

IHS Mid 1

History

- Shift of focus on study from the divine to humans and the world around us.
- **Humanism** : Idea that the subject of knowledge is human beings itself.
- Archaic Society focussed on Theology, and Philosophy that was subservient of divine.
- **Archaic focussed on Understanding, not Explaining.**
- Modern, shift from God's story to man's story.
- **Origin of History**
 - **Origin 1**
 - Initially oral methods of transmission.
 - History remembered in songs and ballads.
 - **Origin 2 - Greece**
 - *Historia* : Inquiry, finding out, from Greek.
 - **Herodotus** : Wrote on wars between Greece and Persia.
 - ++ Collected evidence, asked witnesses, a systematic narrative of events.
 - **Thucydides** : History of Peloponnesian wars.
 - ++ Evaluate collected evidence, maintain a position of neutrality, check cause and effect
 - Evaluate emotions, behaviour and self-interest - Realism.
 - **Origin 3 - India**
 - Shruti were the oral tradition.
 - Smriti the written, but the text was derivative.
 - Authors were known but massive divine intervention in ideas.
 - **Origin 4 - Buddhism in India**
 - Court and reflections on Buddhist mythology.
 - Tradition of writing died down in India, family genealogy and court chronicles remained.
 - **Origin 5 - Ibn-e-Khaldun** - Kitab-e-Khaldun
 - Principle of Evaluation of Evidence properly introduced.

- Errors and mistakes in History properly categorised.
- **Origin 6 - Modern Historians - Gibbon and Niebuhr**
- Primary vs Secondary Sources
- Scattered ideas and methods brought together under one methodology.
- **Origin 7 - Ranke**
- Focus on Primary sources.
- Focus on facts and only facts, avoid conjecture.
- Facts, not interpretation.

- What, When, How, Where, Who, Why - Questions framed in this order.
- **Rankean History** : Defined in Origin section.
- **Positivism** : Link between History and Sociology
- **Whig History** : History of Progress

- **Marxism**
 - **Materialism** : Matter primary, ideas secondary.
 - **Dialect** : Reality composed of opposites and their relations.
 - **Labour** : Base of Human development, relates Matter and ideas.
 - **Surplus** : History is nothing but a resolution of contradictions in society created by the emergence of surplus.

- **Annales History**
 - *Total History* : Nothing in world outside of history, a record of everything.
 - New Archival sources, from other disciplines.
 - *Quantitative History*: Make generalisations based on data and information.
 - *Mentalite* : Identify the mental architecture of the past.
 - No single cause.
 - Role of geography.
 - Conception of time.

- **New Trajectories of History**
 - Humanism questioned, focus on structuralism.

- Progress questioned on perspective, no inherent teleology, imposition of ideology shunned.
- Forcing of conceptions in the name of Enlightenment questioned.

- Post colonial history overcame European categories.
- Case : *Anthropology vs Sociology*.
- Gender, Black, Environmental history.

- **Method 1**
 - Facts : Objective, perception of objectivity is subjective.
 - Objectivity : Detrimental desirable, impossible to achieve.
 - Sources : Distinction between Primary and Secondary questioned.
 - Increased Emphasis on Time.

- **Method 2** : Source Questioned, increased emphasis on source.

- Story of Decline vs Story of Progress
- Ideas of Entropy and Enlightenment

- **Orientalist** : Collected and logged traditions and customs
- **Liberals & Utilitarians** : James Mill claimed objectivity as he never came to India.
- Orientalist thought highly of India, Liberals considered it backward and brutish.
- Liberals won, 1857.
- Periodisation by them : Hindu, Muslim, British.
- Whig History had a political focus in India.
- Religion, Race, Language : Three Axes of Classification.
- **Milestones**
 - Brahmi and Kharoshti script : James Prinsep, Piyadasi
 - ASI : Cunningham
 - Harappa Civilisation
 - National Archives of India

- **Schools of History in India**
Differences in what, how, why, methods

- **British / Colonial**
 - Dafaq's India? British created it.
 - It was broken in pieces.
 - British were agents of change and unification.
 - Indians don't want independence, just some of their leaders want a higher seat at the table.
- **Nationlist**
 - We are unifiers, beeeyach, ideologies, kingdoms, languages, bring it on.
 - Looked for reasons of conquests by Mughals and British.
 - ONE Indian History.
 - Romesh Chander Dutt, Nehru, Thapar.
- **Marxist**
 - Kosambi.
 - Materialist analysis.
 - Questioned British periodisation.
 - Identified economic and foundations of Indian history.
 - Role on common people in struggles against British *and Indian oppressors*.
 - India became a nation in it's freedom struggle.
- **Subaltern**
 - Influenced by Foucault, Said and Gramsci.
 - These are the elite people.
 - Claimed an indigenous world view.
 - Guha, Amin, Arnold etc.

Sociology

- **Definition** : Study of societies, individuals, groups.
Role of social structures and institutions.
- Understanding relationship between individuals and the larger society around them.
- **Sociological Perspective** : Seeing the general in particular.
- Relationship between history and biography.
- **Sociology in India**
 - Roots in European Enlightenment and the Scientific Revolution.

- Erosion of influence of faith and religion.
- Exploration and Colonisation : growth of capitalism.
- Colonial people - **Others. (Anthropology)**
- Colonisation led to growth of capitalism.
- Industrial Revolution.
- Break from Feudalism.
- **Phases :**
 - 1. Colonial Modernity and Anthropology**
 - 2. National State, national sociology.**
 - 3. Post 1970s.**
- Anthropology - Attempt to understand colonies with a condescending view.
- Region wise analysis was done and records maintained.
- **Indological Approach** : Studying societies through scriptures.

- **PHASE 1 — SCHOOLS**

- **The Bombay School**
 - Govind Sadashiv Ghurye
 - Used indological approach.
 - Indian Identity possessed by all living in India.
 - Collectively identified by Hindu religion and ideologies.
 - Structures of cast, kinship and family.
 - Lack of theoretical perspective.
 - **Centred on Hindu values.**
 - Eurocentric categories and conceptual frameworks.
 - Empirical.
 - Looked at Past.
- **The Lucknow School**
 - Radhakamal Mukherjee
 - Sociology not identified as Anthropology.
 - Rejected colonial methods and categorisations.
 - Analytical, empirical and interdisciplinary.
 - Oriented to Present and Future. Not Past.

- **PHASE 2**

- **M.N. Srinivas**

- Continued Bombay School, focussed on civilisation.
- Study and rationalisation of village structure.
- Emphasised the disciplinary identity of sociology as anthropology.
- Used the field view to define cast, unlike Ghurye, who used Indology.
- Studies a harmonious village system and different components, caste etc.
- Exclusion of tribes, religious, ethnic groups.
- Distinguished between subject and object, refused to see the relationship between the two.
- Analysed Westernisation and Sanskritisation of caste system.
- Naturalised Traditional characters.
- Institutionalised Savarna - The caste system.

- **A.R. Desai - Marxist Approach**

- Analysed how change benefitted only a few.
- Critiqued mainstream nationalism, ruling class, and it's projects.
- Assessed nation, it's classes and development planning.
- Emergence of Social Movements against this classes.
- Included those sidelined by the upper class interpretation of society.
- Interdisciplinary approach.

- **PHASE 3**

- Study of Globalisation and Communalisation.
- Subaltern studies gained prominence, Feminists.
- Growth of interdisciplinary sources, such as media.

- **Social Formation - Marx**

- Stratification.

- **Marxism**

- Materialism
- Labour + Means of Production.
- Modes of Production.
- Family Structure - Property Ownership.

- Property ownership linked to state.
- Linked smallest social unit with nation.
- **Alienation**
 - Feature of capitalist society.
 - Humans alienated from product of their own labour.
 - Humans alienated from other humans.
 - Alienation from self, family, nature.
- **Durkheim**
 - Sociology as an academic discipline established by him.
 - Wanted to understand how society maintains itself, established coherence.
 - **Method** : Identify and classify parts of society, by their function in maintaining social order.
 - Society more than a sum of individual, each person an individual only when society is formed.
 - **Social Fact** - Way of acting, capable of exerting over individual an external constraint.
 - Social Facts cannot be explained at the individual level.
 - **Cultural Change** : Breakdown of collective conscience.
 - **Evolutionism**
 - Western Industrialisation : Breakdown of collective conscience.
 - New Moral Order : Social solidarity was organic, not mechanical.
 - **Anomie** : Lack of regulation
 - Moral code necessary.
- **Max Weber**
 - Focus on Capitalism in Society.
 - Identifying actions, interpreting their meaning, locating subjectivity.
 - **Founded Interpretive Sociology.**
 - Rejected monocausality.
 - **Interpretive Sociology**
 - Nothing correct, everything contextual.
 - Objective vs Subjective is Hazy.
 - Motives need to be identified.
 - **Types of Social Action**
 - Instrumentally Rational
 - Value Rational

- Emotional
- Traditional
- Rationality at individual and institutional level in modern society.
- **Bureaucracy**
 - Division of Labour with Chain of Command.
 - Abstract rules.
 - Duties assigned and demarcated.
 - Impersonal authority.
 - Politically neutral.

	DURKHEIMIAN SOCIOLOGY	WEBERIAN SOCIOLOGY
What society is	A reality external to individuals	The product of individual actors
What individuals are	Social agents who internalize and reproduce the norms of society	Social agents with intentions and interests that guide their actions
What sociology is	The science of social facts	The science of social action
Methodology	Dissection and explanation of social facts Rejection of subjectivity	Verstehen (understanding of motives and interests) Reconstitute the meaning of action Integration of subjectivity
Scientific Model	Natural sciences	Cultural sciences
Tools of Sociology	Statistics	Ideal-type
The objects of research	Cause and function General social laws	Patterns Plurality of causes