in Europe. Gradually decay set in and Islam lost its former power and greatness. These learning objectives aim to provide a comprehensive understanding of Islam, encouraging critical thinking, application of knowledge, and fostering positive interfaith relations. Historical facts are derived from the critical analysis of the documents. Historical facts have the common characteristic of having been taken from documents; but they differ greatly among themselves. For proper research in history proper collection and selection of facts are necessary operation. Another important historical theory is that no historical event happens without a cause or causes. Every cause in turn has some effect too. Thus, this chapter will discuss the aspects of role of facts in historical research and concept of causation in historical happening

11.3 Facts in Historical Research

What exactly are 'the facts'? the answer is in history facts are the materials of Historical Construction. Historical facts are isolated, of very different kinds, of very different degrees of generality, each belonging to a definite time and place and of different degrees of certainty. Facts are the matters which historians deal with, and about which they have a duty not to get it wrong, vary considerably in nature and complexity. Where do 'the facts' come from? they come from the traces that have been left by past societies, that is, the primary sources. But, of course, historians do not go back to the primary sources to reassure themselves. The prime necessity for the historian, when confronted with the historical facts, is to limit the field of his researches. In the ocean of universal history what facts is he to choose for collection? Secondly, in the mass of facts so chosen he will have to distinguish between different groups and make subdivisions. Lastly, within each of these subdivisions he will have to arrange the facts one by one. Thus all historical construction should begin with the search for a principle to guide in the selection, the grouping, and the arrangement of facts. This principle may be sought either in the external conditions of the facts or in their intrinsic nature.

11.4 Nature of Historical Facts

Such was the people amongst whom Muhammad was born in Mecca about 570 AD. In a very poor family. His father was died before his birth .His mother died when he was six. His grandfather took care of him and when he died, he entrusted the little child to the charge of Abu Talib, his uncle .It was in his uncle, Abu Talib's home that the Prophet spent his life and tended his flocks like other members of his family. From his early days, he was gentle and kind and was moved by human suffering. In his 25th year, he married to Khajida, a rich widow, who was carrying on a lucrative trade. She was many years senior to him. Until he was forty, Muhammad was not known to many, though his qualities were admired by those who knew him. At first he preached the reality of God only to a limited number of people. But when he openly condemned idolatry and unbelief and threatened them with hellfire, serious attempt were made to check him. The Meccans decided to take his life. He fled to Medina and this called Hajrat or Great Flight (622AD.) and from this date begins Hijri era. The Meccans attacked Medina for giving shelter to Muhammad but they could do nothing. Muhammad built up a small commonwealth and treated the Jews and Christians kindly .In response to an appeal from Mecca,he organized a large army and marched against idolaters. But again he did not harm to those in Mecca who had ill treated him .He sent embassies to the King of Persia and the Byzantine Emperor asking them to accept Islam. They were treated well and sent back with a large number of presents. When Muhammad found that his mission had been achieved, he made last pilgrimage to Mecca.

morning and evening from the top of Mosque," Allahu Akbar, La ilaha illa ilahu, Muhammed rasulu Ilah(God is great, there is no God but Allah, Muhammad is the prophet of God)." Again to emphasize the strict unity or oneness of God Christian trinity is forcefully rejected by Islam and the various Arabic god and goddess are treated ridiculously. It is said in the Quran that Allah alone is the creator of everything. The false God have created nothing, but are themselves created." They will not create even a fly, even if they join together to it."

- **World**

The World is the creation of God. Everything in it- the rivers, the mountains, the trees, the animals, the birds and every other things- has been created by God. The Quran repeatedly reminds man that he is surrounded everywhere by thing created by God. Everything in the world speaks of God's glory. However, Islam does not seem' to accept the Genesis story of creation although like many other Biblical stories, the Genesis story of creation is narrated in Quran. According to it, no one can say how God has created all that we find in the world .It also does not expressly maintain that God has made the World out of material lying beyond or outside him. It simply says that everything has been made by God. The question of how? Is left unanswered, perhaps implying thereby that it is all mystery.

However, the world is real ant not illusory. It is finite and temporal. It is not co- eternal with God .It has been created in time .But again time did not pre-exist .Both space and time have been created by God himself. The world exists at God's sweet will. Whenever he will like he will destroy it. The world absolutely depends upon God and nothing can a happen in it without God' will and knowledge. The world will not stay even for moment without God's support. His presence can be felt everywhere in the world.

- **Man**

Clearly man, with everything else in the world, is creation of God .It is said in the Quran, that man has been created from "clots of blood" .In every first revelation that Mohammad is reported to have had through Gabriel, it is mentioned that man was created by God from clots of blood. Man according Islam is the real unit of existence.

Although he has been created by God and is absolutely dependent upon him still he exists as a separate reality. But his status is very significant before God. His only job is to serve the God in humble submission .Man is possessed of right against God; he as only duties. His only duty is only prey and serves God. Even during prayer he is not to ask for anything from God except God's grace and guidance. This shows that there is no free will in Islam .However, man is very significant before God and will forever remain so. Even when man will attain nearness to and companionship with God in heaven, he will remain finite and very much limited in comparison with God .He will never be as perfect as God is. Thus, it may be seen that in

Islam man has God in relation to God as status which is much inferior to that got by man in Hinduism and to great extent, in Christianity too.

- **Evil and Suffering**

As Islam is strictly monotheistic and repeatedly emphasis the absoluteness and all powerfulness of God, it is quite easy to see that whatever is there in the world is God's creation and everything lies within his control and power. Truly, God has power over every single thing, says Quran. And if so, God is clearly directly responsible for the existence of evil and suffering in the world. How can then he be called all compassionate and all merciful. Such question does not really seem to be really raised and answered in Islam. Quran takes suffering in simple and direct terms as it occurs, and not as theoretical problem. The sentiment seems to be that man's sole duty towards God is unconditional, absolute submission and no doubts are to be raised against his plan of work .His ways are inscrutable, and therefore instead of scrutinizing his ways one is simply to bear them in perfect piety. God is in full control of world and therefore suffering must be a part of his plan or purpose .It would be simply irreligious and impious to question the merit of God's plan .However, the Quran seems to decipher at places God's purpose behind allowing the existence of evil in the following two ways.

(1) Suffering is a punishment for sin.

(2) Suffering is a trial or test for faithfulness in God.

The first one, however raises, the problem of distribution and therefore the second one is to be regarded as more important. It asserts that by inflicting pain and suffering on people, God actually want to test their endurance and depth of their faith in him. There are people who seems to believe that God only half-heartedly on a kind of experimental basis. If as consequence of their faith and prayer, they are rewarded by God, they continue to have faith in him, and otherwise they turn unbelievers. Such people are not regarded by God as believers, and it to distinguish such fen sitters from real believers that God has allowed evils to exist. As the Quran says in this connection-

"There are some among men who serve God on an edge.

If good befalls them they are well-content,

If a trial befalls them they turn completely rand.

They have lost this world and the next;

That is an unmistakable loss."

This evil according to Koran seems be a necessary part of God's purpose. It discriminates between the sincere and the insincere and, in effect, not only forms character, but also exposes that.

- **Life after Death**

The Islamic eschatology seems to be a combination of Zoroastrian and Judaic ideas in this respect. It mainly consist in the ideas of the days of final judgment, the rising of the dead from the graves and God's assigning to the souls their share either in heaven or in hell according

to their deeds in their earthly lives .Islam believes that man's life does not come to a final end with his physical death. Though his physical body is consumed by the earth in the grave, yet one aspect of his being, the spiritual aspect, remains uncorrupted till the last days when world comes to an final end.

In the intermediary period, the soul's rests in a place called Al-Berzak. When exactly these final days of world's doom will come is known to nobody except God, but whenever it actually comes it will be announced by the blow of a trumpet. These days is called the days of Judgment. On this day, all the dead rise from their graves. Their soul reunites with their bodies and brought before Allah by his angles for their final scrutiny of their deeds in the world. Those whose good deeds balance over bad deeds are rewarded by the God by having a place near him in the heaven and those whose evil deede over-balance the good ones are eternally damned to hell.

Heaven and hell are really very graphically described in the Quran. Heaven is planted as a rose bed of pleasure and hell as an unending abyss of terrible pain and suffering briefly, speaking, heaven is described as a place of green meadows, beautiful garden, running waters, , orchard filled with ripe fruits, and so on. Hell is pictured at place of fearful torments. Scorching fires are burning everywhere along with bodily waters. He has Passover a bridge called "Ahirat. For those awarded hell, the passage of the become a like sword' s edge. Thus heaven and hell in Islam are the place of eternal pleasure or eternal damnation meant for good and bad people respectively. The above gives us an idea of simple and straightforward eschatological beliefs that muslim have. There are clearly based on the simple idea of retribution. God is finally painted in the light of these as an impartial ruler and judge.

- **Human Destiny**

It is clear from simple and straight forward eschatology of Islam outlined above that the destiny of man lies in assuming the eternal membership either of heaven or of hell in accordance with ones good or bad deeds on earth. However, quite assuredly, the end to be aspired after by a man is the attainment of heaven where he has the occasion to live in the company of God and his angles in eternal pleasure Like God, and his angles, man lives in the heaven in pure spiritual form without any physical body. He therefore, is free there from all limitations of the body and bodily behavior Nevertheless, even there man is not free from finiteness In no condition, he attains a status equal to God. Man always remains finite in relation to the infinite God, although he no longer suffers from the limitations of finiteness. What Islam actually wants to emphasize here is that man never attains a status equal to God.

- **Islamic Discipline**

The most important factor in giving Islam its distinct character is rigorous discipline of daily life. In this sense Islam may be regarded as an out and out legalistic religion.

Consequently, much of the Islamic discipline consists of teaching its people definite ways of sincere devotion and prayer to God. It also consists within itself of elements of self purification and liberality. Thus the Islamic discipline may be taken both as a religious and ethical discipline simultaneously. It consists in the following five duties known as the Five Pillars of Islam.

(1) Repetition of Faith in the absolute oneness of Allah- As a strict monotheistic religion, Islam prescribes it to be the basic duty of every Muslim that before every prayer he should repeat the following words - "La ilaha illa Iahu, Muhammad resul Ilah." (There is no God but Allah and Muhammad is his prophet) This repetition is intended not merely as a remittal of words quite unmindfully but as reaffirmation of the wholehearted conviction that Allah is the only supreme God and that this important message has been brought to the people of the world by the revered Mohammad.

- **Daily Prayer**

The observance of set of prayers five times a day-morning, noon, after noon, evening and in night is another pillar of Islam. Every Muslim is expected to take as his basic duty praying to God unfailingly five times a day at appointed hours. In prayer, a Muslim has to face towards Mecca. Each complete set of prayer is called rakah and consists of eight sets of devotions. It starts with the proclamation "Allahu Akbar" (God is Great) and then opening surah of Quran (Praise to God, Lord of Worlds, the compassionate, the Merciful.... etc) is recited. The prayer is completed by uttering once again the basic creed: There is no God, but Allah, and Mohammad is his Prophet. Daily prayers have great importance in Islam. They are regarded as "Key to Paradise." It is said God has promised to take into Paradise him who keeps the five prayers and omits none "

- **Alms- giving**

Giving Alms to the poor and needy is another essential duty of all Muslims. It was recommended by Muhammad from the very beginning as a mark of piety and liberality towards poor, but later on it took the form of a regular religious tax, called Zakaat for the support of the poor. Various formulae for the giving of gift have been worked out in Islam. Sometimes one-tenth and sometimes or twentieth of one's land income is to be gifted.

- **Fasting**

Another important religious rite to be observed by a Muslim is fasting during the whole month of Ramadan, i.e. the ninth month of every lunar year. This consists in refraining from any kind of food or drink between sunrise and sunset. Eating is allowed in the night. The fast of Ramadan is strictly to be observed by every Muslim. However, children, the sick and the traveler are made exceptions. It is believed that this fasting remits all kinds of sin committed during whole year.

11.5 Searching for Historical Data

Pilgrimage to Mecca at least once during life time is regarded in Islam as an essential religious duty. The pilgrimage to Mecca is required to put on a definite prescribed dress at a proper post on the route and has to perform definite rituals at Mecca. The pilgrimage prescribed dress is: two seamless white garments, a waist-wrapper from navel to knee and a shawl covering the left shoulder, and tied under the right. Rituals amongst others, on insist in walking or running seven times 'round the Kabba, kissing the Black stone each time; casting stones at three pillars at Mina; sacrificing of a sheep goat or camel, meat being given to the poor, etc. Ten days are occupied with various such performances and prayers, and all are done, the pilgrim put off his sacred robe (Ihram) and wears his normal dress. The reward for taking the pilgrimage is a secured place in Paradise. The sixth pillar is also called Holy War (Jihad) Islam advises a war against the unbelievers. Quran Itself seems to provide sanction to such holy wars. Immediate award of Paradise is promised to those who dies in holy wars .However, modern Islam does not seem to subscribe to such a view of Jihad.

- **Principal Sects**

Muhammad himself is said to have predicted that his followers would divide in to 72 different sects. Time showed that the actual number far exceeded his prophecy. However, the most important divisions of Muslim have been between the Shias and Sunnis. The ground of this division seems more to be political rather than doctrinal.

Both Sunni and Shias Muslims share the most fundamental Islamic belief article of faith. The differences between these two main sub-groups within Islam initially stemmed not from spiritual differences, but political ones. Over the centuries, however, these political differences have spawned a number of varying practices and positions which have come to carry a spiritual significance. The division between Shias and Sunni dates back to the death of the Prophet Muhammad, and the question of who was to take over the leadership of the Muslim nation. Sunni Muslims agree with the position taken by many of the Prophet's companions, that the new leader should be elected from among those capable of the job. This is what was done, and the Prophet Muhammad's close friend and advisor, Abu Bakr, became the first Caliph of the Islamic nation. The word "Sunni" in Arabic comes from a word meaning "one who follows the traditions of the Prophet."

On the other hand, some Muslims share the belief that leadership should have stayed within the Prophet's own family, among those specifically appointed by him, or among Imams appointed by God Himself. The Shias Muslims believe that following the Prophet Muhammad's death, leadership should have passed directly to his cousin/ son-in-law, Ali bin Abu Talib. Throughout history, Shia Muslims have not recognized the authority of elected Muslim leaders, choosing instead to follow a line of Imam's which they believe have been appointed by the

Prophet Muhammad or God Himself. The word "Shias" in Arabic means a group or supportive party of people. The commonly-known term is shortened from the historical "Shias-t-Ali," or "the Party of Ali." They are also known as followers of "Ahl-al-Bayt" or "People of the Household" (of the Prophet). From this initial question of political leadership, some aspects of spiritual life have been affected and now differ between the two groups of Muslims.

It is important to remember that despite these differences in opinion and practice, Shias and Sunni Muslims share the main articles of Islamic belief and are considered by most to be brethren in faith. In fact, most Muslims do not distinguish themselves by claiming membership in any particular group, but prefer to call themselves simply, "Muslims."

Shias Muslims believe that the Imam is sinless by nature, and that his authority is infallible as it comes directly from God. Therefore, Shias Muslims often venerate the Imams as saints and perform pilgrimages to their tombs and shrines in the hopes of divine intercession. Sunni Muslims counter that there is no basis in Islam for a hereditary privileged class of spiritual leaders, and certainly no basis for the veneration or intercession of saints. Sunni Muslims contend that leadership of the community is not a birthright, but a trust that is earned and which may be given or taken away by the people themselves.

Shias Muslims also feel animosity towards some of the companions of the Prophet Muhammad, based on their positions and actions during the early years of discord about leadership in the community. Many of these companion san Abu Bakr Umar ibn, Al Khattab, etc.) Have narrated traditions about the Prophet's life and spiritual practice. Shia Muslims reject these traditions) and do not base any of their religious practices on the testimony of these individuals. This naturally gives rise to some differences in religious practice between the two groups. These differences touch all detailed aspects of religious life: prayer, fasting, pilgrimage, etc.

11.6 The Grouping of Facts

The literary meaning of Quran is" recitation" also Romanized Quran or Koran is the central religious text of Islam. Muslims believe to be a revelation from God .Its scriptural status among a world-spanning religious community, and its major place within world literature generally, has led to great deal of secondary literature on the Quran. Quraninc chapters are called suras and verses are called ayahs.

Muslim believes that Quran was verbally revealed by God to Muhammad through angel Gabriel. Gradually over a period of approximately 23 years, beginning on 22 December 609 CE,

when Muhammad was 40, and concluding in 632CE, the year of his death. Muslims regard the Quran as the most important miracle of Muhammad, a proof of his prophethood, and culmination of a series of divine messages revealed to him and ended with Muhammad. They consider the Quran to be the only revealed book that has been protected by God from distortion or corruption.

According to tradition a narrative, several companions of Muhammad served as the scribes and were responsible for writing down the revelation. Shortly after Muhammad's death, the Quran was compiled by his companions who wrote down and memorized part of it. These codices had differences that motivated the Caliph Uthman to establish a standard version now known as Uthman's codex, which is generally considered the archetype of the Quran we have today. However, the existence of the variant reading, with mostly minor and some significant variations, and the early un-vocalized Arabic script mean the relationship between Uthman's codex to both the text of today's Quran and to the revelation of Muhammad's time is still unclear. The Quran assumes familiarity with major narratives recounted in the Jewish and Christian scriptures. It summarizes some, dwells at length on others and, in some cases, presents alternative accounts and interpretations of events. The Quran describes itself as a book of guidance. It sometimes offers detailed accounts of specific historical events and it often emphasizes the moral significance of an event over its narrative sequence. The Quran is used along with hadith to interpret sharia law. During prayers, the Quran is recited only in Arabic.

Someone who has memorized the entire Quran is called a Hafiz. Some Muslims read Quranic ayahs (verses) with elocution, which is often called *tajwid*. During the month of Ramadan, Muslims typically complete the recitation of the whole Quran during *tarawih* prayer. In order to extrapolate the meaning of a particular Quranic verse, most Muslims rely on the *tafsir*.

11.7 Summary

- Articulate personal reflections on the significance of faith in Islam, including the impact of religious practices on daily life.
- Reflect on the importance of tolerance, inclusivity, and respect for diversity within the context of Islamic teachings and Muslim communities.
- Discuss the concept of social responsibility in Islam and explore ways in which individuals can contribute to the betterment of society based on Islamic principles.
- These learning objectives aim to provide a comprehensive understanding of Islam, encouraging critical thinking, application of knowledge, and fostering positive interfaith relations.
- Adjustments can be made based on the specific educational level and goals of the learning program.

- Learning objectives for studying Islam may vary depending on the educational level, context, and specific goals of the curriculum.

11.8 Key Terms

- **Fakir:** literally means, "poor man"; member of a Muslim monastic order
- **Five Pillars:** the basic obligations individual Muslims observe
- **Hadith:** Arabic for "speech, news, event"; refers to the narratives of what Muhammad said, did, or was like when he established the first Muslim community in Medina.
- **Hajj:** pilgrimage each Muslim is supposed to make once in a lifetime to the shrines in and around Mecca

11.9 Self Assessment Questions

1. What is the central creed of Islam?
2. What are the Five Pillars of Islam?
3. Who is the final prophet in Islam?
4. Examine the role of women in Islam, considering both historical perspectives and contemporary discussions.
5. Explain the concept of Tawhid and its significance in Islamic theology.
6. Trace the life of Prophet Muhammad and the events leading to the revelation of the Qur'a

11.10 Further Readings

- Karen, Armstrong. *Islam: A Short History*, New Delhi, 2004.
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Unit-12

CAUSATION IN HISTORY

STRUCTURE

12.1	Learning Outcomes
12.2	Introduction
12.3	Concept of Causality
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12.5	Approaches to identifying causes
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12.1 Learning Outcomes

- Evaluate how Islamic teachings address contemporary issues such as gender roles, social justice, and environmental ethics.
- Demonstrate an understanding of how to perform basic Islamic rituals, such as prayer and fasting, in accordance with Islamic teachings.
- Engage in respectful and informed dialogue with people of different faiths, recognizing commonalities and understanding potential areas of disagreement.
- Identify and comprehend the significance of Major Prophets in Islam, including Adam, Noah, Abraham, Moses, and Jesus.

12.2 Introduction

Historical facts are localised; each belongs to a given time and a given country. If we suppress the time and place to which they belong, they lose their historical character; they now contribute only to the knowledge of universal humanity, as is the case with facts of folk-lore whose origin is unknown. This necessity of localisation is also foreign to the general sciences; it is confined to the descriptive sciences, which deal with the geographical distribution and with the evolution of phenomena. It obliges the historian to study separately the facts belonging to different countries and different epochs.

Although Europeans during the Middle Ages benefited from Islamic treatises on medicine, geography, mathematics, astronomy, and philosophy, they did not become acquainted with the original literary creations of the Muslim world. Even today, the rich heritage of Islamic literature is hardly known in the West, except for a few examples such as the Koran, the holy

book of Islam; the *Thousand and One Nights*, or *Arabian Nights*; the *Rubáiyát* of Omar Khayyám; and the 20th-century works of Khalil Gibran. This unfamiliarity is due in part to the fact that almost all of this literature was written in languages that often were quite difficult to translate, in part because they used an alphabet in Semitic script.

12.3 Concept of Causality

The difficulty of translation applied especially to Islamic poetry, which for centuries used traditional, rigid, and distinctive forms in a highly stylized way. Prose, in the Western sense of novels, short stories, and dramas, was not known in the Islamic world until the modern period. What prose writing there was also used specific forms, and often it, like poetry, was rhymed. This emphasis on form and style dominated Islamic literature until the early 19th century, frequently to the detriment of content.

Classical Arabic poetry was built on the principle of the monorhyme, and the single rhyme was employed throughout a poem, whether it was long or short. Within the rhyming pattern, there were 16 basic meters in five groupings, but the poet was not allowed to change the meter in the course of a poem. The chief literary types, all poetic forms developed according to traditional rules, were the *qasida*, the *ghazel*, the *qitah*, the *masnavi*, and the *roba'i*. In prose, the chief genre was the *maqamah*.

12.4 Historians and Causation

Developed by pre-Islamic Arabs, the *qasida* has endured in Arabic literary history up to the present. It consists of an elaborately structured ode of from 20 to 100 verses and maintains a single end rhyme through the entire piece. The poem opens with a short prelude, usually a love poem, to get the reader's attention. This is followed by an account of the poet's journey, with descriptions of his horse or camel and of desert scenes and events. The main theme, at the end, is a tribute to the poet's patron, his tribe, or even himself. After the coming of Islam, the *qasida* served as an instrument of praise to God, eulogies of Muhammad, and songs of commendation or lament for the saints. It was a type of poem that lent itself to displays of the poet's own knowledg

The masnavi originated in Persia, a country with its own ancient literary tradition. The term means “the doubled one,” or rhyming couplet. The masnavi became very popular because it enabled the poet to tell a long story by stringing together thousands of verses. It was the closest approach to the epic poem that developed in Islamic literature. The Arabs rejected the epic as a form of fiction, which they felt was akin to falsehood.

Like the masnavi, the *robaʿi* also has its roots in pre-Islamic Persian poetic tradition. Its form is a quatrain (four-line verse) in which the first, second, and fourth lines rhyme. The most famous example of the *robaʿi* is the *Rubáiyát* of Omar Khayyám.

The most typical expression of the Arabic spirit in rhymed prose was the *maqamah*. It was used to tell basically simple and entertaining stories in an extremely complicated style. Because the *maqamah* was frequently used to display the author’s wit, learning, and eloquence, it often became so tangled in convoluted terminology and grammar that it was quite difficult to comprehend and therefore almost impossible to translate. Only in the late 19th century, under the influence of translations from the European languages, did its style take on a matter-of-fact manner that made it less artificial.

12.5 Approaches to identifying causes

The procedure of searching for historical data should be systematic and pre-planned. The researcher should know what information he needs so as to identify important sources of data and provide a direction to his search for relevant data. Using his knowledge, imagination and resourcefulness, he needs to explore the kinds of data required, persons involved, institutions involved. This will help him to identify the kinds of records he require and whom he should interview. Since a historical research is mainly qualitative in nature all the primary and secondary sources cannot be identified in advance. It is possible that as one collects some data, analyzes and interprets it, the need for further pertinent data may arise depending on the interpretive framework. This will enable him to identify other primary or secondary sources of data. The search for sources of data begins with wide reading of preliminary sources including published bibliographies, biographies, atlas, specialized chronologies, dictionaries of quotations and terms. Good university and college libraries tend to have a great deal of such preliminary materials. This will enable a researcher to identify valuable secondary sources on the topic being studied such books on history relating to one’s topic. For extensive materials on a subject, the researcher may need to go to a large research library or a library with

refer to particular Qaranic manuscript but is also used in the Quran to identify earlier revealed book. Other transliteration of Quran include "al-Coran", "Kuran", and "al Quran". Islamic tradition relates that Muhammad received his first revelation in the Cave of Hira during one of his isolated retreats to the mountains. Thereafter, he received revelations over a period of 23 years. According to hadith and Muslim history, after Muhammad immigrated to Medina and formed an independent Muslim community, he ordered many of his companions to recite the Quran and to learn and teach the laws, which were revealed daily.

It is related that some of the Quraysh who were taken prisoners at the Battle of Badr regained their freedom after they had taught some of the Muslim the simple writing of the time. Thus a group of Muslim gradually became literate. As it was initially spoken, Quran was recorded on tables, bones and the wide, flat ends of date palm fronds. Most suras were in use amongst early Muslim since they are mentioned in numerous saying by Sunni and Shia sources, relating Muhammad's use of the Quran as a call to Islam, the making of the prayer and the manner of recitation. However, the Quran did not exist in book form at the time of Muhammad's death in 632AD. There is agreement among the scholars that Muhammad himself did not write down the revelation.

Based on the earlier transmitted reports, in the year 632 AD, after the death of Muhammad, a number of his companions, which knew Quran by heart, were killed in a battle by Musaylimah, the first caliph Abu Bakr. He decided to collect the book in one volume, so that it could be preserved. Zayd ibn Thabit(655AD) was the person to collect the Quran since he used to write the Divine inspiration for Allah's Apostle. Thus a group of scribes most importantly, Zayd, collected the verses and produced a hand written manuscripts of the complete book. The manuscript remained with Abu Bakr until he died. Zayd, reaction to the task and difficulties in collecting the Qaranic material from parchments, palm leaf stalks, thin stones and from men who knew it by heart is recorded in earlier narratives. After Abu Bakr, Hafsa bint Umar, Muhammad widow, was entrusted with the manuscript. In 650AD, the third Caliph Uthmanibn Affan (656Ad began noticing slight difference in pronunciation of the Quran as Islam expanded beyond Arabian Peninsula to Persia. In order to observe sanctity of the text, he ordered a committees headed by Zayd to use Abu Bakr's copy and prepare a standard copy of the Quran.

Thus after 20 years of Muhammad's death, the Quran was committed to written form. The text became model of which copies were made and promulgated throughout the urban centers of the Muslim world. The present form of the Quran text is accepted by Muslim scholars to be the original version compiled by Abu Bakr.

The issue of whether the Quran is eternal or created became a theological debate in the

ninth century. Mu'tazilas, an Islamic school of theology based on reason and rational thought, held that the Quran was created while the most widespread varieties of Muslim theologians considered the Quran to be co-eternal with God and therefore uncreated. Sufi philosophers view the question as artificial or wrongly framed. Muslim believes that wording of the Quran corresponds to that revealed to Muhammad, and according to interpretations of Quran 1519, it is protected from corruption. Muslims consider the Quran to be a guide, a sign of the prophet hood of Muhammad and the truth of the religion.

They argue it is not possible for a human to produce a book like Quran, as the Quran maintains. Respect for the written text of the Quran is an important element of religious faith by many Muslims, reverence. Based on the tradition and a literal and the Quran is treated with interpretation of Quran, some Muslim believe that they must perform a ritual cleansing with water before touching copy of the Quran. Worn out n copies of the Quran are wrapped in a cloth and stored indefinitely in a safe place buried in a mosque, or Muslm Cemetery, or burned and the ashes buried or scattered over water.

In Islamic terminology, the term hadith refers to reports of statements or actions of Muhammad, or of his tacit approval or criticism of something said or done in his presence .It is based on spoken reports that were in circulation in society after the death of Muhammad. Islamic scholars then compiled these hadith together in collections.

Different branches of Islam refers to different collations of hadith, though he same incident may be found in hadith in different collections.

The sanad, literally support,is to be named due to the reliance of the Hadith specialists upon it in determining the authenticity or weakness of the Hadith. The isnad consists of a chronological list of narrators, each mentioning the one form whom they heard the Hadith, until mentioning the originator of the matn along with matn itself.

The first people to hear hadith were companions who preserved it and then conveyed it to those after them. Then the generations following them received it to those after them so on. So a companion would say "I heard the Prophet say such and such." The follower would then say, "I heard a companion say, 'I heard the Prophet.'"The one after him would then say, "I heard someone say, I heard the heard a Prophet. The one after him would then say, I heard someone say,I Companion say, I heard the Prophet" and soon.

12.6 Condition theory of causation

- **History**

Traditions of the life of Muhammad and the early history of Islam were passed down mostly orally for more than a hundred years after Muhammad's death in 632 AD. Muslim Historians say that Caliph Uthman ibn Affan(The third Khalifa of the Rashidun Empire, or third successor of Muhammad, who had formerly been Muhammad's secretary), is generally believed

to urge Muslim to record the hadith just as Muhammad suggested to some of his followers to write down his words and his actions. Uthman's labor was cut short by his assassinations, at the hands of aggrieved soldiers, in 656. No sources survive directly from this period. So we are dependent on what later writers tell us about this period.

By the 9th century, the number of Hadith had grown exponentially. Islamic scholars of the Abbasid period were faced with a huge quantity of miscellaneous traditions, some of them completely contradicting each other. Many of these traditions supported differing views on a variety of controversial matters. Scholars had to decide which Hadith were to be trusted as authentic and which had been invested for political and theological purposes. To do this, they used a number of techniques which Muslims now call the science of Hadith.

So, Musnad Ahmed, for example, has over 30,000 hadith- but this count includes texts that are repeated in order to record slight variations within the text or within the chain of narrations. Identifying the narrators of the various texts, comparing their narrations of the same text to identify both the soundest reporting of a text and the reporters who are most sound in their reporting, occupied experts of hadith throughout the 2nd century.

In the 3 century of Islam (from 225/840 to about 275/889) hadith expert's composed brief works recording a selection of about two-to five thousand such texts which they felt to have been most soundly documented or most widely referred to in the Muslim scholarly community. The 4th and 5th century saw these six works being commented on quite widely. The auxiliary literature has contributed to making their study, the place of departure for any serious study of hadith. In addition, Bukhari and Muslim in particular, claimed that they were collecting only the soundest of sound hadiths. These later scholars tested their claim and agreed to them, so that today, they are considered the most reliable collections of hadith. Towards the end of 5th century, Ibn al-Qaisarani formally standardized the Sunni canon in six pivotal works, a delineation which remains to this day. Over these centuries, several different categories of collections came into existence. Some are more general, like the mu'annaf, the mu'alla, and the jami, and some more specific, either characterized by the topics treated like the musannaf (restricted to legal-liturgical traditions), or by its compositions, like the urba iniyyat Collections of forty hadiths).

- **Extent and nature in the Shia traditions**

Shia Muslims do not use the six major hadith collections followed by the Sunni, as they do not trust many of the Sunni narrators and transmitters. They have their own extensive hadith literature. The best known hadith collections are the Four Books which, were compiled by three authors who are known as the Three Muhammads. The Four Books are: Kitab al-Kafi by Muhammad ibn Ya'qub al-Kulayni al-Razi (329-AH), Man la yahdurhu al-Faqih by Muhammad ibn Babuya and Al-Tahdhib and Al-Istibsar both by Shaykh Muhammad Tusi. Shia clerics also make use of extensive collections and commentaries by later authors

- The history of the Origin, development and criticism of hadith literature is a subject of Importance as it is fascinating.
- It is important because it serves as an Astonishingly voluminous Nource of data for the history of pre-Islamic Arabia and of early Islam, and for the development of Arable literature, as well asIslamic thought In general and Islamic law particular .
- It also played a decisive role in establishing common cultural frame work for the whole Islamle.
- It continues to exert substantial Influence on the minds of Muslim community.
- It is fascinating because it sheds so much light on the psychology of hadith scholars.
- The traditionalist- the devoutly scrupulous as well as the confirmed forgers, and many of the keypolitical and cultural movements which germinated and developed in the various regions of the Muslim World throughout the complex history.
- It portray a brilliant medieval academic world which gave birth to many European scholarly institution, Including the doctorate and bacen laureate,
- Justice among the mankind and nations, the condemnations of nggression, and the ideal of global pence. All this moreover, is linked resolutely to the weared, to a consciousness of man's exalted meaning and destiny, which seems to mark the Muslim out today more than ever before.

12.8 Key Terms

- **Khadija:** Muhammad's wife and the first to accept his teaching
- **Koran** (Qur'an): literally means, "reading," "recitation"; Muslim scripture
- **Mahdi:** literally means, "the guided one"; in Islam in general, a descendant of Muhammad who will restore justice on earth. In Shi'ite Islam in particular, a messianic imam who will appear to end corruption.
- **Mosque:** Muslim house of prayer.
- **Muezzin:** One who calls the Muslim community to prayer five times a day.
- **Muslim:** literally means, "submitter" (one who submits to the will of God); one becomes a Muslim by utterance of the Shahadah: "There is no God but Allah, and Muhammad is his prophet."
- **Ramadan:** month during which devout Muslims do not eat or drink between sunrise and sunset. The fast celebrates the month in which the Prophet received the Qur'an.
- **Shahadah:** Creedal statment of Islam: "There is no God but Allah, and Muhammad is his prophet."
- **Sharia:** the path or way Muslims are to follow; hence, Muslim 'law'

- **Shi'ite:** literally means, "the party of"; this Muslim group, which accounts for approximately 14% of all Muslims, split from Sunni over the issue of rightful succession to Muhammad
- **Sufi:** literally means, "woolen"; Muslim group that seeks a mystical knowledge of God.
- **Wahhabi:** Ultraconservative Muslim movement founded in the 18th Century and opposed to all forms of change within religion and culture.

12.9 Self Assessment Questions

1. Who are the four rightly guided caliphs in Islam?
2. Who are the four rightly guided caliphs in Islam?
3. What does the term "Halal" refer to in Islamic dietary laws?
4. What is the significance of the Hajj pilgrimage?
5. Discuss the impact of the Qur'an on Islamic law and the development of Sharia.
6. Explore the concept of Jihad in Islam, considering both its spiritual and military dimensions.
7. Discuss the role of Islam in promoting social justice, charity, and community welfare.

12.10 Further Readings

- Karen, Armstrong. *Islam: A Short History*, New Delhi, 2004.
- Marshall, G.S. Hodgson. *The Venture of Islam: Conscience and History in a World Civilization*, Calcutta, 2010.
- Gerhard, Bowering. *Islamic Political Thought: An Introduction*, Delhi, 1996.
- Ayse, Parman. *Islamic Art and Architecture: The System of Geometric Design*, The Cambridge Companion

Block-4: Preliminary Ideas of Historical Research

- Unit-13** Area of Proposed Research: History within a Boundary and without a Border
- Unit-14** Significance of Regional History
- Unit-15** Explanation and Presentation- Objectivity and Bias in History
- Unit-16** Distortion as a Challenge to History

Unit-13 Arab Israel Conflicts (1947-1978), The Palestine Problem and PLO, The Iranian Revolution, 1978-1979

STRUCTURE

- 13.1 Learning Objectives
- 13.2 Introduction
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13.2 Learning Objectives

This unit mainly deals with Economy of Medieval Europe. After going through this unit, you will know-

- Trade and commerce in Medieval Europe
- Trade routes in Medieval Europe
- Economic expansion of medieval Europe
- Industrial development of Medieval Europe
- Urban development and own life I medieval Europe

13.2 Introduction

Revenue administration stands as a critical pillar in the economic structure of any nation, playing a pivotal role in resource mobilization and funding essential public services. It encompasses the policies, processes, and systems through which governments collect, manage, and allocate financial resources. This essay will delve into the multifaceted aspects of revenue administration, exploring its importance, key functions, challenges, and the role it plays in fostering fiscal health and economic stability. Revenue administration is the lifeblood of government operations, enabling the financing of public goods and services. Its significance extends beyond mere fund collection, encompassing the facilitation of economic growth, poverty reduction, and the promotion of social welfare. Efficient revenue administration ensures a stable fiscal environment, enabling governments to meet their financial obligations and implement policies that drive sustainable development.

13.3 Arab Israel Conflict

By the beginning of the fifth century, Roman Empire was no longer a unified political entity. Its eastern provinces came to constitute the Byzantine Empire. Germanic tribes swayed the western provinces of the Roman Empire. The ruler ship of Charlemagne (771-814) extended over France, Central Europe, North Italy and small portion of Spain.

The setting up of dynastic rule in the region followed the rise of Islam in Byzantine, Africa and various parts of Asia .It left its mark on the politics of these regions. The period between tenth and thirteenth centuries in Asia was marked by many changes. The victory march of Mongols was paralleled by the emergency of Sung culture in China, the Koryo in Korea and Heian in Japan. In America indigenous people determined regional politics. Thus, these varied political changes led to regional stability. The feudal polity also generated military conflicts. The starting crusades in eleventh century Europe were an attempt to check the spread of Islam .It opened the Mediterranean to western shipping.

It may also be noted that ruling elites generated demands for weapons, horses and luxurious items. The enterprising merchants met these. The economy of middle ages was based on agriculture. The period also witnessed large scale trading activities. In addition to long distance trade through land, maritime trade also increased by manifold. In all parts of the world, goods were traded but the pattern of trade and commodities involved were quite varied. The period between 1000-1300 A.D, was marked by an expansion of commerce in Europe .In the assessment of Carlo M. Ciolla, this period of great expansion saw urbanization, demographic growth, and usage new technologies and monetization of economy. The Italian merchants rose as intermediaries in developing trade between East and West. The rise of Venice during the tenth century indicated that it served as border market between the Byzantine East, the Muslim South and Catholic West. The growth of Genoa, Pisa, Piacenza, Siena, Florence and Milan in the coming years was due to the spread of trading network. During the period from 14th to 17th century European participation in maritime trade increased. A large number of ports and commercial centers developed in the Indian Ocean and Mediterranean. Portuguese emerged as the main trading nation and started domination trading activities. Large trading companies were established in England, Holland and France.

- **Patten of Trade**

The trading transactions were in staple commodities, luxurious items, precious metals, horses, weapons and slaves. However nature and volume of local and inter- regional trade was not identical everywhere. India was renowned for exporting spice and cotton clothes. Africa and America were coveted for gold, silver and slaves. Arab traders were active in selling horses, Persian silk and Mediterranean products like clothes, wine and grain in Asia and Eastern Africa.

They also captured slaves who were sold in Mediterranean countries.

During the Ninth century, the Byzantine Empire had trading link with the Slavic countries and it gradually opened up the markets of Russia. Byzantium was the centre of manufacturing luxury goods and was known for its trade in the product of Constantinople like perfumes and silk ware. During this period interregional commercial activity was located on the fringe of Western Europe. The earliest intermediaries in the trade of North Western Europe were Frisians their trade flowed along the Rhine. Various commodities were traded by them. They carried clothe and fish up the river to pay for grain and wine brought for them. During Ninth and tenth centuries Scandinavians crossed the central Russia. Watershed these traders were instrumental in exporting honey, furs and slaves to the near regularly on their way from Baltic to the Black sea and from there to Byzantium. East. They imported spice, wine, textile and metal work. Thus, oriental luxuries like, textiles, oil and spices were available to the west and latter exported timber, iron and slaves to the west.

In the tenth century Italian merchants played an important role in trade. From the East, the Italians imported silks, velvets, damasks (a sort of woven silk), Russian furs, eastern spices and dyestuffs. These were sold all over western and central Europe. In this way; Italian merchants were mainly engaged in re-exports. They were purchasing goods from East and without additional processing exported them to the Western Europe. However, over a period of time, various city states in Italy developed manufacturing units.

The commerce of North Europe was confined to essential commodities like grain, fish timber. The valley of Somme and Seine supplied grain. When Germans colonized lands to the east of the Elbe, at that time, Prussia and Poland emerged as main granaries of Europe. In the Baltic, fisheries of Skania, off the South Coast of Sweden supplied fish to Western Europe. The wine trade of Bordeaux was wide spread. Timber was carried from the well-wooded countries around the Baltic to the plain of Flanders and the Netherlands. The towns of Northern Germany acted as intermediaries from Bay of Bourgneuf.

The trade in Southern Europe forged trading link between Muslim world and western merchants. While former purchased Frankish and Scandinavian swords. European timber, iron, tin and copper, later traded in cloth and spices.

In Western Europe, widening of trade network marked ninth and tenth century. The Arab Merchants regularly reached the Slav lands. The Slavonic states of Moravia, Bohemia, Poland and Russia developed trade in slaves, furs, honey, and wax. Russian emerged as principal trading broker and served as the clearing house for other Slavonic and Baltic Countries. During Twelfth Century, Novgorod became the main centre of trade with Baltic. In this trade, beeswax, fur and silver occupied an important place.

During this period, fabrics of Flanders reached Bohemia and in the next century,

Bohemia imported cloth from Cologne, Aachen, Mainz and other towns. It had trading link with Poland and Hungary. There was export of mining products and cattle from Hungary to upper Germany, Italy and, Vienna. During the thirteenth century, metal and luxury goods were exported to Bruges from Poland.

The region of Low Countries was also an important area of trade. While the Flanders was first to develop cloth manufacturers, they faced stiff competition from Brabant in thirteenth century. It resulted in the manufacturing of middle quality cloth by Flanders. There was important wool from England and Spain to meet the growing demand of the Mediterranean region.

During fourteenth century, the main currents of commerce were from East to West along the Mediterranean, North to Baltic Sea. In the pre contact period, extensive trading networks existed in America. In the Lawrence valley, Hurons played an important role in fur trade. The commerce of Mesoamerica was extensive. Tenochtitlan (Presently Mexico city) received turquoise and silver from New Mexico. The Aztecs in return traded in various commodities accumulated from different places. They obtained rubber from Vera Cruz, chocolate from Chiapas, jaguar pelts and honey from the Yucatan, gold from Nicaragua, cacao from Honduras or El Salvador and gold from Costa Rica. The Mayan commerce was in luxury goods such as leather work and skins. The advent of colonial rule in this region and Africa during the fourteenth and fifteenth centuries by Spain and Portugal also changed the very nature of commerce.

During the period under study, the volume of inter regional trade was not very large. The majority of European population was still dependent on local products. The mass movements of goods in Middle Ages was dependent on cheap water transport. In 1227, for instance, England exported 35,000 sacks of wool. Sweden was exporting 10,000 tons of herrings annually to the Hanse towns. In return 24,000 tons of salt was imported. Wine exports from Bordeaux reached 10,000 tons annually. Large scale trade to Europe in spices, textiles, indigo, sugar and saltpeter were highlight of 16- 17th century. Almost all these commodities were taken from India and other parts of Asia.

- **Center of Commercial activity: Markets and Fairs**

The commercial commodities were carried through specific centers of exchange and trade. These can be traced in some form or the other to prehistoric times. We have reference from ancient times from almost all cultures about the existence of periodic market at local levels. Some of these had specific commodities of trade while others had a range of them. (In India these temporary markets called haat or peth were held in all parts of the country throughout history and continue in various forms even at present. With the development of settled society regular and fixed centers for trading purposes also emerged side by side with periodic markets.

The growth of urban centers and large scale transaction spread over large regions brought into about a big change in these trading centers or market. We intend to go detail of the evolution process of the commercial centers. Here we would focus on centers of exchange which in medieval world are classified in two broad categories of market and fairs.

- **Markets**

The growing commercial activities in the medieval period saw, first growth of market and towns. Almost all the towns had market and in case of bigger towns there were more than one market. All the big towns of Europe, London, Paris, Moscow, Barcelona, Venice, Madrid, Lisbon, Bavaria, Cologne, Lyons etc. had big markets often spreading with the growth of towns or in many cases growing markets were expanding the limits of the town .Market in big towns specialized in certain commodities corn, fish, beef, cloths, livestock (generally on the outskirts) wine, cheese, and butter, fruits and vegetables. It is estimated that in 16th and 17th centuries England and Wales had around 800 localities with regular markets. Of these 300 confined themselves to single trade. 133 to grain trade, 26 to malt; 6 to fruit;92 to cattle market; 32 to sheep; 13 to horses; 14 to swine; 30 to fish;21 to wildfowl and poultry; 12 to butter and cheese; over 30 to wool; 8 to linel. The regular fairs were in addition to these. The situation was not very different in other countries of Europe. It is estimated that during the end of 16th century there were 3200 towns in India. Almost all of them had markets and bigger ones more than one. Banarasidas merchant report around 1600 A.D that each of Jaunpur's fifty two paragons had a bazaar and a mandi. The same was true of almost all regions. Surat, Agra, Lahore, Multan, Patna, Dacca, Delhi, Bijapur, Masulipatnam, Broach, Cambay, Dindigul were centers of international trade.

It is reported that Agra was bigger than London during the reign of Akbar. The craftsman thronged to urban centers to sell their products. The exchange of commodities can be illustrated from the example of Delhi in 14th century. The horses reached here from Khurasan via Multan. The city obtained grain from as far as Amroha. (UP) wines from Kol (Aligrah) and Meerut, betel leaf from Dhar in Malwa, ordinary cloth from Awadh (Ayodhya) muslin Devagiri, stripped cloth from Bengal and Brocade from as far as Tabriz in Iran. The Arab world was dotted with markets in all big towns. Towns like Aden, Jeddah, Istanbul, Hormuz, Baghdad, Mecca, Basra had markets which attracted traders from Central Asia, Africa, and India. The special feature of Chinese merchants was that they moved from one market to another with their goods. In Egypt, Cairo had more than thirty markets. Even Latin America had their own markets when the European colonizers arrived there in Mexico, Brazil, and Argentina. These further grew in size and the commodities they traded in also increased after the Arrival of colonizers.

Almost all the medieval trade had network within region and across region. The village, small town and big cities had regular flow of commodities. Peddlers, small merchants and bi merchants all had their own specialized trading commodities which found their ways to specific destinations.

Tapan Roy Choudhary classifies Indian market in 16th-17th century into four main types) the emporia for long distance trade, inland, overland or overseas; 2) small sale bazaars where goods were gathered from places within a short radius primarily for purpose of local consumption and mandi or wholesale markets; 3) periodic fairs here specialized traders met together to sell and replenish their stocks but consumer were not excluded; 4) truly isolated rural market where the local surplus produce was exchanged among the producers and consumers. Probably more or less similar pattern was in other regions in the medieval world.

13.4 The Palestine Problem

- **Fairs**

To begin with fairs were mainly related to mere religious and ritual festivals and celebrations. With the expansion of trading activities, most of them became centers of commercial activities also. These fairs were of varying sizes attracting people of particular region, across region and across countries. The frequency of holding fairs was also not uniform. It could be monthly, one in a month, twice a year or once a year. In some cases it could be even once in a few years. Many of these were held in particular season or times a time of the year. As far as the availability of items of trade is concerned, some fairs were known for specific commodities. The range of commodities in periodic market and fairs was very wide. These included slaves, cattle of all sorts, grains, arms, crafts, produce to precious or luxury goods.

As volume of trade grew and was connected with international trade, relationship between markets and fairs became more explicit. Initially fairs were connected with religious celebrations but gradually it became centre of trade. The Lendit fair held in June at St Denis in eleventh century was a religious fair. It was the abbey of St Denis, which obtained sanction from the royalty to hold the fair. Between 1109 and 1112, Louis VI instituted another fair in the plains of Denis. After 1213, both fairs were emerged in to a single fair. The Lendit fair held in June at St Denis, in eleventh century was religious fair. It was the abbey of St. Denis, which obtained sanction from the royalty to hold the fair. Between 1109 and 1112, Louise VI instituted another fair in the plains of St Denis. In the eleventh century, Flanders fair at Torhout became centre of intensive commercial and industrial activity.

It was the fairs of Champagne, which became foci of international trade. The information about these is available from 14 onwards. It was in the thirteenth century that they assumed the classic form. The six fairs were held in four towns of the countries of Champagne and Brie. The merchant of France, Italy, England, Germany, Switzerland and Savoy brought clothe, woolen, silk, leather, fur, lines, spices, wax, sugar, wine, and horses for in fairs. From 1250 onwards Genoa became the centre of trade. The fairs of Troyes, Province, Lagny, and Bar-Sur- Aube also attracted merchants from distant places.

There are claims to the continuity of fairs for centuries: Lendit fair was traced to 9th century. Troyes fairs to Roman times and Lyons fair to 172 AD. "In Europe Sully-sur-Loire near Orleans,

Most of the times merchants came with lots of bills of exchange and they were settled here. The exchange rates were fixed here by big merchants from different currencies. By 18th century the fairs began to decline in Europe as great centers of commercial activities. Though many of them continued but more as tradition and fun and less in commercial importance.

- **Commercial Practices**

The growth of trading activities and long distance trade over land and seas made the commercial transactions complex. The trading transitions entailed numerous risks. There was fear of sea-pirates and natural disasters at sea. The required capital was to be generated for purchasing of goods. Money was needed for buying commodities in distant places and sale proceeds were also to be carried back. It was difficult to carry huge amount of gold currency to distant areas. As a result a number of new commercial practices and institutions emerged to take care of the growing trade.

- **Credit and Money Lending**

The system of credit was widely prevalent in the trading activities. Even at the regional and local levels the wholesalers would give things on credit to retailers and latter in turn to the consumers. In small business the small traders, middlemen and suppliers were always at the brink. If the sum was not paid back it could ruin the creditor. The growth of trade necessitated the funding for large scale commercial transactions. To begin with this funding was provided by big merchants. In due course it emerged as a specialized activity with separate category of money lenders. However, most of big merchants continued to deal in providing money on credit. In case of India the nobles (high officers of the state) also lended money for trading. They dealt in big amounts and gave it to established merchants only. In many parts of Europe also the nobles were involved in providing funding for business.

The practice of granting maritime loan to a ship owner or merchant was existing in Europe for a long time. Such loan was repaid only after the vessel or Cargo had arrived safely at agreed destination. The maritime loan was of great advantage. It offered credit and insurance to the borrower. But the rate of interest on it was very high. In around 1230, this loan was banned by the church. However the practice I continued by converting it into an exchange contract. Pierre Courou has pointed out several devices used by Italian merchants for generating capital. There was use of

Commenda, a periodic partnership for one season. The evidences available from Venice of eleventh century indicate that Commenda was a "partnership" concluded between a financier and a merchant. While the former provided the capital, latter undertook journey for conducting trade. There also existed another type of partnership between merchants. It was called colleganza. Under this arrangement, one merchant provided only the capital, another merchant, while providing capital was also involved in trade. The massive collection of Genoese notarial documents indicates that the Commenda declined in Genoa by the latter half of the thirteenth century. The Compagnia or partnership replaced it. Initially such partnership brought together family members having capital but gradually these gave way to Corpidi: Compagnia or Capital of the society. These were open to individuals who wished to invest their capital for trading transactions.

The payment of debts was also an integral part of commercial transactions. Often merchants either did not carry cash or were short of resources to purchase commodities. They had to borrow and debts were cleared during the fairs. The available records show that at the fairs, payment was done on the last day. The transactions were recorded. These written writs guaranteed the clearance of debts by merchants who had borrowed money. In this way credit system developed. It was not dependent on the transportation of coins. Henry Pirenne has rightly observed that the fair acted as an embryonic clearinghouse for the European economy.

A certain interest was charged by the lenders from the debtor. In Europe the Christian Church had prohibited lending money at interest (usury). The church was of the opinion that the only way of making money should be through work and earning profits from money does not have religious sanction. Islam also prohibits charging interest. As a result until 13th century Jews were the main money lenders. A lot of resentment against Jews and their harassment can be ascribed to their money lending business. However, the ban by Church succeeded only partially and many Christian groups (Lombards of Italy was one such group others were Tuscan and Cahor money lenders) still followed money lending and at times camouflaged and circumvented it in various ways (one of the ways was to consider that interest could be charged if lender was running a risk of losing). A distinction was also put forward by articulating that if money is loaned for some personal use charging interest would amount to usury and is sinful while using loan for business to earn more money should not be considered usury and just interest which was legitimate. The instruments of exchange also helped in advancing money with commission built in and escaped the charge of usury.

- **Instruments of Exchange, Money Changing and Banking**

The use of currency was integral to trading activities. Several methods were devised to issue required currency by the state in different parts of the world. During the Tang and Sung period

in China, apart from coins, paper money and paper credit was also used. As early as 811, the Tang was issuing 'flying cash' to pay for goods acquired in distant areas. These money drafts were reimbursable at the capital. Under the Sung many such drafts were issued. These government money drafts were exchanged between merchants who wished to transfer credits. The private bankers also developed another type of paper money. They used certificates of deposit, which could be cashed for a three percent service charge. Such certificates were circulated freely at face value. Those issued by the bankers of Chengtu in Szechwan were very famous. In 1204, when the government took them over, they became the world's first genuine paper money. These certificates were valid for a period of three years and entailed services charge of three percent. In Tokugawa Japan, individual daimyo used rice and silver certificates as paper money within their domains.

In India merchants used both currency and paper transactions like Hundi. It is important to stress the basis of using currency as the medium of trading transactions during the middle ages. For an understanding of its use, one has to take into consideration, the unit of account and the medium of exchange. The money used in actual payment was first converted into the standard of value and large transactions were always paid by weight. It had direct bearing on the value of a system of coinage. The trading was conducted in different currencies like florins, guilders, ducats, pounds or any other. The specialist money changes used to assess the value of the coin by determining how much precious metal it contained. It may be noted that people accepting coins evaluated them not at their face value but according to their metal content. In such a situation coined money could not act as the comprehensive means of payment in the middle Ages. The crucial role of money changers contributed to their controlling large sums of money and affecting the transfer of funds and even extended time loans to merchants and banker's. Because of varying currencies and their value, role of moneychangers became important. The practice of money changing was in vogue in the Western Europe during the ninth century. In the second half of the twelfth century moneychangers were active in Genoa. They were known as *bancherii* (word was derived from the bench on which money lenders handled coins). These moneychangers exchanged coins and accepted deposits from their clients. They were paid small amount for safe keeping of money. These deposits were used for clearing debts in faraway places. By the end of twelfth century the bill of exchange also made its appearance. These bills were written by moneychangers and assured the payment abroad in foreign money to merchants. The payment was equivalent of the sum deposited by these merchants with Money changers.

The bill of exchange as already indicated were used to get around the church's prohibition of usury. Here the bills were issued at one place which could be exchanged at

another in some different currency which might have different value. The rate of exchange between the currency having varying value could conceal the interest charged. In India hundi was most important instrument of exchange. Tavernier, a 17th century traveler noted that almost every village had sarraff, who were money changers and acted as banker to make remittances of money and letters of exchange. The hundi in the form of a paper was issued for loans, money deposit or remittance of money from one place to another and was saleable. It carried the amount, the specified period and the place where it was encashable. The interest and other charges (insurance, transmission or exchange charges etc.) depended on the nature of transaction. In Europe the bills of exchange themselves became an instrument of trade.

13.5 The Iranian Revolution

The institution of Banking on a full scale with resident banking establishments came into existence in around 13th century. Italy took the lead and cities like Genoa, Lucca, Florence, Tuscany, Rome and Venice became the centers of banking activity. A large number of family firms established banks in Florence. By the last decade of 13th century Bardi and Peruzzi families of Florence established Banks in England also. Peruzzi had branches in Avignon, Bruges, Cyprus, London, Naples, Paris, Pisa, Rhodes, Sicily, Tunis and Venice. By one estimate by the year 1338 around 80 banking houses were operating in Florence with exchanges in every part of Europe. By the end of 14th and early 15th century a number of European cities had banks established by business houses. The Medici Bank of Italy was one of the most powerful banks of the 15th century. With its headquarter in Florence it established branches in Rome, Naples, Milan, Pisa, Venice, Geneva, Lyons, Avignon, Bruges, London and many other cities. They even became financial agents of the church, extended credit to kings and facilitated international trade in Europe. Banks participated in trade as well as making loans to traders. In fact in the early phase trading was more important than banking.

Another important institution that emerged in late medieval period was Exchange or Stock Exchange which was central to all trading activity. In 1681 it was described as 'the meeting place of bankers, merchants and businessmen. exchange currency dealers and banker's agents, broker and other persons' (Samuel Ricard of. Braudel, p.97). By 16th century every major commercial town in Europe had an exchange. According to Braudel "An Exchange was, relatively speaking, like the top section of a fair, but one in permanent session. Because the important businessmen as well as a host of intermediaries, met here, business of every sort could be transacted: operations in commodities, currency exchange, share holding, maritime insurance where the risk was spread among several guarantors; and it was also a money market, a finance market and a stock market" (Wheels of Commerce, p. 100).

- **Accounting**

The recording of commercial transactions was essential for regulating trade. In maritime trade, practice of venture accounting was in vogue in Europe. It was a wide spread custom to operate a separate account for each shipment. In maritime trade, role of the scribe who maintained records was very crucial. He maintained the ship's inventory. In it, all items abroad were listed and each transaction was recorded separately. Gradually all items pertaining to an individual were listed together. Such a procedure came to provide a running account. The next development evident in Peruzzi Ledgers (1335-43) was to adopt a style in which all debts were written in the first half and credits in the rear half at the ledger. Italians adopted the double- entry book keeping in fifteenth century. In this way, the development of accounting stabilized monetary transitions.

- **Personnel of Trade**

The growth of trade and business transaction gave rise to host of commercial activities and persons associated with it. Merchants were central to all these activities. Apart from buying and selling commodities they also acted as money lenders, financiers, money changers, brokers, bankers, commercial agents etc. Most of the time the big merchants performed many of these functions simultaneously. While a few restricted themselves to their specialized area only. The specialization of this sort emerged gradually toward the later medieval period only.

The transactions at local level were directly in the hands of producers. Thus, Monks, fishermen, peasants and landlords acted as "part time merchants". However as trade grew in volume, it came under the control of enterprising merchants. These merchants regulated and even controlled production processes. They enjoyed political power and formed guilds to maintain their hold over trading activities. They used several methods to augment their resources. Jews, Arabs, Italians, Flanders, English, German and Scandinavians played multiple roles in this expanding trade. They made huge fortunes. Henry Pirenne has outlined details from the biography of Godric who was a trader of East Anglia. He lived at the turn of the eleventh and twelfth centuries. Initially, he was a beachcomber but gradually rose to become a substantial merchant. He was also member of a partnership. He renounced wealth in the last years of his life.

With the expansion of trade, number of merchants residing in foreign countries also rose. By the late twelfth century 10,000 Venetians were residing in Constantinople. The Italian merchants came to monopolies the freight and passenger traffic throughout the Mediterranean. They were engaged in several jobs. They were bowmen, sailors, shipwrights, captains of merchant's ships and fleet Admirals, textile manufacturers, mining entrepreneurs, lessees of mints, moneylenders, tax collectors and bankers in the service of the Pope and the kings of England and France. For instance

the Florentine Franzesi brothers (Mouche and Biche) were revenue agents of Philip the fair. Under Edward II, Antonio Pessagno, a Genoese handled the royal trade. The Italian merchants collected tithe throughout Europe on behalf of the Pope. They also took care of his commercial transactions. Many of these merchants like Federico Corner, Benedetto Zaccario from Genoa and Francesco Datini from Florence made huge profits. We have already discussed merchants in detail in Unit 25 and will not go into the details of their merchant organizations here.

The trading activities were mainly based on the efforts of individuals or family enterprises. However as trade was regulated across countries, large partnerships were set up. Apart from family members, outsiders were also included as shareholders. The growth of permanent business organizations in different parts of Europe meant that merchants could regulate their commercial transactions through agents and partners.

13.6 Summary

- 14 A broad survey of commercial practices and activities in the medieval world shows that the commercial transactions were in a wide range of commodities like spices, textiles, silk, sugar, precious metals, minerals, horses, weapons slaves and a host of luxury items. Different
- 15 European countries had trading links with each other as well as with China, India, Africa, Latin America, East Asia and the Arab World, Trade circuits were formed at regional level and each circuit was linked with other in the movement of commodities.
- 16 The money economy was very well developed Large numbers of markets and fairs emerged as centers of exchange and became nerve centre of this trade. These markets and fairs had their own specialized commercial practices and personnel operating in them. Over land and overseas trade followed defined trade routes.
- 17 The Maritime trade contributed to manifold rise in the volume of trade. Ship building technology and navigation underwent major changes. The large scale commercial activities gave rise to new commercial practices.
- 18 Financing and money lending became an integral part of international trade .In view of different countries having gold and silver metallic currencies of various denominations money changing developed as a specialized activity.

13.7 Key Terms

- **Bank Rate-** Higher rate (than the REPO rate) at which the RBI gives loans to other banks.

- **Policy-** is a deliberate system of guidelines to guide decisions and achieve rational outcomes.
- **Hyper-inflation-** A period of very high rates of inflation, usually leading to a loss of confidence in an economy's currency.

13.8 Self Assessment Questions

1. How does taxation influence consumer spending and investment in an economy?
2. How does globalization affect taxation systems in different countries?
3. How can tax policies be used to incentivize specific economic behaviors?
4. Explore the various channels through which taxation policies impact the overall economic activity, including consumer behavior, business investment, and economic growth. Provide examples to illustrate the relationship between taxation and economic outcomes.
5. Examine the challenges and opportunities that globalization presents to national taxation systems.

13.9 Further Reading

- China Handbook., 1937–1943. Compiled by the Chinese Ministry of Information (New York: Macmillan Co., 1943), p. 608.
- Chris, Wickham. *Medieval Europe*, Black Swan, New Delhi, 2004.
- Hilton, R.H. *Feudalism to Capitalism: Peasant and Landlord in English Agrarian Development*, Culcutta, 1989
- Cunow, Heinrich, *Allgemeine Wirtschaftsgeschichte* (Berlin, 1926–31), III, 33.
- Linnichenko, I. A., Cherty iz istorii soslowij w jugo-zapadnoj (galickoi) Rusi XIV-XV (Moscow, 1894), pp. 205–7

Unit-14 India in World Affairs: Indo-Pak Relations, Sino-Indian Relations, Indo-US Relations, Indo-Soviet Relations, India and Nonalignment

STRUCTURE

- 14.1 Learning Objectives
- 14.2 Introduction
- 14.3 Trade Route & Economy
- 14.4 Economic Expansion
- 14.5 Summary
- 14.6 Key Terms
- 14.7 Self Assessment Questions
- 14.8 Further Readings

14.1 Learning Objectives

- Explore the different forms of taxation, including direct and indirect taxes.
- Analyze the role of social interactions and cultural contexts in shaping language development.
- Investigate the impact of technology, including screen time and interactive media, on language development in children.
- Highlight the link between revenue administration and the provision of essential infrastructure and public services.

14.2 Introduction

Revenue administration stands as a critical pillar in the economic structure of any nation, playing a pivotal role in resource mobilization and funding essential public services. It encompasses the policies, processes, and systems through which governments collect, manage, and allocate financial resources. This essay will delve into the multifaceted aspects of revenue administration, exploring its importance, key functions, challenges, and the role it plays in fostering fiscal health and economic stability. Revenue administration is the lifeblood of government operations, enabling the financing of public goods and services. Its significance extends beyond mere fund collection, encompassing the facilitation of economic growth, poverty reduction, and the promotion of social welfare. Efficient revenue administration ensures

a stable fiscal environment, enabling governments to meet their financial obligations and implement policies that drive sustainable development.

14.3 The Trade Routes

The geographical discoveries made in the middle ages played an important role in the rise of international trade as the new trade routes were discovered. Due to rivalry among the European countries for trade and commerce the merchants crossed the Mediterranean seas and began their trade with foreign countries.

These geographical discoveries showed the European merchants new sea - routes to far-off countries to expand their international trade and commerce. It also helped the rise of mercantilism. Dr Partha Sarathi Gupta says "In this period the overseas trade and inter- regional coastal trade flourished in comparison to the period to 1500 AD. This made the Asian and American products to come within the reach of European People .During this period the technique of- transport improved. Holland and England manufactured improved type of ships. Thus the expansion of trade and commerce was done specially in the coastal foreign trade." Revenue administration stands as a critical pillar in the economic structure of any nation, playing a pivotal role in resource mobilization and funding essential public services. It encompasses the policies, processes, and systems through which governments collect, manage, and allocate financial resources. This essay will delve into the multifaceted aspects of revenue administration, exploring its importance, key functions, challenges, and the role it plays in fostering fiscal health and economic stability.

14.4 Economic Expansion

In the later medieval age the rise of middle class in Europe was responsible for the progress of industries, trade and commerce. The rise of middle class made the contemporary society dynamic. The rise of the middle class in the later Medieval age of European History was an unique event which revolutionized the social life. The process of origin and development of middle class started in later middle ages and continued up to 18th century. The medieval old political order of Europe was based on feudal system and dissatisfaction for it gave rise to the New Order in which the role of middle was most significant. The middle class gradually became rich by their new activities in the field of industry, trade and commerce. The credit of originating and developing the concept of Mercantilism goes to a section of wealthy middle class, who became the capitalist by earning profit, the international trade.

- **The Concept of Mercantilism**

It's Origin and Development-The word mercantilism is derived from the word ' Mercantile' meaning commercial and Mercantilism means commercial scene or the skill of trading or carrying on the business of buying and selling. The word Mercantilism or the Mercantile system was used by the noted economist Adam Smith in his book Wealth of Nations in 1776. According to DL Sharma, the concept of Mercantilism has the following elements.

- **National Profit**

The policies of a country should be framed in such a way that maximum share of profit from international trade should go in favor of that country.

- **Favorable Balance of Trade**

As a result of the policies formulated by a country, the trade balance should be favorable to that country, that is, the export should be more than imports. This profit should be in the form of coins of gold and silver as they replaced the old barter system as their medium of exchange.

- **Custom –Tax**

The custom tax so determined as to encourage the import of raw materials and to discourage the import of finished product.

- **Export**

The export of finished product was encouraged by maintaining quality control and using new technology.

Revenue administration is the lifeblood of government operations, enabling the financing of public goods and services. Its significance extends beyond mere fund collection, encompassing the facilitation of economic growth, poverty reduction, and the promotion of social welfare. Efficient revenue administration ensures a stable fiscal environment, enabling governments to meet their financial obligations and implement policies that drive sustainable development.

Revenue administration is a linchpin in the economic machinery of nations. It goes beyond mere financial transactions, influencing economic stability, development, and the overall well-being of societies. Addressing challenges in revenue administration requires a comprehensive approach that combines technological innovation, policy reform, and international cooperation. As nations strive for fiscal health and economic stability, a robust and adaptive revenue administration system becomes indispensable. The continuous evolution of

revenue administration practices is essential to meet the demands of dynamic economic landscapes and ensure a sustainable and prosperous future.

14.5 Summary

- 15 A broad survey of commercial practices and activities in the medieval world shows that the commercial transactions were in a wide range of commodities like spices, textiles, silk, sugar, precious metals, minerals, horses, weapons slaves and a host of luxury items. Different
- 16 European countries had trading links with each other as well as with China, India, Africa, Latin America, East Asia and the Arab World, Trade circuits were formed at regional level and each circuit was linked with other in the movement of commodities.
- 17 The money economy was very well developed Large numbers of markets and fairs emerged as centers of exchange and became nerve centre of this trade. These markets and fairs had their own specialized commercial practices and personnel operating in them. Over land and overseas trade followed defined trade routes.
- 18 The Maritime trade contributed to manifold rise in the volume of trade. Ship building technology and navigation underwent major changes. The large scale commercial activities gave rise to new commercial practices.
- 19 Financing and money lending became an integral part of international trade .In view of different countries having gold and silver metallic currencies of various denominations money changing developed as a specialized activity.

13.6 Key Terms

- **Bank Rate-** Higher rate (than the REPO rate) at which the RBI gives loans to other banks.
- **Policy-** is a deliberate system of guidelines to guide decisions and achieve rational outcomes.
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13.7 Self Assessment Questions

1. How does taxation influence consumer spending and investment in an economy?
2. How does globalization affect taxation systems in different countries?

3. How can tax policies be used to incentivize specific economic behaviors?
4. Explore the various channels through which taxation policies impact the overall economic activity, including consumer behavior, business investment, and economic growth. Provide examples to illustrate the relationship between taxation and economic outcomes.
5. Examine the challenges and opportunities that globalization presents to national taxation systems.

13.8 Further Reading

- China Handbook., 1937–1943. Compiled by the Chinese Ministry of Information (New York: Macmillan Co., 1943), p. 608.
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UNIT-15 South-East Asia In World Affairs: The Bandung Conference, 1955, Vietnam War

STRUCTURE

- 15.1 Learning Objectives
- 15.2 Introduction
- 15.3 Colonial Trade
- 15.4 Industrial Production
- 15.5 Summary
- 15.6 Key Terms
- 15.7 Self Assessment Questions
- 15.8 Further Readings

15.1 Learning Objectives

- Changing Economic Landscapes
- Role in Economic Stability and Development
- Fiscal Policy and Economic Management
- Understand the challenges and opportunities associated with managing cross-border transactions.

15.2 Introduction

Revenue administration stands as a critical pillar in the economic structure of any nation, playing a pivotal role in resource mobilization and funding essential public services. It encompasses the policies, processes, and systems through which governments collect, manage, and allocate financial resources. This essay will delve into the multifaceted aspects of revenue administration, exploring its importance, key functions, challenges, and the role it plays in fostering fiscal health and economic stability. From the foundational years of early childhood to the specialized realms of higher education and beyond, individuals continually refine their cognitive abilities, critical thinking skills, and capacity for lifelong learning. Nurturing intellectual development is not only essential for personal growth but also plays a pivotal role in equipping individuals to navigate the complexities of an ever-changing world. As we embrace the challenges of the future, fostering intellectual development remains a cornerstone for building a society characterized by innovation, adaptability, and intellectual curiosity.

- **Use of Political power**

The Political power may be used to wage diplomatic war against the rival mercantile powers and to establish colonies to procure raw material. This was the aggressive elements of the concept of mercantilism to get commercial gain.

15.3 Monopoly of Colonial Trade

The country which established colonies should monopolizes the colonial trade. The above mentioned elements evolved the concept of Mercantilism which were regarded necessary to make prosperous and powerful by developing its trade and commerce. The above mentioned elements evolved the concept of Mercantilism which was regarded necessary to make a country prosperous and powerful by developing its trade and commerce. But this concept of mercantilism could not be accepted later when government adopted the policy of laissez faire. 1.4.3 Historical Background of Mercantilism

The new concept of trade and commerce or Mercantilism can be better understood in the background of medieval economies life, Dr Lal Bahadur Verma while giving this background says" The medieval economic life was comparatively very simple and organized because of two reasons:

- (i) Economic life was based mainly on agriculture, and
- (ii) (ii) the institutions for regulating for regulating economic relations were very few. The Guilds were the only institutions which organized and directed the craftsmen of different craft and vocations.

After 13th century, the journey by businessman and the complexities of trade and commerce increased. The form of both production and distribution began to change. By beginning of 15th century, the method of production was also changed. The sphere of trade was also enlarged. The means and results of trade also increased. The people were attracted towards cities. The wealth was accumulated and the stock companies and banks came to existence. The capitalist system originated .The increased production led to the organization of resources and the labor .Now the trade in later medieval age was not as simple as it was in the first half of the age. The activities of the market associated themselves with the politics and life of the common man. The need for new markets increased the importance of colonies which gave rise to the tendencies of colonialism and Imperialism.

While describing the condition of commerce and trade from 11th century to 14th century Amiya Prasad Sen says," During this period trade on large scale was limited to only two areas.

The Mediterranean was controlled by Italy while the trade in Northern Europe was controlled by low lying countries. In the Mediterranean area the trade in Europe was carried on with Eastern Countries from where the spices, were imported to Europe and in exchange of that the articles of wood, iron, ornaments and paper were exported."

However, major change in the form of trade in Medieval Europe was noticed by the end of 13th century. By 1277 A.D, the commercial boats of Geneva made direct contact with Mediterranean sea and Flanders. The tradesmen of Venice and Florence also used this route. The oars and sails were used on these boats and large crew was deployed to protect these boats from sea robbers or pirates. Due to these developments in the sea trade the international trade flourished. The Italians had taken initiatives in this direction and the credit of establishing Joint Stock Companies and Banks goes to them. The capital investment in industries was limited, so the export import tradesmen felt the need to control the industries. Thus international and intercontinental trade was flourishing by the 14th century.

By the end of 15th century the Mediterranean area of European was most developed commercial area. With American economic aid this state of trade was maintained up to 16th century but in the end of this century the decline of this area began and economic balance shifted in favor of North-West and Atlantic area. The reason of this change was due to the increase in population, the demand for cereals and price-rise the Mediterranean area became dependent on other countries to meet its requirements. The decline of industries and competition from other developing industrial countries were other reasons for this state of affairs .Netherland became pioneer countries in ship-building. The industries like mining, metallurgy, paper- making and ship-building developed in England. The finished product manufactured in France, Netherlands and England began to be exported to foreign markets via Spain.

According to D.E.U, Baker, many countries came within the orbit of the industrial development and trade of England. The capital was accumulated which was free from medieval restrictions imposed on trade and industries. This facilitated the enlargement of the industries and improvement of agriculture. The institutional structure and the trade policy came in to existence which developed trade and commerce in European Countries and abroad.

Thus the trade policy so evolved became the basis of Mercantilism in the later Middle ages of Europe. According to the economist Haine, Alexander and Kanel the rise of Mercantilism was a unique event of the medieval age in Europe which revolutionized of commerce and trade .Later in 18th century two significant changes were noticed in the field of trade. Firstly, in the medieval age the trade was limited to European countries but now it became international which evolved international economy. Secondly, the foreign trade was previously

monopolized by Netherlands but now it was replaced by England and France and in their rivalry for trade England became successful in monopolizing international trade.

15.4 Industrial Production

The middle Ages Europe covers the time span from the 5th century AD, marked by the decay of the Roman Empire, to the 16th century, when social and economic factors shifted Europe towards the Modern Era. During the millennium between classical antiquity and the modern period, a series of technological innovations and inventions, which led to the industrial era, took place. Such technological achievements affected directly the extraction of raw materials, such as metal ores and coal, and the growth of the metal output in terms of quantity, as well as quality.

Metal production in medieval Europe may have been affected, decreased or increased, by different factors, but it was never ceased, as different kinds of metal objects were always in demand either in periods of war (e.g. arms and armor) or peace (e.g. implements and tools, coinage, building construction, decoration, bells, ecclesiastical and status items, etc.). Metallurgical activities were also encouraged by central political power, regional authorities, monastic order and ecclesiastical overlords, who always tried to have control and claimed Regalia rights over the mines and a share in the output, both in private lands and regions belonging to the Crown. They were particularly interested in the extraction of the precious metal ores, but not only, and for this reason the mines in their territories were open to all miners (.

- **Contents**
- **Early Middle Ages, 5th to 10th centuries**

The social, political, economic stagnation and decline that followed the decadence of the Roman World affected Europe, throughout the early medieval period, and had critical impact upon the technological progress, trade and social organization. Technological developments that affected the course of metal production were only feasible within a stable political environment, and this was not the case until the 9th century. During the first medieval centuries, the output of metal was in a steady decline and constraint in small scale activities. Miners adopted methods much less efficient than those of the Roman times were extracted only from shallow depths or from remnants of former abandoned mines, assuming that the old shafts weren't already sunk. The vicinity of the mine to villages or towns was also a determinant factor when deciding about working on site, because of the high cost of material transportation (Martinon-Torres & Rehren in press, b). It seems like only the output of iron diminished less in relation to the rest of the base and precious metals until the 8th century.

This fact, correlated with the dramatic decrease in copper production, in particular, may indicate a possible displacement of copper and bronze artifacts from iron ones. (By the end of the 9th century, economic and social conditions, which dictated the increased need of metal for agriculture, arms, stirrups, and decoration, started to favor metallurgy and a slow but steady general progress was noted. Smelting sites were multiplied and new mines were discovered and exploited, like the well-known Mines of Rammelesberg, close to the town of Goslar by the Harz Mountains. Open-cast mining and metallurgical activities were mostly concentrated in the Eastern Alps, Saxony, Bohemia, Tuscany, the Rhineland, Gaul and Spain (Nef 1987). French, Flemish, but mainly German miners and metallurgists were the generators of metal production.

- **High Middle Ages, 11th to 13th centuries**

The period right after the 10th century, marks the widespread application of several innovations in the field of mining, and ore treatment. It marks a shift to large scale and better quality production. Medieval miners, and metallurgists, had to find solutions for the practical problems that limited former metal production, in order to meet the market demands for metals. The increased demand for metal was due to the remarkable population growth from the 11th to the 13th centuries. This growth had impact on agriculture, trade, and building construction, including the great Gothic churches.

The main concern had to do with inefficient means for draining water out of shafts and tunnels in underground mining. This resulted in the flooding of mines which limited the extraction of ore to shallow depths close to the surface.

The secondary concerns were the separation of the metal bearing minerals from the worthless material that surrounds, or is closely mixed, with it. Also the difficulty of the transportation of the ore, which resulted in additional high costs.

The economic value of mining resulted in investment in the development of solutions to these problems, which had a distinct positive impact on medieval metal output. Such innovations as water power using waterwheels for powering draining engines, bellows, hammers or the introduction of advanced types of furnaces. These innovations were not adopted at once, or applied to all mines and smelting sites. Throughout the medieval period these technical innovations, and the traditional techniques, coexisted. Their application depended on the time period, and geographical region. Water power in medieval mining and metallurgy was introduced well before the 11th century, but it was only in the 11th century that it was widely applied. The introduction of the blast furnace, mostly for iron smelting, in all the established centers of metallurgy contributed to quantitative and qualitative improvement of the metal output, making metallic iron available at a lower price.

In addition, cupellation, developed in the 8th century, was more often used. It is used for the refinement of lead-silver ores, to separate the silver from the lead). Parallel production with more than one technical method, and different treatment of ores, would occur wherever two ores were present at one site..

Underground work in shafts, although limited in depth, was accomplished either by fire settings, for massive ore bodies, or with iron tools, for smaller scale extraction of limited veins. The sorting of base and precious metal ores was completed underground and they were transferred separately.

- **Late Middle Ages, 14th to 16th centuries**

By the 14th century, the majority of the more easily accessible ore deposits were exhausted. Thus, more advanced technological achievements were introduced in order to cope up with the demand in metal. The alchemical laboratory, separating precious metals from the baser ones they are typically found with, was an essential feature of the metallurgical enterprise. However, a significant hiatus in underground mining was noted during the 14th and the early 15th century because of a series of historical events with severe social and economic impacts. The Great Famine (1315- 1317), the Black Death (1347-1353), which diminished European population by 1/3, and the Hundred Years (1337-1453), which amongst others caused severe deforestation, had also dramatic influences in metallurgical industry and trade. The great demand of material, e.g. for armour, could not be met due to the lack of manpower and capital investment.

It is only by the end of the 13th century that great capital expenditures are invested and more sophisticated machinery is installed in underground mining, which resulted in reaching great depths. The wider application of water- and horse-power was necessary for draining water out of these deep shafts. Also, acid parting in separating gold from silver was introduced in the 14th century (Bayley 2008). However, notable signs of recovery were present only after the mid-15th century, when the improved methods were widely adopted (Nef 1987, 723).

Determinant for the European metal production and trade was the discovery of the New World, which affected world economy ever since. Even though new rich ore deposits were found in Central Europe during the 15th century, this was not enough to meet the large amounts of precious metal imports from America.

- **Smiths and miners within medieval society**

Metallurgists throughout medieval Europe were free to move within different regions. German metallurgists in search of rich precious metal ores, for instance, took the leading part in mining and affected the course of metal production, not only in East and South Germany, but in almost all Central

Europe and the Eastern Alps. As mining was gradually became a task for specialized craftsmen, miners moved in large groups and they formed settlements with their own customs close to mines. They were always welcome by the regional authorities, since the latter were interested in increasing the revenue and the exploitation of the mineral-rich subsurface was quite profitable. The authorities, lay and ecclesiastical, claimed a part of the output and smiths and miners were provided with land for cottages, mills, gorges farming and pasture and they were allowed to use streams and lumber.(

Progressing to the high and late Middle Ages, as smelting sites became geographically independent from mines, metalworking was separated from ore smelting. The urban expansion from the 10th century onwards and the dominant role of towns provided metallurgists with the right environment to develop and improve their technology. Metallurgists got organized in guilds and, usually, their workshops were concentrated in town peripheries (Mc Lees 1996).

In medieval societies liberal and mechanical arts were considered as totally different from each other. Metallurgists, as all craftsmen and artisans, lacked the methodical intellectual background but they were the pioneers of causal thinking, based on empirical observation and experimentation).

15.5 Summary

- Explore policies and initiatives aimed at reducing urban inequalities and promoting social inclusivity.
- Discuss how well-designed urban spaces attract and retain a skilled workforce, contributing to the development of human capital.
- It is only by the end of the 13th century that great capital expenditures are invested and more sophisticated machinery is installed in underground mining, which resulted in reaching great depths.
- The wider application of water- and horse-power was necessary for draining water out of these deep shafts. Also, acid parting in separating gold from silver was introduced in the 14th century (Bayley 2008).
- However, notable signs of recovery were present only after the mid-15th century, when the improved methods were widely adopted (Nef 1987, 723).

15.6 Key Terms

- **Supply and Demand-** A market system is driven by supply and demand.
- **Aggregate demand-** The flow of spending, across the economy, on goods and services.
- **Adverse selection-** The tendency of insurance to be purchased by those most likely to make claims.

15.7 Self Assessment Questions

1. Compare and contrast progressive and regressive taxation systems. Discuss their respective advantages, disadvantages, and the implications for income distribution and societal equity. Provide real-world examples of countries employing each type of taxation system.
2. Discuss the current international efforts or proposed solutions to address the tax challenges posed by the digital economy. Examine the potential impacts on national revenue collection and economic fairness.
3. Discuss the benefits of clustering industries in urban areas, including knowledge sharing, resource efficiency, and innovation.
4. How does taxation influence consumer spending and investment in an economy?

15.8 Further Readings

- David, Herlihy. *Feudalism: Comparative Studies*, New Delhi 1996.
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UNIT-16

Kampuchia Problem, Sino-Vietnam Conflict,1979

STRUCTURE

- 16.1 Learning Objectives
- 16.2 Introduction
- 16.3 Intellectual Causes
- 16.4 Urban Development
- 16.5 Town Life
- 16.6 Summary
- 16.7 Key Terms
- 16.8 Self Assessment Questions
- 16.9 Further Readings

16.1 Introduction

The symbiotic relationship between urban development and industrial production is integral to the economic fabric of nations. By understanding and harnessing this relationship, policymakers can drive sustainable economic growth, create jobs, and improve the overall quality of life for urban residents. Embracing innovation, environmental sustainability, and inclusive urbanization practices are essential for building resilient economies that can thrive in the face of evolving global challenges. Balancing the needs of urbanization and industrialization is a key determinant of a nation's success in navigating the complexities of the 21st century. Addressing challenges in revenue administration requires a comprehensive approach that combines technological innovation, policy reform, and international cooperation. As nations strive for fiscal health and economic stability, a robust and adaptive revenue administration system becomes indispensable. The continuous evolution of revenue administration practices is essential to meet the demands of dynamic economic landscapes and

16.3 Intellectual Causes

Intellectual development does not conclude with formal education but extends throughout one's life. The concept of lifelong learning emphasizes the importance of continually seeking knowledge, adapting to new information, and developing skills relevant to the evolving demands of society. A growth mindset, characterized by the belief that intelligence can be developed through effort and perseverance, becomes a driving force in this ongoing intellectual journey. In the early years of life, intellectual development lays its cornerstone. Infants begin to

absorb information from their surroundings through sensory experiences, gradually developing cognitive functions such as attention, memory, and basic problem-solving skills. Early exposure to language, both verbal and non-verbal, plays a pivotal role in shaping communication skills and forming the basis for future cognitive growth.

16.4 Urban Development

Towns have all the times been the chief centers of culture and civilization, because men and women must always live closely together in fairly considerable number before they can erect imposing buildings, carry on trade with foreign countries, found schools and university, and feel the need for museums and art galleries and whatever else contributed to the development of humane mind.

One of the most sticking characteristics of the five or six centuries following the downfall of Roman Empire was the absence of large towns in Western Europe, and this fact in itself is sufficient to explain why there was so little progress during this period. The barbarian resulted disappearance of many towns, and those which survived were apparently of slight importance. The gradual revival of town life from 10 century onwards is symbolical of the gradual emergence of society from the confusion of the Dark Ages to more orderly and settled condition of affairs.

- **Location of Urban Centre**

Many of the medieval towns grew up around the castle of feudal lord or around monastery, other originated as market centre because they were easy of access, of were situated at cross roads, or on the bank of navigable streams, or a at a place where it happened to be easy to ford an important river Other cities were grew up on the sites of old Roman cities which had been allowed fall in to ruins. They were all surrounded by walls to protect them against the attack of enemies, and were generally very crowded and compact, not to be compared with the Roman predecessors. They had no amphitheatres or public bath and the streets were extremely dark and narrow, with the jutting stories of houses on opposite sides of the road almost meeting.

- **Size of Urban Centre**

During the eleventh and twelfth century most towns outside Italy, with some notable exceptions such as Cologne, Mainz, Troyes, Reims, London, Bristol, and Norwich were small; in size they were no bigger than modern village. They had little intercourse with the outside world. They produced most things which their inhabitants needed, and they were usually under the absolute control of the lord, such as passage, a payment on goods passing through a manor: stall age, a

payment for the privilege of setting up a stall in the market place; and pontage, a payment for taking goods across a bridge. But as trade grew, wealth grew, and the towns had opportunities of buying their freedom. Kings, Lords and prelates needed money to build castles, to carry on private wars, and above all to go on Crusades, and they frequently obtained that money by selling their rights over towns. When freedom had been thus obtained, the town people, were very anxious to prevent outsiders from sharing the privileges for which they had to pay; they were equally anxious to prevent any encroachment upon their rights by any one whatever, and so they formed protective union which are known as guilds.

- **Role of Guilds**

Before the end of the eleventh century merchant guilds had become a feature of town life. These controlled all the buying and selling within the towns, except the trade in food, which was left free of tolls and charges, they prevented illegal transactions, such as buying up all goods in a market in order to sell them at higher prices, or holding goods back in the expectations of a rise in price, and they did not forget social duties. Important meetings were preceded or followed by feasting and drinking and members who were ill or who had suffered serious loss through fire or some other mischance received grants from the guilds chest in order to tide them over their difficulties. In course of time the guilds became so important that their chief officers of the town as well, and the guild Hall, where the business of the guild was transacted, became the Town Hall from which the government of the municipality was carried on.

In some towns the merchant guilds were not of long duration. As trade developed, each of the greater crafts, such as weavers, the bakers, the butchers, the fishmongers, the armourers, and the fullers formed a guild of its own. For a time there appears to have been no distinct dividing line between the merchant guilds and the craft guilds. A member of one might be a member of the other. Craftsmen were freely admitted to the merchant guild for the craftsmen were also traders or merchants who bought the raw material of their particular industry and sold the finished product in their shops.

It had been suggested that the origin of the craft guilds is to be found in the exclusion of craft guilds from the merchant guilds by more prosperous merchants, but although this happened in some cases, it was probably quite exceptional. There was no reason why there should be rivalry between two types of guilds. The merchant guild looked after the general trade of the town; the craft guild protected interest of workers in a particular industry. In many cases craft guild came into existence as branches of the merchant, but eventually they replaced the merchant guild by a general guild in which all the craft unions were represented.

The life of a town centered in its craft guild, and the earlier way to obtain the borough franchise was by becoming a member of one of them. In the guilds were masters, journeymen, and apprentices. No one took up a trade without long and careful training in it. As an apprentice lived in the house of a master workman, but received no pay. The year of apprenticeship varied, three in the case of the simpler crafts, as many as ten in the goldsmith's craft. When they were over, the apprentice became a journeyman wage earner, and if he proved successful at this he ultimately became a master. Sometimes he had to go through a kind of examination and submit a sample of his work called 'masterpiece'.

Everything in the life of a craftsman seems to have been regulated by the rules of his guild. They fixed his hours of labor, the quality of his commodity which he would be expected to produce, and the price, which he has to ask for it. Cheats and profiteers received exemplary punishments. Thus a baker who gave short weight would be drawn through the streets on a hurdle with his loaves tied around his neck, while the seller of bad ale or wine might be compelled to drink part of it, and the remainder was then poured over him. But the craft guilds did not confine their activities to craftsmanship and craft products. Like the merchant guild, they also performed certain social and benevolent functions. They gave money to the sick and the old, they provided pension for widow and funeral expenses for poor members, and they paid for masses for the soul of the dead members, and they did much to cultivate the spirit of good fellowship. Thus, if a man fell ill in the middle of his task, he could be certain that his fellow guild man would finish his work, so that he would not lose his profit from what he had done. Some guilds maintained schools, and they also provided the play acting of the Middle Ages, so that they made a definite contribution to the development of drama, which since the days of the great Greek dramatist, had fallen upon very lean times.

- **Role of Trade and Commerce**

The twelfth and thirteenth century witnessed a tremendous development of trade and commerce throughout Western Europe. Consequently there was a corresponding increase in the prosperity of the towns. So long as the manor system prevailed and men were content merely to produce what was needed by those who lived on particular estates where they worked there was nothing to send abroad and nothing to exchange for luxuries, but when merchants began to bring tempting articles into his towns, and particularly when the product of the East began to arrive, the townsfolk were encouraged to produce more than was sufficient for their own requirements, so that they could exchange their surplus products for other things which they desired, such as Indian spices or Chinese silk. The Muslim invasion and Crusades both had stimulating effects upon the trade and commerce. Barcelona and the towns of Southern France entered into commercial relations with the Muslim of North Africa; the Italian cities established trading stations in the East itself, and carried on a trade

with caravans which brought to Syria and Palestine the product of Arabia, Persia, India and the Spice Islands. Two great centers of Eastern trade in Europe were Venice and Genoa. At one time Genoa had practically the monopoly of Black sea trade .By fifth century, however, Venice had become the chief centre of Eastern trade. The richest of the East cottons, silk, precious metals, precious stones, pearls, gold, frankincense, and myrrh, ivory, cloves, pepper, ginger, and aromatic spices - came to Venice from Beyrout or Jaffa, Alexandria or Constantinople, and from Venice much of it would be send by land throughout the Valley of the Po to, the cities of Italy, or it would be carried by sea, for Venice had a great fleet of more than

Hundred vessels, the property of the state, bur hired out to the merchants princes and capable of conversion in to warship at need. Once a year a large fleet was sent on a trading voyage, carrying the products of the East and the wines and currants of the Greek Islands to the port of Spain, Portugal, France, England, and Belgium and bringing back some of the products of other countries. In the South of Germany, towns like Augsburg and Nuremberg became import and prosperous because they were situated on the trade route between Venice and the North, and could therefore operate as distributing centre or markets for wares of the East .Cologne on the Rhine, during the twelfth and thirteenth century, the centre of English trade with Germany .The towns of Hamburg, Bremen, and Lubeck also carried on active trade with England and with the countries on the Baltic sea, while the Flemish towns of Bruges and Ghent were important as centers of the trade in woolen cloth for which Flanders was famous.

The briskness of trade during the later middle Ages is all the more remarkable when the harassing restrictions and annoyance which merchants had to endure are taken into consideration. Money was scare and coins often debases by needy monarchs or clipped by people who could not resist the temptation to take advantage of their rough and irregular edges; usury was forbidden by laws of the church, so that money lending, which was necessary to all commercial and industrial ventures of ay magnitude, was left to the Jews from which Christian conduct was not excepted. The system of tolls impeded the prompt dispatch of goods both by land and by river, and the dangers of sea traffic were enhanced by pirates, who were numerous in the North Sea and the Mediterrean, so that towns were obliged to form associations for mutual defense. The most famous these unions was that of cities of North Germany, known as the Hanseatic League(German hansa a tinion), which at the height of its influence included more than eight cities, of which the chief were Lubeck, Cologne, Brunswick, Wisby, and Danzig.

In its most vigorous period (1350-1450) all the important coast and inland cities of North Germany were members of the League, and it had factories in Denmark, Sweden, Russia, and England .Novgorod in Russia was the eastern and London the western limit of its influence. It

practically monopolized the trade of Baltic and the North Sea. It made successful war on piracy and did much to lessen the danger of commerce. It had great fleet like Venice and on one occasion (1370) it went to war with the kingdom of Denmark, which was threatening its interest, and exhorted a promise that in future it was to accept no ruler without the previous sanction of the league.

The increasing wealth of merchants could not fail to bring about social and political changes, even in places which were not as directly controlled by them as Venice and the towns of Hanseatic League. The clergy began to lose their old monopoly of learning, since the merchants were keen upon giving their sons good educations, and even in countries like England and France, where the towns were not yet so important a factor of the national life as they were in Germany and Italy, the kings summoned the representatives of the cities and boroughs to their council.

The gradual rise of the trading and commercial classes to a position not inferior in dignity and influence to that of the older orders of clergy and nobility is one of the most remarkable features of history from thirteenth century onwards. It is no exaggeration to say that more civilized the country the more rapid was the process. It cannot be too often insisted that the towns with their skillful craftsmen, their domestic spirit, their civic love of law, were the centers of cultures during the middle ages. A comparison of the cities of Germany with the states and principalities of that country affords a striking illustration of this. The Emperor was frequently unable to exercise any real control over turbulent princes and bishops, and they in turn could not preserve order within their dominions and put an end to the desolating private warfare which was draining the resources of the country. In the towns, on the other hand, although disorderly senses were by no means unknown, their influence was not strong enough to present progress or impede seriously the acquisition of wealth. An examination of the buildings of the period reveals originality of mind as well as material prosperity. Few modern buildings can compare in beauty and grandeur with the cathedrals and town halls which were constructed in the cities of England, France, Italy, Spain and Germany during twelfth, Thirteenth, and fourteenth century. Up to the twelfth century Churches were built in what is called the Romanesque or Roman-like style of architecture because they resembled the old Roman basilicas. These churches usually had stone ceilings supported by very thick and solid walls. In the centre of the buildings was main aisle called the nave by massive stone pillars which also helped to hold up the ceiling, and which were connected to one another by round arches of stone?

In twelve century French architects invented a new style of architecture which is known as Gothic. Its main feature were the use of buttress instead of thick walls to support the ceiling, the replacement of the round by the pointed arch, the construction of large window, most of them filled

with stained glass of the most exquisite beauty, and profusion of carving stone. In the fourteenth and fifteenth century many Gothic buildings other than churches were building. The town halls of Louvain and Malines in Belgium and the belfry of Ghent are as good example of this style of architecture as the cathedrals of Rheims in Belgium and the belfry of Ghent are as good example of this style of architecture as the cathedrals of Rheims or Salisbury. In German cities the influence of Gothic was very pronounced. What I best in the towns halls and churches of Nuremberg, Augsburg, and Strasburg, dates from this period. The main part of Cologne cathedral was built between 1248 and 1322. The nave of Strasburg, which is pure Gothic, dates from 1275, and in 1377 the building of Ulm cathedral was begun. Market Places were adorned with beautifully sculptured fountains, and the inside of churches with magnificent paintings. In the fifteenth century John Guttenberg, of the city of Mainz, discovered or learned the art of printing by the use of movable types, and the art of engraving and wood cuttings were widely practiced in most of the German cities, whose wealth and prosperity so impressed the writer Aeneas Silvius (after Pope Pius II) that he wrote "No people in Europe has cleaner cities. Their appearance is as new as if they had been built yesterday. They pile up arches. At meals the citizens drink out silver breakers, and there is no burgher's wife without her journey.

16.5 Town Life

- **Types of Cities**

Still more remarkably were the wealth and culture of the cities of Italy during the fourteenth and fifteenth centuries. The cities were of two kinds- some, like Venice, Florence, and Genoa, first became really important during the period of crusades. Venice and Genoa was maritime republic, both competitors for the Eastern trade, and therefore bitter rivals until Venice won the final victory.

Venice during later middle ages, occupied a position of power and influence. Originally built on some sandy islets in the Adriatic Sea, a place of refuge for fisherman and other whom the stress of the barbarians invasion had driven from the main land, its development had been so marked that by the fifteenth century its inhabitants numbered over two hundred thousand, and its fleet was the most powerful on the seas. Nominally its government was democratic, but actually it was an oligarchy, controlled by the famous Council of Ten, a sort of committees of public safety chosen by senate and acting as bulwark for the Venetian aristocracy against any disposition that there might be among the poorer classes to rebel against their authority. The nominal head of the republic was called the Doge. His power varied considerable.

Some of the doges had much; others very little. It was not until fifteenth century that Venice began to take any real interest in Italian affairs. Then the growth of the power of the Milan and the necessity of securing some control over Alpine passes through which their goods went to the towns of Northern and central Europe forced the Venetians to transfer part of the attention which they hitherto concentrated on the Eastern trade to matters nearer home. The connection with the East was apparent in many ways besides the commercial activities of Venice. It even affected appearance of city. Many of its buildings were distinctly Oriental in Character. The domes, the color marble columns, and the rich mosaic of the celebrated church of St. Mark suggest Constantinople rather than Italy. In some ways Venice was hardly an Italian city at all, and when the spread of Turkish power and the great geographical discoveries of the fifteenth and sixteenth century ruined her Eastern trade her greatness was at an end.

The history of Medieval Florence in many way recall that of Athens during the Age of Pericles. There was the same restless energy both physical and mental, the same democratic fervor, the same frequent outburst of factiousness, but despite it all a remarkable development of humane mind resulting in the works of some the greatest of the world's creative artist, such as poets Dante, Petrarch, and Boccaccio, the architect Brunelleschi, the painter Fra Filippo Lippi, and the sculpture Donatello. The parallel does not end here. Florence, like Athens, experienced a period when the city was ruled by tyrants or despots- the great Medici family- who despite the fact that they were not distinguished by the title, were as obviously the ruler of Florence from 1434 to 1494 as if they called themselves duke or counts. The most famous members of the family were Cosimo, who died in 1464. And his grandson Lorenzo, who died twenty years later, after a rule, which lasted for twenty three years, during which the city reached the height of its prosperity. The Medicis owed their power to the great wealth which, they amass as bankers. They based it entirely upon popular support; they had no military force behind them, or any of the ordinary security upon which despotism generally depends for its continuance. The Florentines supported them because they conciliated the interest of most of the citizens, and because they maintained the credit and influence of the state in Italy and Europe. When Piero de Medici, the son and successor of Lorenzo, by conduct which was at once arrogant and impolitic, gave the citizens the impression that he was attacking their interest. They expelled him and restored republican independence for a few troubled years .Cosimo and Lorenzo were great patrons of art and literature., particularly Lorenzo who richly deserves his title of "The Magnificent". Among those whom he employed to add luster and beauty to Florence were Leonardo da Vinci, Michelangelo, Verrocchio, and Botticelli, four of the greatest artist of all time. He was also great patron of poetry and music, and succeeded in inspiring others by his example, so that the powerful families of the city, the magistrate, and the trade guilds vied with

one another in showing their zeal for culture by such by such building as the Pitti Palace, the Palazzo Vecchio, and Baptistery.

Another Italian city where the influence of tyrants was productive of some good results was Milan, which from 1312 to 1450 was dominated by the Visconti family. The Visconti were more cruel and domineering than Medici, they were less regardful of popular rights, but they showed similar partiality for artist and learned men. They tried to make their city beautiful, and the greatest of them, Gian Galeazzo Visconti, might, if he had not been carried off prematurely by plague in 1402, have extended his rule over greater part of Italy and so achieved Italian Unity four and half centuries before it was effected by the teachings of Mazzini, the diplomacy of Cavour, and the arms of Garibaldi.

The city of Rome, when the popes returned after their seventy years in Avignon, was half in ruins from desertion and neglect, but a number of energetic rulers like Nicholas V, Pius II, Julius II, so improved it that some of the former glory was revived. The ancient basilica of St Peter's was taken down and the magnificent church of the name erected in its stead. Its building was begun about 1450, but it was not ready for consecration until 1626, and several great architect were employed in the work. The most famous was Bramante, Raphael, and Michelangelo. The old palace of Lateran, which had been the seat of papal authority for more than a thousand years, was deserted, and the imposing new palace of the Vatican built in its place. Nicholas V founded the Vatican library, which had most valuable collection of manuscripts in the world. Even worldly and debauched popes like Leo X, the son of Leonardo da Vinci, Alexander VI(1498-1503) were persons of art and literature. So too was the infamous César Borgia, the illegitimate son of Alexander, who was employed by his father to establish a papal despotism over the State of Church. Caesar was one of the patrons of the great Leonardo da Vinci, who is regarded by many as the greatest of the world painters, but his patronage of Leonardo is not as well remembered as the fact that it was the example and success of Caesar which inspired the Florentine historian Machiavelli to write

The Prince, a practical and cold blooded manual for the despot of the time. The author discusses the way in which usurpers may best retain their authority over a town which they have captured, he tells them how many of its inhabitants they may advantageously killed, he consider the extent to which it was expedient for the princes to keep their promises, and he concludes that those who have not hesitated to remove political rivals have better than those who have been influenced by moral or ethical considerations. It is a devastating doctrine which had been followed by many rulers and diplomats since the days of Machiavelli, generally with disastrous results for peace and well being of humanity.

- **Defect of Urban Growth**

The greatest defect of Italian cities of the Renaissance, as the period from the fourteenth to sixteenth century which witnessed such a remarkable rebirth of literature and art is called, was their mutual antagonism. Like the cities of Ancient Greece, they were continually fighting among themselves. There was no such things as national consciousness. They often employed hired troops or condottieri to carry on these wars, and it sometimes happened that the leader of the condottieri turned against his employees and seized authority for him. This happened in Milan in 1450 when Francesco Sforza, after helping the Milanese to defeat the Venetians, forced the people to acknowledge him as duke.

The Sforza, like the Visconti, were patrons of art and one of them, Ludovico, the son of Francesco, was patron of Leonardo da Vinci for many years, during which time the great artist painted 'The Last Supper' one of the most famous of world's picture, on the wall of the refectory of the convent of Santa Maria della Grazie, and executed his almost equally famous equestrian statue of Francesco Sforza, which was shortly afterwards destroyed the French when the disunion of the cities and actual invitations from some of the inhabitants resulted in their invasions of northern Italy and the temporary occupation of Florence and Milan. The political weakness which made this possible was to last for nearly four hundred years more. In the mean time, Italy was to act as battleground for rival ambitions of Spaniards, Germans, and the French, and the idea of an Italian nation was to get little beyond the speculation of philosophers. Town life undoubtedly impeded the growth of nationality, but it is doubtful whether the glorious Italian genius of the fourteenth, fifteenth, and sixteenth century would have come to bloom in any atmosphere other than that of the cities.

16.7 Summary

- The symbiotic relationship between urban development and industrial production is integral to the economic fabric of nations. By understanding and harnessing this relationship, policymakers can drive sustainable economic growth, create jobs, and improve the overall quality of life for urban residents.
- Embracing innovation, environmental sustainability, and inclusive urbanization practices are essential for building resilient economies that can thrive in the face of evolving global challenges. Balancing the needs of urbanization and industrialization is a key determinant of a nation's success in navigating the complexities of the 21st century.
- Urban development and industrial production are two interconnected elements that significantly influence the economic landscape of nations.

- As the world becomes increasingly urbanized, the dynamics of city planning, infrastructure development and industrialization play crucial roles in shaping the trajectory of economies.
- This essay explores the symbiotic relationship between urban development and industrial production, highlighting their impact on economic growth, job creation, and the pursuit of sustainable futures.

16.8 Self Assessment Questions

1. Discuss the importance of inclusive urbanization in ensuring that the benefits of industrial growth are equitably distributed.
2. Examine the environmental impact of traditional industrial practices.
3. Discuss the challenges posed by rapid urbanization, such as infrastructure strain, housing shortages, and environmental degradation.
4. Discuss the opportunities for transitioning towards cleaner and more sustainable industrial production methods, such as green technologies and circular economy principles.

16.9 Further Readings

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