ARULMIGU PALANIANDAVR ARTS COLLEGE FOR WOMEN
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A Government Aided College - Affiliated to Mother Teresa Women's University, Kodaikanal
CHINNAKALAYAMPUTHUR(PO), PALANI - 624615

LEARNING RESOURCES

THEORY OF HISTORY & RESEARCH METHODOLOGY

PREPARED

BY

PG & RESEARCH DEPARTMENT OF HISTORY

Social history, often called the new social history, is a field of history that looks at the lived experience of the past. In its "golden age" it was a major growth field in the 1960s and 1970s among scholars, and still is well represented in history departments in Britain, Canada, France, Germany, and the United States. In the two decades from 1975 to 1995, the proportion of professors of history in American universities identifying with social history rose from 31% to 41%, while the proportion of political historians fell from 40% to 30%. In the history departments of British and Irish universities in 2014, of the 3410 faculty members reporting, 878 (26%) identified themselves with social history while political history came next with 841 (25%).Charles Tilly, one of the best known social historians, identifies the tasks of social history as: 1) "documenting large structural changes; 2) reconstructing the experiences of ordinary people in the course of those changes; and (3) connecting the two".Since the 1990s, economists have used cliometrics with economic and mathematical models as a quantitative means to study social history.

Old and new social history

The older social history (before 1960) included numerous topics that were not part of the mainstream historiography of political, military, diplomatic and constitutional history. It was a hodgepodge without a central theme, and it often included political movements, such as Populism, that were "social" in the sense of being outside the elite system. Social history was contrasted with political history, intellectual history and the history of great men. English historian G. M. Trevelyan saw it as the bridging point between economic and political history, reflecting that, "Without social history, economic history is barren and political history unintelligible."[5] While the field has often been viewed negatively as history with the politics left out, it has also been defended as "history with the people put back in."

New social history movement

The "new social history" movement exploded on the scene in the 1960s, emerged in the UK and quickly become one of the dominant styles of historiography there as well in the US and in Canada. It drew on developments within the French Annales School, was very well organized, dominated French historiography, and influenced much of Europe and Latin America. Jürgen Kocka finds two meanings to "social history." At the simplest level, it was the subdivision of historiography that focused on social structures and processes. In that regard, it stood in contrast to political or economic history. The second meaning was broader, and the Germans called it *Gesellschaftsgeschichte*. It is the history of an entire society from a social-historical viewpoint.

Women's history

Women's history exploded into prominence in the 1970s, and is now well represented in every geographical topic; increasingly it includes gender history. Social history uses the approach of women's history to understand the experiences of ordinary women, as opposed to "Great Women," in the past. Feminist women's historians have critiqued early studies of social history for being too focused on the male experience.

Gender history

Gender history focuses on the categories, discourses and experiences of femininity and masculinity as they develop over time. Gender history gained prominence after it was conceptualized in 1986 by Joan W. Scott in her article "Gender: A Useful Category of Historical Analysis." Many social historians use Scott's concept of "perceived differences" to study how gender relations in the past have unfolded and continue to unfold. In keeping with the cultural turn, many social historians are also gender historians who study how discourses interact with everyday experiences.

Oswald Spengler

Oswald Arnold Gottfried Spengler was a German polymath, whose areas of interest included history, philosophy, mathematics, science, and art, as well as their relation to his organic theory of history. He is best known for his two-volume work *The Decline of the West* (*Der Untergang des Abendlandes*), published in 1918 and 1922, covering human history. Spengler's model of history postulates that human cultures and civilizations are akin to biological entities, each with a limited, predictable, and deterministic lifespan.Spengler predicted that about the year 2000, Western civilization would enter the period of pre-death emergency whose countering would lead to 200 years of Caesarism (extra-constitutional omnipotence of the executive branch of government) before Western civilization's final collapse.

Early life and family

Oswald Arnold Gottfried Spengler was born on 29 May 1880 in Blankenburg, Duchy of Brunswick, German Empire, the oldest surviving child of Bernhard Spengler (1844–1901) and Pauline Spengler (1840–1910), née Grantzow, the descendant of an artistic family. Oswald's elder brother was born prematurely in 1879, when his mother tried to move a heavy laundry basket, and died at the age of three weeks. Oswald was born ten months after his brother's death. His younger sisters were Adele (1881–1917), Gertrud (1882–1957), and Hildegard (1885–1942). Oswald's paternal grandfather, Theodor Spengler (1806–76), was a metallurgical inspector (*Hütteninspektor*) in Altenbrak.

Education

When Oswald was ten years of age, his family moved to the university city of Halle. Here he received a classical education at the local Gymnasium (academically oriented secondary school), studying Greek, Latin, mathematics and sciences. Here, too, he developed his propensity for the arts—especially poetry, drama, and music—and came under the influence of the ideas of Johann Wolfgang von Goethe and Friedrich Nietzsche. At 17, he wrote a drama titled *Montezuma*. After his father's death in 1901, Spengler attended several universities (Munich, Berlin, and Halle) as a private scholar, taking courses in a wide range of subjects. His studies were undirected. In 1903, he failed his doctoral thesis on Heraclitus—titled *Der metaphysischeGrundgedanke der heraklitischenPhilosophie* (*The Fundamental Metaphysical Thought of the Heraclitean Philosophy*) and conducted under the direction of AloisRiehl—because of insufficient references. He took the doctoral oral exam again and received his PhD from Halle on 6 April 1904. In December 1904, he began to write the secondary dissertation (*Staatsexamensarbeit*) necessary to qualify as a high school teacher. This became *The Development of the Organ of Sight in the Higher Realms of the Animal Kingdom* (*Die Entwicklung des Sehorgansbei den Hauptstufen des Tierreiches*), a text now lost. It was approved and he received his teaching certificate. In 1905, Spengler suffered a nervous breakdown.

Career

Spengler briefly served as a teacher in Saarbrücken then in Düsseldorf. From 1908 to 1911 he worked at a grammar school (*Realgymnasium*) in Hamburg, where he taught science, German history, and mathematics. Biographers report that his life as a teacher was uneventful.

In 1911, following his mother's death, he moved to Munich, where he would live for the rest of his life. He lived as a cloistered scholar, supported by his modest inheritance. Spengler survived on very limited means and was marked by loneliness. He owned no books, and took work as a tutor or wrote for magazines to earn additional income. Due to a severe heart problem, Spengler was exempted from military service. During the war, his inheritance was useless because it was invested overseas; thus, he lived in genuine poverty for this period.

He began work on the first volume of *The Decline of the West* intending to focus on Germany within Europe. The Agadir Crisis of 1911 affected him deeply, though, so he widened the scope of his study. According to Spengler the book was completed in 1914, but the first edition was published in the summer of 1918, shortly before the end of World War I. Spengler wrote about the years immediately prior to World War I in *Decline*:

Aftermath

In 1924, following the social-economic upheaval and hyperinflation, Spengler entered politics in an effort to bring Reichswehr General Hans von Seeckt to power as the country's leader. The attempt failed and Spengler proved ineffective in practical politics.

A 1928 *Time* review of the second volume of *Decline* described the immense influence and controversy Spengler's ideas enjoyed during the 1920s: "When the first volume of *The Decline of the West* appeared in Germany a few years ago, thousands of copies were sold. Cultivated European discourse quickly became Spengler-saturated. Spenglerism spurted from the pens of countless disciples. It was imperative to read Spengler, to sympathize or revolt. It still remains so".

Later life and death

On 13 October 1933, Spengler became one of the hundred senators of the German Academy. Spengler spent his final years in Munich, listening to Beethoven, reading Molière and Shakespeare, buying several thousand books, and collecting ancient Turkish, Persian and Indian weapons. He made occasional trips to the Harz mountains and to Italy. In the spring of 1936 (shortly before his death), he prophetically remarked in a letter to Reichsleiter Hans Frank that "in ten years, a German Reich will probably no longer exist" ("*da ja wohl in zehnJahreneinDeutsches Reich* *nichtmehrexistierenwird!*"). Spengler died of a heart attack on 8 May 1936, in Munich, three weeks before his 56th birthday.

Influences

In the introduction to *The Decline of the West*, Spengler cites Johann W. von Goethe and Friedrich Nietzsche as his major influences. Goethe's vitalism and Nietzsche's cultural criticism, in particular, are highlighted in his works.

I feel urged to name once more those to whom I owe practically everything: Goethe and Nietzsche. Goethe gave me method, Nietzsche the questioning faculty

Spengler was also influenced by the universal and cyclical vision of world history proposed by the German historian Eduard Meyer. The belief in the progression of civilizations through an evolutionary process comparable with living beings can be traced back to classical antiquity, although it is difficult to assess the extent of the influence those thinkers had on Spengler: Cato the Elder, Cicero, Seneca, Florus, AmmianusMarcellinus, and later, Francis Bacon, who compared different empires with each other with the help of biological analogies.

The Decline of the West (1918)

The concept of historical philosophy developed by Spengler is founded upon two assumptions:

- the existence of social entities called 'Cultures' (*Kulturen*) and regarded as the largest possible actors in human history, which itself had no metaphysical sense,
- the parallelism between the evolution of those Cultures and the evolution of living beings.

Spengler enumerates nine Cultures: Ancient Egyptian, Babylonian, Indian, Chinese, Greco-Roman or 'Apollonian', 'Magian' or 'Arabic' (including early and Byzantine Christianity and Islam), Mexican, Western or 'Faustian', and Russian. They interacted with each other in time and space but were distinctive due to 'internal' attributes. According to Spengler, "Cultures are organisms, and world-history is their collective biography."

Herodotus

Herodotus (Ancient Greek: Ἡρόδοτος, romanized: *Hēródotos*; c. 484 – c. 425 BC) was a Greek historian and geographer from the Greek city of Halicarnassus, part of the Persian Empire (now Bodrum, Turkey) and a later citizen of Thurii in modern Calabria, Italy. He is known for having written the *Histories* – a detailed account of the Greco-Persian Wars. Herodotus was the first writer to perform systematic investigation of historical events. He is referred to as "The Father of History", a title conferred on him by the ancient Roman orator Cicero.

The *Histories* primarily cover the lives of prominent kings and famous battles such as Marathon, Thermopylae, Artemisium, Salamis, Plataea, and Mycale. His work deviates from the main topics to provide a cultural, ethnographical, geographical, and historiographical background that forms an essential part of the narrative and provides readers with a wellspring of additional information.

Herodotus has been criticized for his inclusion of "legends and fanciful accounts" in his work. The contemporaneous historian Thucydides accused him of making up stories for entertainment. However, Herodotus explained that he reported what he could see and was told. A sizable portion of the *Histories* has since been confirmed by modern historians and archaeologists.

Life

Modern scholars generally turn to Herodotus' own writing for reliable information about his life, supplemented with ancient yet much later sources, such as the Byzantine *Suda*, an 11th-century encyclopedia which possibly took its information from traditional accounts. Still, the challenge is great:

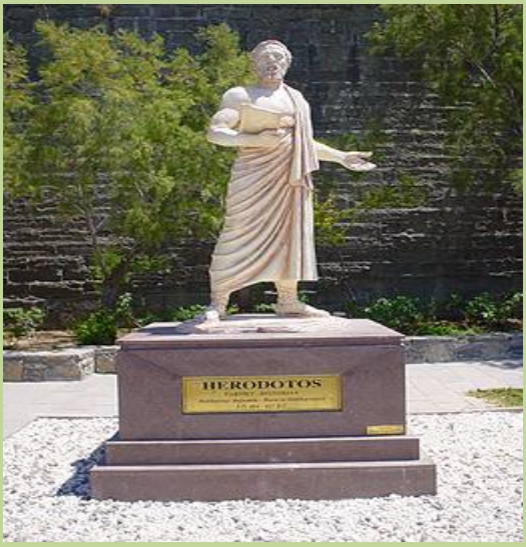
The data are so few – they rest upon such late and slight authority; they are so improbable or so contradictory, that to compile them into a biography is like building a house of cards, which the first breath of criticism will blow to the ground. Still, certain points may be approximately fixed...

Childhood

Herodotus was, according to his own statement, at the beginning of his work, a native of Halicarnassus in Anatolia and it is generally accepted that he was born there around 485 BC. The *Suda* says his family was influential, that he was the son of Lyxes and Dryo and the brother of Theodorus, and that he was also related to Panyassis – an epic poet of the time.

Halicarnassus was then within the Persian Empire, making Herodotus a Persian subject,[8][9] and it may be that the young Herodotus heard local eyewitness accounts of events within the empire and of Persian preparations for the invasion of Greece, including the movements of the local fleet under the command of Artemisia I of Caria.[*citation needed*]

Inscriptions recently discovered at Halicarnassus indicate that Artemesia's grandson Lygdamis negotiated with a local assembly to settle disputes over seized property, which is consistent with a tyrant under pressure. His name is not mentioned later in the tribute list of the Athenian Delian League, indicating that there might well have been a successful uprising against him sometime before 454 BC.



Romanticized statue of Herodotus in his hometown of Halicarnassus, modern Bodrum, Turkey

Herodotus wrote his *Histories* in the Ionian dialect, in spite of being born in a Dorian settlement. According to the *Suda*, Herodotus learned the Ionian dialect as a boy living on the island of Samos, to which he had fled with his family from the oppressions of Lygdamis, tyrant of Halicarnassus and grandson of Artemisia. Panyassis, the epic poet related to Herodotus, is reported to have taken part in a failed uprising.

The *Suda* also informs us that Herodotus later returned home to lead the revolt that eventually overthrew the tyrant. Due to recent discoveries of inscriptions at Halicarnassus dated to about

Herodotus' time, we now know that the Ionic dialect was used in Halicarnassus in some official documents, so there is no need to assume (like the *Suda*) that he must have learned the dialect elsewhere. The *Suda* is the only source placing Herodotus as the heroic liberator of his birthplace, casting doubt upon the veracity of that romantic account.

Early travels

As Herodotus himself reveals, Halicarnassus, though a Dorian city, had ended its close relations with its Dorian neighbours after an unseemly quarrel (I, 144), and it had helped pioneer Greek trade with Egypt (II, 178). It was, therefore, an outward-looking, international-minded port within the Persian Empire, and the historian's family could well have had contacts in other countries under Persian rule, facilitating his travels and his researches.

Herodotus' eyewitness accounts indicate that he traveled in Egypt in association with Athenians, probably sometime after 454 BC or possibly earlier, after an Athenian fleet had assisted the uprising against Persian rule in 460–454 BC. He probably traveled to Tyre next and then down the Euphrates to Babylon. For some reason, possibly associated with local politics, he subsequently found himself unpopular in Halicarnassus, and sometime around 447 BC, migrated to Periclean Athens – a city whose people and democratic institutions he openly admired (V, 78). Athens was also the place where he came to know the local topography (VI, 137; VIII, 52–55), as well as leading citizens such as the Alcmaeonids, a clan whose history is featured frequently in his writing.

According to Eusebius and Plutarch, Herodotus was granted a financial reward by the Athenian assembly in recognition of his work. Plutarch, using Diyllus as a source, says this was 10 talents.

Later life

In 443 BC or shortly afterwards, he migrated to Thurii, in modern Calabria, as part of an Athenian-sponsored colony. Aristotle refers to a version of the *Histories* written by "Herodotus of Thurium", and some passages in the *Histories* have been interpreted as proof that he wrote about Magna Graecia from personal experience there (IV, 15,99; VI, 127). Intimate knowledge of some events in the first years of the Peloponnesian War (VI, 91;

VII, 133, 233; IX, 73) suggests that he returned to Athens, in which case it is possible that he died there during an outbreak of the plague. Possibly he died in Macedonia instead, after obtaining the patronage of the court there; or else he died back in Thurii. There is nothing in the *Histories* that can be dated to later than 430 BC with any certainty, and it is generally assumed that he died not long afterwards, possibly before his sixtieth year.

Author and orator

Herodotus would have made his researches known to the larger world through oral recitations to a public crowd. John Marincola writes in his introduction to the Penguin edition of the *Histories* that there are certain identifiable pieces in the early books of Herodotus' work which could be labeled as "performance pieces". These portions of the research seem independent and "almost detachable", so that they might have been set aside by the author for the purposes of an oral performance. The intellectual matrix of the 5th century, Marincola suggests, comprised many oral performances in which philosophers would dramatically recite such detachable pieces of their work. The idea was to criticize previous arguments on a topic and emphatically and enthusiastically insert their own in order to win over the audience.

It was conventional in Herodotus' day for authors to "publish" their works by reciting them at popular festivals. According to Lucian, Herodotus took his finished work straight from Anatolia to the Olympic Games and read the entire *Histories* to the assembled spectators in one sitting, receiving rapturous applause at the end of it. According to a very different account by an ancient grammarian, Herodotus refused to begin reading his work at the festival of Olympia until some clouds offered him a bit of shade – by which time the assembly had dispersed. (Hence the proverbial expression "Herodotus and his shade" to describe someone who misses an opportunity through delay.) Herodotus' recitation at Olympia was a favourite theme among ancient writers, and there is another interesting variation on the story to be found in the *Suda*: that of Photius and Tzetzes, in which a young Thucydides happened to be in the assembly with his father, and burst into tears during the recital. Herodotus observed prophetically to the boy's father, "Your son's soul yearns for knowledge."

Eventually, Thucydides and Herodotus became close enough for both to be interred in Thucydides' tomb in Athens. Such at least was the opinion of Marcellinus in his *Life of*

Thucydides. According to the *Suda*, he was buried in Macedonian Pella and in the agora in Thurii.

Predecessors

His record of the achievements of others was an achievement in itself, though the extent of it has been debated. Herodotus' place in history and his significance may be understood according to the traditions within which he worked. His work is the earliest Greek prose to have survived intact. However, Dionysius of Halicarnassus, a literary critic of Augustan Rome, listed seven predecessors of Herodotus, describing their works as simple, unadorned accounts of their own and other cities and people, Greek or foreign, including popular legends, sometimes melodramatic and naïve, often charming – all traits that can be found in the work of Herodotus himself.

Modern historians regard the chronology as uncertain, but according to the ancient account, these predecessors included Dionysius of Miletus, Charon of Lampsacus, Hellanicus of Lesbos, Xanthus of Lydia and, the best attested of them all, Hecataeus of Miletus. Of these, only fragments of Hecataeus' works survived, and the authenticity of these is debatable,[5]:but they provide a glimpse into the kind of tradition within which Herodotus wrote his own *Histories*.

Contemporary and modern critics

It is on account of the many strange stories and the folk-tales he reported that his critics have branded him "The Father of Lies". Even his own contemporaries found reason to scoff at his achievement. In fact, one modern scholar[6] has wondered whether Herodotus left his home in Greek Anatolia, migrating westwards to Athens and beyond, because his own countrymen had ridiculed his work, a circumstance possibly hinted at in an epitaph said to have been dedicated to Herodotus at one of his three supposed resting places, Thuria:Herodotus the son of Sphynx lies; in Ionic history without peer; a Dorian born, who fled from slander's brand and made in Thuria his new native land.

Yet it was in Athens where his most formidable contemporary critics could be found. In 425 BC, which is about the time that Herodotus is thought by many scholars to have died, the

Athenian comic dramatist Aristophanes created *The Acharnians*, in which he blames the Peloponnesian War on the abduction of some prostitutes – a mocking reference to Herodotus, who reported the Persians' account of their wars with Greece, beginning with the rapes of the mythical heroines Io, Europa, Medea, and Helen.

Similarly, the Athenian historian Thucydides dismissed Herodotus as a "*logos*-writer" (story-teller). Thucydides, who had been trained in rhetoric, became the model for subsequent prose-writers as an author who seeks to appear firmly in control of his material, whereas with his frequent digressions Herodotus appeared to minimize (or possibly disguise) his authorial control. Moreover, Thucydides developed a historical topic more in keeping with the Greek world-view: focused on the context of the *polis* or city-state. The interplay of civilizations was more relevant to Greeks living in Anatolia, such as Herodotus himself, for whom life within a foreign civilization was a recent memory.

Before the Persian crisis, history had been represented among the Greeks only by local or family traditions. The "Wars of Liberation" had given to Herodotus the first genuinely historical inspiration felt by a Greek. These wars showed him that there was a corporate life, higher than that of the city, of which the story might be told; and they offered to him as a subject the drama of the collision between East and West. With him, the spirit of history was born into Greece; and his work, called after the nine Muses, was indeed the first utterance of Clio.

Though Herodotus is generally considered a reliable source of ancient history, many present-day historians believe that his accounts are at least partially inaccurate, attributing the observed inconsistencies in the *Histories* to exaggeration

Karl Marx

Karl Marx(German: [maʁks]; 5 May 1818 – 14 March 1883) was a German-born philosopher, economist, political theorist, historian, sociologist, journalist, and revolutionary socialist. His best-known works are the 1848 pamphlet *The Communist Manifesto* (with Friedrich Engels) and the three-volume *Das Kapital* (1867–1894); the latter employs his theory of historical materialism in an analysis of capitalism, representing his greatest intellectual achievement. Marx's ideas and theories and their subsequent development, collectively known as Marxism, have exerted enormous influence on modern intellectual, economic, and political history.

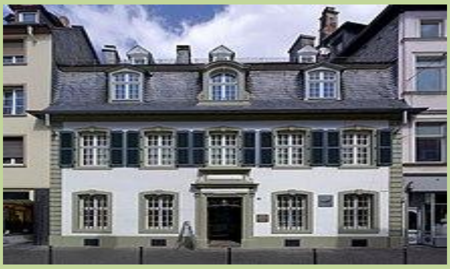
Born in Trier in the Kingdom of Prussia, German Confederation, Marx studied at the universities of Bonn, Berlin, and Jena, and received a doctorate in philosophy from the latter in 1841. A Young Hegelian, he was influenced by the philosophy of Georg Wilhelm Friedrich Hegel, and both critiqued and developed Hegel's ideas in works such as *The German Ideology* (written 1846) and the *Grundrisse* (written 1857–1858). While in Paris in 1844, Marx wrote his *Economic and Philosophic Manuscripts* and met Engels, a lifelong friend and collaborator. After moving to Brussels in 1845, they were active in the Communist League, and in 1848 wrote *The Communist Manifesto*, which expresses Marx's ideas and ends with a call for revolution: "Working men of all countries, unite!" Marx was expelled from Belgium and Germany, and in 1849 moved to London, where he wrote *The Eighteenth Brumaire of Louis Bonaparte* (1852) and *Das Kapital*. In 1864, Marx helped found the International Workingmen's Association (First International), in which he sought to fight the influence of anarchists led by Mikhail Bakunin. In his *Critique of the Gotha Programme* (1875), Marx wrote on revolution, the transition to communism, and the state. He died stateless in 1883 and was buried in Highgate Cemetery.

Marx's critical theories about society, economics, and politics hold that human societies develop through class conflict. In the capitalist mode of production, this manifests itself in the conflict between the ruling classes (known as the bourgeoisie) that control the means of production and the working classes (known as the proletariat) that enable these means by selling their labour-power in return for wages.[5] Employing a critical approach known as historical materialism, Marx predicted that capitalism produced internal tensions like previous socioeconomic systems and that these tensions would lead to its self-destruction and replacement by a new system known as the socialist mode of production. For Marx, class antagonisms under capitalism—owing in part to its instability and crisis-prone nature—would eventuate the working class's development of class consciousness, leading to their conquest of political power and eventually the establishment of a classless, communist society constituted by a free association of producers. Marx actively pressed for its implementation, arguing that the working class should carry out organised proletarian revolutionary action to topple capitalism and bring about socio-economic emancipation.

Marx has been described as one of the most influential figures in human history, and his work has been both lauded and criticised. Marxism has exerted major influence on socialist thought and political movements, and during the 20th century revolutionary governments identifying as Marxist took power in many countries and established socialist states including the Soviet Union and the People's Republic of China. A number of theoretical variants, such as Leninism, Marxism–Leninism, Trotskyism, and Maoism, have been developed. Marx's work in economics has a strong influence on modern heterodox theories of labour and its relation to capital, and he is typically cited as one of the principal architects of modern social science.

Biography

Childhood and early education: 1818 –1836



Marx's birthplace, now Brückenstraße 10, in Trier. The family occupied two rooms on the ground floor and three on the first floor. Purchased by the Social Democratic Party of Germany in 1928, it now houses a museum devoted to him.

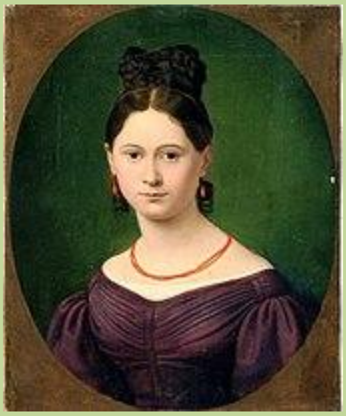
Karl Marx was born on 5 May 1818 to Heinrich Marx (1777–1838) and Henriette Pressburg (1788–1863). He was born at Brückengasse 664 in Trier, an ancient city then part of the Kingdom of Prussia's Province of the Lower Rhine Marx's family was originally non-religious Jewish but had converted formally to Christianity before his birth. His maternal grandfather was a Dutch rabbi, while his paternal line had supplied Trier's rabbis since 1723, a role taken by his grandfather Meier Halevi Marx. His father, as a child known as Herschel, was the first in the line to receive a secular education. He became a lawyer with a comfortably upper middle class income and the family owned a number of Moselle vineyards, in addition to his income as an attorney. Prior to his son's birth and after the abrogation of Jewish emancipation in the Rhineland, Herschel converted from Judaism to join the state Evangelical Church of Prussia, taking on the German forename Heinrich over the Yiddish Herschel.

Largely non-religious, Heinrich was a man of the Enlightenment, interested in the ideas of the philosophers Immanuel Kant and Voltaire. A classical liberal, he took part in agitation for a constitution and reforms in Prussia, which was then an absolute monarchy.[20] In 1815, Heinrich Marx began working as an attorney and in 1819 moved his family to a ten-room property near the Porta Nigra. His wife, Henriette Pressburg, was a Dutch Jew from a prosperous business family that later founded the company Philips Electronics. Her sister Sophie Pressburg (1797–1854) married Lion Philips (1794–1866) and was the grandmother of both Gerard and Anton Philips and great-grandmother to Frits Philips. Lion Philips was a wealthy Dutch tobacco manufacturer and industrialist, upon whom Karl and Jenny Marx would later often come to rely for loans while they were exiled in London.

Little is known of Marx's childhood. The third of nine children, he became the eldest son when his brother Moritz died in 1819. Marx and his surviving siblings, Sophie, Hermann, Henriette, Louise, Emilie, and Caroline, were baptised into the Lutheran Church in August 1824, and their mother in November 1825. Marx was privately educated by his father until 1830 when he entered Trier High School (Gymnasium zu Trier [de]), whose headmaster, Hugo Wyttenbach, was a friend of his father. By employing many liberal humanists as teachers, Wyttenbach incurred the anger of the local conservative government. Subsequently, police raided the school in 1832 and discovered that literature espousing political liberalism was being distributed among the students. Considering the distribution of such material a seditious act, the authorities instituted reforms and replaced several staff during Marx's attendance.

In October 1835 at the age of 16, Marx travelled to the University of Bonn wishing to study philosophy and literature, but his father insisted on law as a more practical field. Due to a condition referred to as a "weak chest", Marx was excused from military duty when he turned 18. While at the University at Bonn, Marx joined the Poets' Club, a group containing political radicals that were monitored by the police. Marx also joined the Trier Tavern Club drinking society (German: *Landsmannschaft der Treveraner*) where many ideas were discussed and at one point he served as the club's co-president. Additionally, Marx was involved in certain disputes, some of which became serious: in August 1836 he took part in a duel with a member of the university's Borussian Korps. Although his grades in the first term were good, they soon deteriorated, leading his father to force a transfer to the more serious and academic University of Berlin.

Hegelianism and early journalism: 1836–1843



Jenny von Westphalen in the 1830s

Spending summer and autumn 1836 in Trier, Marx became more serious about his studies and his life. He became engaged to Jenny von Westphalen, an educated member of the petty nobility who had known Marx since childhood. As she had broken off her engagement with a young aristocrat to be with Marx, their relationship was socially controversial owing to the differences between their religious and class origins, but Marx befriended her father Ludwig von Westphalen (a liberal aristocrat) and later dedicated his doctoral thesis to him. Seven years after their engagement, on 19 June 1843, they married in a Protestant church in Kreuznach.

In October 1836, Marx arrived in Berlin, matriculating in the university's faculty of law and renting a room in the Mittelstrasse. During the first term, Marx attended lectures of Eduard Gans (who represented the progressive Hegelian standpoint, elaborated on rational development in history by emphasising particularly its libertarian aspects, and the importance of social question) and of Karl von Savigny (who represented the Historical School of

Law). Although studying law, he was fascinated by philosophy and looked for a way to combine the two, believing that "without philosophy nothing could be accomplished". Marx became interested in the recently deceased German philosopher Georg Wilhelm Friedrich Hegel, whose ideas were then widely debated among European philosophical circles. During a convalescence in Stralau, he joined the Doctor's Club (*Doktorklub*), a student group which discussed Hegelian ideas, and through them became involved with a group of radical thinkers known as the Young Hegelians in 1837. They gathered around Ludwig Feuerbach and Bruno Bauer, with Marx developing a particularly close friendship with Adolf Rutenberg. Like Marx, the Young Hegelians were critical of Hegel's metaphysical assumptions but adopted his dialectical method to criticise established society, politics and religion from a left-wing perspective. Marx's father died in May 1838, resulting in a diminished income for the family. Marx had been emotionally close to his father and treasured his memory after his death.

By 1837, Marx was writing both fiction and non-fiction, having completed a short novel, *Scorpion and Felix*; a drama, *Oulanem*; as well as a number of love poems dedicated to his wife. None of this early work was published during his lifetime. The love poems were published posthumously in the *Collected Works of Karl Marx and Frederick Engels: Volume 1*. Marx soon abandoned fiction for other pursuits, including the study of both English and Italian, art history and the translation of Latin classics.[45] He began co-operating with Bruno Bauer on editing Hegel's *Philosophy of Religion* in 1840. Marx was also engaged in writing his doctoral thesis, *The Difference Between the Democritean and Epicurean Philosophy of Nature*, which he completed in 1841. It was described as "a daring and original piece of work in which Marx set out to show that theology must yield to the superior wisdom of philosophy". The essay was controversial, particularly among the conservative professors at the University of Berlin. Marx decided instead to submit his thesis to the more liberal University of Jena, whose faculty awarded him his Ph.D. in April 1841. As Marx and Bauer were both atheists, in March 1841 they began plans for a journal entitled *Archiv des Atheismus* (*Atheistic Archives*), but it never came to fruition. In July, Marx and Bauer took a trip to Bonn from Berlin. There they scandalised their class by getting drunk, laughing in church and galloping through the streets on donkeys.

Marx was considering an academic career, but this path was barred by the government's growing opposition to classical liberalism and the Young Hegelians. Marx moved to Cologne in 1842, where he became a journalist, writing for the radical newspaper *Rheinische Zeitung* (*Rhineland News*), expressing his early views on socialism and his developing interest in economics. Marx criticised right-wing European governments as well as figures in the liberal and socialist movements, whom he thought ineffective or counter-productive. The newspaper attracted the attention of the Prussian government censors, who checked every issue for seditious material before printing, which Marx lamented: "Our newspaper has to be presented to the police to be sniffed at, and if the police nose smells anything un-Christian or un-Prussian, the newspaper is not allowed to appear".After the *Rheinische Zeitung* published an article strongly criticising the Russian monarchy, Tsar Nicholas I requested it be banned and Prussia's government complied

Kalhana

Kalhana (Sanskrit: कल्हण, romanized: *kalhaṇa*) was the author of *Rajatarangini* (*River of Kings*), an account of the history of Kashmir. He wrote the work in Sanskrit between 1148 and 1149. All information regarding his life has to be deduced from his own writing, a major scholar of which is Mark Aurel Stein.

Life

Kalhana was born in a Hindu Brahmin family to a Kashmiri minister, Chanpaka, who probably served king Harsha of the Lohara dynasty. It is possible that his birthplace was Parihaspore and his birth would have been very early in the 12th century. The introductory verses to each of the eight Books in his *Rajatarangini* are prefaced with prayers to Shiva, a Hindu deity. In common with many Hindus in Kashmir at that time, he was also sympathetic to Buddhism, and Buddhists tended to reciprocate this feeling towards Hindus. Even in relatively modern times, Buddha's birthday has been a notable event for Kashmiri Brahmins and well before Kalhana's time Buddha had been accepted by Hindus as an avatar of Vishnu.

Kalhana was familiar with earlier epics such as the *Vikramankadevacharita* of Bilhana, the *Ramayana* and the *Mahabharata*, to all of which he alludes in his own writings.[5] However, his own writings did not employ what Stein has described as "the very redundant praise and flattery which by custom and literary tradition Indian authors feel obliged to bestow on their patrons". From this comes Stein's deduction that Kalhana was not a part of the circle surrounding Jayasimha, the ruling monarch at the time when he was writing the *Rajatarangini*.

Sir Jadunath Sarkar,

Jadunath Sarkar, (10 December 1870 – 19 May 1958) was a prominent Bengali historian and a specialist on the Mughal dynasty.Sarkar was educated in English literature, worked as a teacher for some period of time but later shifted his focus history research writing. He had vast knowledge of Persian language and all his books he wrote in English. He was vice chancellor (VC) of University of Calcutta from 1926–1928 a member of Bengal Legislative Council between 1929-1932. In 1929 British knighted him.

Academic career

Sarkar was born in Karachmaria village in Natore, Bengal to Rajkumar Sarkar, the local Zamindar on 10 December 1870. In 1891, he graduated in English from Presidency College, Calcutta. In 1892, he topped the Master of Arts examination, in English at Calcutta University and in 1897, he received the Premchand-Roychand Scholarship.

In 1893, he was inducted as a faculty of English literature at Ripon College, Calcutta (later renamed Surendranath College). In 1898, he was appointed at Presidency College, Calcutta after getting selected in the Provincial Education Services. In between, from 1917 to 1919, he taught modern Indian history in Benaras Hindu University and from 1919 to 1923, both English and history, at Ravenshaw College, Cuttack. In 1923, he became an honorary member of the Royal Asiatic Society of London. In August 1926, he was appointed as the Vice Chancellor of Calcutta University. In 1928, he joined as Sir W. Meyer Lecturer in Madras University.

Historiography

Sarkar's works faded out of public memory, with the increasing advent of Marxist and postcolonial schools of historiography. Academically, Jos J. L. Gommans compares Sarkar's work with those of the Aligarh historians, noting that while the historians from the Aligarh worked mainly on the mansabdari system and gunpowder technology in the Mughal Empire, Sarkar concentrated on military tactics and sieges.

Honors

Sarkar was honored by Britain with a Companion of the Order of the Indian Empire CIE and knighted in the 1929 Birthday Honours list. He was invested with his knighthood at Simla by the acting Viceroy, Lord Goschen, on 22 August 1929.

Legacy

The Centre for Studies in Social Sciences, Calcutta, an autonomous research center, has been established in his house, which was donated to the state government by Sarkar's wife. CSSC also houses the Jadunath Bhavan Museum and Resource Centre, a museum-cum-archive of primary sources.

List of works

Published works by Sarkar include:

- *Economics of British India* (1900)
- *The India of Aurangzib* (1901)
- *Anecdotes of Aurangzib* (1912)
- *History of Aurangzib* (in 5 volumes), (1912–24)
- *Chaitanya's pilgrimages and teachings, from his contemporary Bengali biography, the Chaitanya-charit-amrita: Madhya-lila* (translation from the Bengali original by Krishnadasa Kaviraja, 1913)
- *Shivaji and his Times* (1919)
- *Studies in Mughal India* (1919)
- *Mughal Administration* (1920)
- *Nadir Shah in India* (1922)
- *Later Mughals* by William Irvine (in 2 volumes), (edited by Jadunath Sarkar, 1922)
- *India through the ages* (1928)
- *A Short History of Aurangzib* (1930)
- *The Fall of the Mughal Empire* (in 4 volumes), (1932–38)
- *Studies in Aurangzib's reign* (1933)
- *The House of Shivaji* (1940)
- *The History of Bengal* (in 2 volumes), (1943–1948)

- *Maāsir-i-ʻĀlamgiri: a history of the emperor Aurangzib-ʻÀlamgir* (translation from the Persian original by Muḥammad Sāqī Mustaʻidd Khān, 1947)
- *Military History of India* (1960)
- *A History of Jaipur, c. 1503–1938* (1984)[11]
- *A History Of Dasnami Naga Sanyasis*

Ranajit Guha

Ranajith Guha (23 May 1923 – 28 April 2023) was an Indian historian, who was one of the early pioneers of the Subaltern Studies group, a methodology of South Asian Studies focused on post-colonial and post-imperial societies, studying them from the perspective of the underclasses. He was the editor of several of the group's early anthologies and wrote extensively both in English and in Bengali.

Biography

Guha was born on 23 May 1923, in Siddhakatti, Backergunge District of British India, in present day Bangladesh. He was born into a family of Khas *Taluqdars*. His family moved to Calcutta in 1934, when his father started as an advocate at the Calcutta High Court. Guha completed his schooling from the Mitra Institution, and graduated from the Presidency University in Calcutta. He later completed his postgraduate studies in history from the Calcutta University. In his early academic days, he was influenced by the studies of Indian historian Susobhan Sarkar. In an interview to the Bengali Intellectuals Oral History Project, he acknowledged his affluent family background and upbringing in East Bengal, and some of his early influences including writers D. H. Lawrence, Fyodor Dostoevsky, and the Bengali poet Michael Madhusudan Dutt.

In the 1940s, Guha was a member of the Communist Party of India, and represented the group in the World Federation of Democratic Youth, based in London. He returned to India in 1953, and later quit political activism after the Soviet invasion of Hungary in 1956. He started his teaching career in 1953, teaching at the Chandernagore Government College, and moving on to teach at the Calcutta Central College. He was suspended from the Bengal Educational Services, when some of his past political work and affiliations with the communist ideologies were brought to administrative attention. He was later employed by the Jadavpur University, which was starting around the same period.

Guha migrated from India to the United Kingdom in 1959, where he took up a fellowship at the University of Manchester to finish his PhD thesis. In 1962 he started his career as a Reader of history at the University of Sussex. In 1981, Guha left Sussex to take up a post at the Australian National University, from which he retired in 1988.

RomilaThapar

RomilaThapar (born 30 November 1931) is an Indian historian. Her principal area of study is ancient India, a field in which she is pre-eminent. Thapar is a Professor of Ancient History, Emerita, at the Jawaharlal Nehru University in New Delhi.

Thapar's special contribution is the use of social-historical methods to understand change in the mid-first millennium BCE in northern India. As lineage-based Indo-Aryan pastoral groups moved into the Gangetic Plain, they created rudimentary forms of caste-based states. The epics *Ramayana* and the *Mahabharata*, in her analysis, offer vignettes of how these groups and others negotiated new, more complex, forms of loyalty in which stratification, purity, and exclusion played a greater if still fluid role.

The author of *From Lineage to State*, *Asoka and the Decline of the Mauryas*, *Early India: From Origins to AD 1300*, and the popular *History of India, Part I*, Thapar has received honorary doctorates from the University of Chicago, the University of Oxford, Institut National des Langues et CivilisationsOrientales, Paris, the University of Edinburgh, University of Calcutta, University of Hyderabad, Brown University, and the University of Pretoria.Thapar is an Honorary Fellow of the School of Oriental and African Studies, London, where she also received her Ph.D. in 1958, and a Foreign Honorary Member of the American Academy of Arts and Sciences. In 2008, RomilaThapar shared the US Library of Congress's Kluge Prize, for Lifetime Achievement in the Humanities and Social Sciences.

Early life, family and education

Romila is the daughter of Lieutenant-General Daya Ram Thapar, CIE, OBE, who served as the Director-General of the British Indian Armed Forces Medical Services. The late journalist RomeshThapar was her brother As a child, she attended schools in various cities in India depending on her father's military postings. She is an alumna of the St. Mary's School, Pune.Later she attended intermediate of arts at Wadia College, Pune. After graduating from Panjab University in English literature, Thapar obtained a second bachelor's honours degree and a doctorate in Indian history under A. L. Basham from the School of Oriental and African Studies, the University of London in 1958.

Work

She was a reader in Ancient Indian History at Kurukshetra University in 1961 and 1962 and held the same position at Delhi University between 1963 and 1970. Later, she worked as Professor of Ancient Indian History at the Jawaharlal Nehru University, New Delhi, where she is now Professor Emerita.

Thapar's major works are Aśoka and the Decline of the Mauryas, Ancient Indian Social History: Some Interpretations, Recent Perspectives of Early Indian History (editor), A History of India Volume One, and Early India: From the Origins to AD 1300.

Views on revisionist historiography

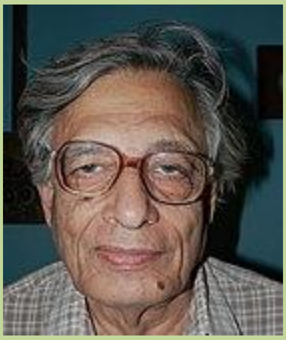
Thapar is critical of what she calls a "communal interpretation" of Indian history, in which events in the last thousand years are interpreted solely in terms of a notional continual conflict between monolithic Hindu and Muslim communities. Thapar says this communal history is "extremely selective" in choosing facts, "deliberately partisan" in interpretation and does not follow current methods of analysis using multiple, prioritised causes. In 2002, the Indian coalition government led by the Bharatiya Janata Party (BJP) changed the school textbooks for social sciences and history, on the ground that certain passages offended the sensibilities of some religious and caste groups. RomilaThapar, who was the author of the textbook on Ancient India for class VI, objected to the changes made without her permission that, for example, deleted passages on eating of beef in ancient times, and the formulation of the caste system. She questioned whether the changes were an, "attempt to replace mainstream history with a Hindutva version of history", with the view to use the resultant controversy as "election propaganda".[14][15] Other historians and commentators, including Bipan Chandra, Sumit Sarkar, Irfan Habib, R.S. Sharma, VirSanghvi, DileepPadgaonkar and Amartya Sen also protested the changes and published their objections in a compilation titled, *Communalisation of Education*.

Recognition and honours

Thapar has been a visiting professor at Cornell University, the University of Pennsylvania, and the College de France in Paris. She was elected General President of the Indian History Congress in 1983 and a Corresponding Fellow of the British Academy in 1999. She was elected a Member of the American Philosophical Society in 2019. She was awarded the Jawaharlal Nehru Fellowship in 1976. Thapar is an Honorary Fellow at Lady Margaret Hall, Oxford, and at the School of Oriental and African Studies

Irfan Habib

Irfan Habib (born August 10, 1931) is an Indian historian of ancient and medieval India, following the methodology of Marxist historiography in his contributions to economic history. He identifies as a Marxist and is well known for his strong stance against Hindutva and Islamic fundamentalism. He has authored a number of books, notably the Agrarian System of Mughal India, 1556–1707, an Atlas of the Mughal Empire: Political and Economic Maps With Detailed Notes, and an Atlas of Ancient Indian History (with Faiz Habib). As the general editor, he is also the driving force behind the A People's History of India series, volumes of which continue to be released.



Habib was born in an Indian Muslim family, the son of Mohammad Habib, a Marxist historian and ideologue belonging to the Communist Party of India (Marxist), by his wife Sohaila Habib (née Tyabji). His paternal grandfather was Mohammad Naseem, a wealthy barrister and member of the Congress party, and his maternal grandfather was Abbas Tyabji, sometime Chief Justice of the High Court of Baroda princely state, and noted follower of Mahatma Gandhi.

Habib's wife Sayera Habib (née Siddiqui) was Professor of Economics at Aligarh Muslim University (AMU). The couple have three sons and a daughter.

Academic

After returning from Oxford, Habib joined AMU as a member of the faculty; he was Professor of History at Aligarh from 1969 to 1991 and is presently a Professor Emeritus. He delivered the Radhakrishnan Lecture at Oxford in 1991. Habib is an Elected Corresponding Fellow of the British Royal Historical Society since 1997.

Habib has worked on the historical geography of Ancient India, the history of Indian technology, medieval administrative and economic history, colonialism and its impact on Indian historiography.

Amiya Kumar Bagchi describes Habib as "one of the two most prominent Marxist historians of India today and at the same time, one of the greatest living Marxist historians of India between the twelfth and eighteenth centuries."

Positions

He was Coordinator/Chairman of the Centre for Advanced Studies, AMU from 1975 to 1977 and from 1984 to 1994. He was Chairman of the Indian Council of Historical Research during 1986–90.[6] He was the general secretary, Sectional President, and then the General President of the Indian History Congress (1981).

Philosophical and political views

Habib identifies as a Marxist and uses Marxist historiography in his work.

Habib has also written books about Vedas and Vedic age, and he considers the Vedas to be a good historical source, which describes transmission in a priestly culture, that valued faithfulness. He further lays out the reasons that the texts were orally transmitted for hundreds of years, then they were finally written down.

Habib has a sustained commitment to secularism. He led the historians at the Indian History Congress of 1998 who moved a resolution against the "saffronisation" of history.[9] He has said that the BJP government at the Centre which was in power from 1998 to 2004, especially the MHRD Minister himself, were responsible for inventing facts and dates to suit their interpretation of Indian history. To counter Irfan Habib, Murli Manohar Joshi released a book which rebuts the history of what the former minister calls ''Habib & Co''.

Honours

- Among the first six Jawaharlal Nehru Fellowships, 1968.
- Watumull Prize of American Historical Association, 1982. (Jointly with Tapan Raychaudhuri).
- Padma Bhushan, Government of India, 2005.
- Ibn Sina Memorial Lecture, 2009.
- Honorary doctorate (D.Litt) by University of Calicut, 2010.
- Yash Bharti, 2016
- Honorary Fellow, New College, Oxford, 2021.

Selected publications

Books authored

- The Agrarian System of Mughal India 1556–1707. First published in 1963 by Asia Publishing House. Second, extensively revised, edition published in 1999 by Oxford University Press.
- An Atlas of the Mughal Empire: Political and Economic Maps With Detailed Notes, Bibliography, and Index. Oxford University Press, 1982
- Essays in Indian History – Towards a Marxist Perception. Tulika Books, 1995.
- The Economic History of Medieval India: A Survey. Tulika Books, 2001.
- Medieval India: The Study of a Civilization. National Book Trust, 2008.
- People's History of India – Part 1: Prehistory. Aligarh Historians Society and Tulika Books, 2001.
- People's History of India Part 2 : The Indus Civilization. Aligarh Historians Society and Tulika Books, 2002.
- A People's History of India Vol. 3 : The Vedic Age. (Co-author Vijay Kumar Thakur) Aligarh Historians Society and Tulika Books, 2003.
- A People's History of India – Vol 4/5 : Mauryan India. (Co-author Vivekanand Jha) Aligarh Historians Society and Tulika Books, 2004.
- A People's History of India – Vol 6 : Post-Mauryan India, 200 BC – AD 300. Tulika Books, 2013.
- A People's History of India – Vol 14 : Economic History of India, AD 1206–1526, The Period of the Delhi Sultanate and the Vijayanagara Empire. Tulika Books, 2017.

- A People's History of India – Vol 20 : Technology in Medieval India, c. 650–1750. Aligarh Historians Society and Tulika Books, 2016.
- A People's History of India – Vol 25 : Indian Economy Under Early British Rule, 1757–1857. Tulika Books, 2014.
- A People's History of India – Vol 28 : Indian Economy, 1858–1914. Aligarh Historians Society and Tulika Books, 2006.
- A People's History of India – Vol 30 : The National Movement: Origins and Early Phase to 1918. Tulika Books, 2018.
- A People's History of India – Vol 31 : The National Movement, Part 2: The Struggle for Freedom, 1919–1947. Tulika Books, 2020.
- A People's History of India – Vol 36 : Man and Environment. Tulika Books, 2015.
- The National Movement: Studies in Ideology & History. Tulika Books, 2011.
- An Atlas of Ancient Indian History. (with Faiz Habib) Oxford University Press, 2012.

Ramachandran Nagaswamy

Ramachandran Nagaswamy (10 August 1930 – 23 January 2022) was an Indian historian, archaeologist and epigraphist who was known for his work on temple inscriptions and art history of Tamil Nadu. He was an authority on Chola bronzes.

Nagaswamy became the inaugural director of the Tamil Nadu Archaeology Department in 1966, serving in that capacity till 1988. He also founded the annual Chidambaram Natyanjali festival in 1980. In 2018, he was awarded India's third-highest civilian award, the Padma Bhushan.

Early life

Nagaswamy was born on 10 August 1930, the son of Sanskrit *pandit* Ramachandran Sastrigal. He graduated in Sanskrit from the University of Madras and pursued a master's degree in Sanskrit. Nagaswamy obtained his PhD in arts and archaeology from the University of Poona.Nagaswamy underwent archaeological training under the Archaeological Survey of India (ASI) and in 1959, joined the Government Museum, Chennai as curator for art and archaeology.

Career

Nagaswamy served as curator for art and archaeology in the Government Museum in Chennai from 1959 to 1963. In 1963, he was appointed assistant special officer for archaeology for Tamil Nadu state and from 1966 to 1988, he headed the newly formed Tamil Nadu Archaeology Department as its first director, serving until his retirement.Nagaswamy made archaeology a popular subject in Tamil Nadu, especially among children through publication of pocket book guides. He was responsible for involving several thousand school and college students in cleaning and preserving nearby historical places and monuments. He also popularized monuments by bringing out popular guides in the form of newspaper, priced at ten paise per copy. He was responsible for protecting several historic monuments like the first-century Chera inscriptions at Pugalur, the palace site of the Imperial Cholas at GangaikondaCholapuram, the famous 17th-century ThirumalaiNayak palace at Madurai, the 17th-century Danish Fort at Tranquebar, and the birthplace of poet SubramaniaBharati at Ettayapuram besides excavating the palace site of VirapandyaKattabomman at Panchalankurichi. He also led the first under-sea survey in Tamil Nadu when he surveyed the region off the Poompuhar coast in Mayiladuthurai. Nagaswamy composed dance dramas chronicling the lives of the Chola rulers Raja RajaChola and RajendraChola I, and the poets Arunagirinathar, Manimekhala, and Appar. He wrote on South Indian works and statues and was considered an authority on Chola bronze statues. He founded the annual Chidambaram Natyanjali festival in 1980.

Honours

Nagaswamy was awarded the *Kalaimamani* award by the Government of Tamil Nadu for his work on Sekkilar's *Periyapuranam*.He appeared as an expert witness in the London High Court, in the "London Nataraja case" in the 1980s, which resulted in a Chola-era Nataraja statue that had been smuggled to London being returned to India.
Nagaswamy was awarded India's third highest civilian honour, the Padma Bhushan, in 2018.

Controversies

Nagaswamy had been accused of indulging in Brahminical Sanskrit interpretation of Tamil history. He stressed that the Tamil work *Thirukkural* was an "abridgement" of the Hindu *shastra*s, thereby inviting criticism from Tamil nationalists and politicians from Dravidian parties. When the Government of India proposed Nagaswamy's candidature for the Central Institute of Classical Tamil, DravidaMunetraKazhagam leader M. K. Stalin opposed the proposal.

RESEARCH METHODOLOGY

The search for knowledge is closely linked to the object of study; that is, to the reconstruction of the facts that will provide an explanation to an observed event and that at first sight can be considered as a problem. It is very human to seek answers and satisfy our curiosity. Let's talk about research.

What is Research?

Research is the careful consideration of study regarding a particular concern or research problem using scientific methods. According to the American sociologist Earl Robert Babbie, "research is a systematic inquiry to describe, explain, predict, and control the observed phenomenon. It involves inductive and deductive methods."Inductive methods analyze an observed event, while deductive methods verify the observed event. Inductive approaches are associated with qualitative research, and deductive methods are more commonly associated with quantitative analysis.

Research is conducted with a purpose to:

Identify potential and new customers

Understand existing customers

Set pragmatic goals

Develop productive market strategies

Address business challenges

Put together a business expansion plan

Identify new business opportunities

What are the characteristics of research?

Good research follows a systematic approach to capture accurate data. Researchers need to practice ethics and a code of conduct while making observations or drawing conclusions.

The analysis is based on logical reasoning and involves both inductive and deductive methods.

Real-time data and knowledge is derived from actual observations in natural settings.

There is an in-depth analysis of all data collected so that there are no anomalies associated with it.It creates a path for generating new questions. Existing data helps create more research opportunities.It is analytical and uses all the available data so that there is no ambiguity in inference.Accuracy is one of the most critical aspects of research. The information must be accurate and correct. For example, laboratories provide a controlled environment to collect data. Accuracy is measured in the instruments used, the calibrations of instruments or tools, and the experiment's final result.

What is the purpose of research?

There are three main purposes:

Exploratory: As the name suggests, researchers conduct exploratory studies to explore a group of questions. The answers and analytics may not offer a conclusion to the perceived problem. It is undertaken to handle new problem areas that haven't been explored before. This exploratory process lays the foundation for more conclusive data collection and analysis.

LEARN ABOUT: Descriptive Analysis

Descriptive: It focuses on expanding knowledge on current issues through a process of data collection. Descriptive research describe the behavior of a sample population. Only one variable is required to conduct the study. The three primary purposes of descriptive studies are describing, explaining, and validating the findings. For example, a study conducted to know if top-level management leaders in the 21st century possess the moral right to receive a considerable sum of money from the company profit.

LEARN ABOUT: *Best Data Collection Tools*

Explanatory: Causal research or explanatory research is conducted to understand the impact of specific changes in existing standard procedures. Running experiments is the most popular form. For example, a study that is conducted to understand the effect of rebranding on customer loyalty.

Here is a comparative analysis chart for a better understanding:

It begins by asking the right questions and choosing an appropriate method to investigate the problem. After collecting answers to your questions, you can analyze the findings or observations to draw reasonable conclusions.When it comes to customers and market studies, the more thorough your questions, the better the analysis. You get essential insights into brand perception and product needs by thoroughly collecting customer data through surveys and questionnaires. You can use this data to make smart decisions about your marketing strategies to position your business effectively.To make sense of your study and get insights faster, it helps to use a research repository as a single source of truth in your organization and manage your research data in one centralized data repository.

Historical sources of Indian history

Archaeological Sources:

Archaeological remains and Monuments: Ancient ruins, remains and monuments recovered as a result of excavation and exploration are archaeological sources of history. ...

Inscriptions: Inscriptions supply valuable historical facts. ...

Religious Literature: ...

Secular Literature: ...

Primary Sources

Primary sources provide a first-hand account of an event or time period and are considered to be authoritative. They represent original thinking, reports on discoveries or events, or they can share new information. Often these sources are created at the time the events occurred but they can also include sources that are created later. They are usually the first formal appearance of original research. Secondary sources involve analysis, synthesis, interpretation, or evaluation of primary sources. They often attempt to describe or explain primary sources.Scholarly journals, although generally considered to be secondary sources, often contain articles on very specific subjects and may be the primary source of information on new developments.Primary and secondary categories are often not fixed and depend on the study or research you are undertaking. For example, newspaper editorial/opinion pieces can be both primary and secondary. If exploring how an event affected people at a certain time, this type of source would be considered a primary source. If exploring the event, then the opinion piece would be responding to the event and therefore is considered to be a secondary source.

Examples of primary resources include:

diaries, correspondence, ships' logs

original documents e.g. birth certificates, trial transcripts

biographies, autobiographies, manuscripts

interviews, speeches, oral histories

case law, legislation, regulations, constitutions

government documents, statistical data, research reports

a journal article reporting new research or findings

creative art works, literature

newspaper advertisements and reportage and editorial/opinion pieces

Primary sources can be found using:

Library collection

Primary sources for history subject guide

Secondary sources

Secondary sources offer an analysis, interpretation or a restatement of primary sources and are considered to be persuasive. They often involve generalisation, synthesis, interpretation, commentary or evaluation in an attempt to convince the reader of the creator's argument. They often attempt to describe or explain primary sources.

Examples of secondary sources include:

journal articles that comment on or analyse research

textbooks

dictionaries and encyclopedias

books that interpret, analyse

political commentary

biographies

dissertations

newspaper editorial/opinion pieces

criticism of literature, art works or music

Primary sources are original materials on which other research is based.

They are from the time period involved and have not been filtered through interpretation or evaluation.

They are usually the first formal appearance of results in physical, print or electronic format.

They present original thinking, report a discovery, or share new information.

Examples include:

Literary creation: novels, short stories, poems, etc.

Artifacts (e.g. coins, plant specimens, fossils, furniture, tools, clothing, all from the time under study);

Audio recordings (e.g. radio programs)

Diaries;

Internet communications on email, listservs;

Interviews (e.g., oral histories, telephone, e-mail);

Journal articles published in peer-reviewed publications;

Letters;

Newspaper articles written at the time;

Original Documents (i.e. birth certificate, will, marriage license, trial transcript);

Patents;

Photographs

Proceedings of Meetings, conferences and symposia;

Records of organizations, government agencies (e.g. annual report, treaty, constitution, government document);

Speeches;

Survey Research (e.g., market surveys, public opinion polls);

Video recordings (e.g. television programs);

Works of art, architecture, literature, and music (e.g., paintings, sculptures, musical scores, buildings, novels, poems).

Difference between Objective and Subjective is explained here in detail.

Whenever the statement can be debated, whenever the observations or assessments are laced with personal interpretations and not based on facts, then one can say that the statement is subjective in nature.

Objective means making an unbiased, balanced observation based on facts which can be verified. A statement or assessment is said to be objective when it can be verified and it does not have any interpretations based on emotions of a person.

Aspirants preparing for the Civil Services Exam can visit the given link for information on eligibility, dates and structure of IAS Exam

Key Differences Between Objective and Subjective

Given below is a tabulated difference between objective and subjective. Candidates can refer to these points of difference to understand the terms better:

Objective	**Subjective**
Objective means making an unbiased, balanced observation based on facts which can be verified.	Subjective means making assumptions, making interpretations based on personal opinions without any verifiable facts.
Objective observations or assessments can be used before arriving at any decisions.	Subjective observations or information should not be used while taking any important decisions.
Objective information can be found in Scientific journals, research papers, textbooks, news reporting, encyclopedias etc.	Subjective observations can be found in biographies, blogs, editorials of newspapers etc.
An Objective observation or assessment is made after necessary information is verified	A Subjective assessment is made without verifying the necessary information.
An objective statement is provable and can be easily measured	A subjective statement is relative to the person in concern
This is a method of stating or storytelling the truth in a systematic manner from all perspectives	Any subjective information is derived from the opinion, or interpretation of a character and may depend on personal beliefs

After learning about the differences between Objective and Subjective, visit the below given links to keep oneself updated with the latest current affairs. Also, refer to the links on Daily Hindu Video Analysis and Daily Press Information Bureau analysis.

Apart from the difference between objective and subjective, IAS aspirants can also visit the Difference Between Articles page and get 100+ articles from various fields and subjects to prepare for the upcoming UPSC and government exams.

Objective vs Subjective

To simplify the difference between the two terms, given below is an example to know the difference between subjective and objective.

“Bharatnatyam is one of the oldest Indian classical dance forms.” This is an objective statement as it is a fact and has been known for years.

“Even after putting in efforts, not everyone can learn how to perform Bharatnatyam”. This is a subjective statement since it is a person’s opinion and is subjective to vary from person to person.

Thus, the key difference between objective and subjective is that objective information is based on unbiased and factual data. Whereas, subjective statements are biased and based on opinions and interpretations.

Quantitative methods favour ‘objectivity’ - i.e. your research focus is very number oriented. If part of your study involves the finding out the percentage of people that own their own house, or how many students passed their A level results in the years 2018 – 2020. These types of foci will provide you with numbers which, for want of better analogy are ‘black or white’. The numbers ‘speak for themselves’. Objective based studies can use very large numbers of respondents as part of the study. Some might say, ‘the more the merrier’, as large scale studies are often used to market products that we buy, or provide strong ‘proof’ to support claims made in the research title. You can go on to discuss and interpret the results which would lead you into the realms of subjectivity, by posing questions as to why this number of people own their own homes. In doing so, your discussion would no longer be grounded in the strength of the initial numbers you collected, but in your opinions.

Qualitative methods of research link to the subjectivities of an issue or set of circumstances. Qualitative studies seek to find out the views, and perspectives of individuals or groups. For example, a study might focus on the feelings and views of teenagers about their use of smart phones. The differences in the subjective study would be to use quite a small sample for the target population e.g. as few as three, or even one, in the form of a case study approach. The subjectivity of such a study is both its strength and its weakness. Whilst the study provides rich and in depth information from your subjects, the fact you would only have very limited data, from a few respondents in the form of commentary about the use of smart phones. This would likely reduce your ability to make claims that your results could be generalised across all teenagers who use smart phones.

In short, ‘objectivity’ relates to black and white answers about something

Qualitative methodology recognizes that the subjectivity of the researcher is intimately involved in scientific research. Subjectivity guides everything from the choice of topic that one studies, to formulating hypotheses, to selecting methodologies, and interpreting data. In qualitative methodology, the researcher is encouraged to reflect on the values and objectives he brings to his research and how these affect the research project. Other researchers are also encouraged to reflect on the values that any particular investigator utilizes. A key issue that arises with the recognition of subjectivity is how it affects objectivity. Two positions have been articulated. Many qualitative researchers counterpoise subjectivity and objectivity. Objectivity is said to negate subjectivity since it renders the observer a passive recipient of external information, devoid of agency. And the researcher's subjectivity is said to negate the possibility of objectively knowing a social psychological world. The investigator's values are said to define the world that is studied. One never really sees or talks about the world, per se. One only sees and talks about what one's values dictate. A world may exist beyond values, but it can never be known as it is, only as values shape our knowledge of itGERGEN (2001) outlines this subjectivist position under the moniker of postmodernism, which he contrasts with modernism. However modernists such as BERKELEY and HUME proposed exactly the same doctrine centuries ago. GERGEN states:

"For modernists, the world simply is out there, available for observation. Within the texts of postmodernism, however, there are no grounds for such a presumption. There is no means of declaring that the world is either out there or reflected objectively by an 'in here'" (p.805).

"To tell the truth, on this account, is not to furnish an accurate picture of what actually happened but to participate in a set of social conventions ...To be objective is to play by the rules within a given tradition of social practices ...To do science is not to hold a mirror to nature but to participate actively in the interpretive conventions and practices of a particular culture. The major question that must be asked of scientific accounts, then, is not whether they are true to nature but what these accounts ... offer to the culture more generally"

"A postmodern empiricism would replace the 'truth game' with a search for culturally useful theories and findings with significant cultural meaning" (p.808).

"Arguments about what is really real are futile

Perception, cognition, and communication are mired in a web of values that prevents getting beyond these. Consequently, the criteria of truth and objectivity denote congruence with cultural values, symbols, and terms; they do not denote apprehending a world beyond the individual (and his culture). The limitations of this perspective are obvious. If Catholics accept Vatican dogma that Christ was born from a virgin mother and that his body levitated to heaven after his death, they are objective and even scientific according to GERGEN'S definition, since they are playing by the rules of the game. Germans who accepted Nazi propaganda that Jews were genetically inferior to Aryans would also have been objective and scientific! Science, religion, and ideology are indistinguishable once all values, cognition, and social relations are construed as distorting mechanisms rather than as potentially augmenting one's understanding of social and physical matters. In subjectivism, all viewpoints are simply another way of approaching a thing. But none of them delivers any information about the thing itself. My view that Santa Claus is a myth and your view that he is a real person have equal truth value—namely, none at all. Whether one favors one or the other is simply a matter of how interesting they appear as cultural expressions.

Similarly, I may think women enjoy being raped while you think they hate it. Neither indicates what women truly feel. They are simply our views of the topic. They are to be judged according to what meanings they contribute to the culture. If my opinion imparts a cultural meaning that women are happy and well adjusted while yours contributes a cultural meaning that women are frightened and angry and maladjusted, we select among the two views on that level. Subjectivism is often regarded as the *sine qua non* of qualitative methodology. However, this is untrue. Qualitative methodology has an objectivist strand as well. Objectivism states that the researcher's subjectivity can enable her to accurately comprehend the world as it exists in itself. Of course, subjectivity can bias the researcher and preclude objectively understanding a subject's psychological reality. However, this is not inevitable. In fact, one of the advantages of recognizing subjectivity is to reflect on whether it facilitates or impedes objective comprehension. Distorting values can then be replaced by values that enhance objectivit Objectivism integrates subjectivity and objectivity because it argues that objective knowledge requires active, sophisticated subjective processes—such as perception, analytical reasoning, synthetic reasoning, logical deduction, and the distinction of essences from appearances. Conversely, subjective processes can enhance objective comprehension of the world

Objectivism was enunciated by DILTHEY (1833-1911) in his articulation of the cultural sciences (*Geisteswissenschaften*). The key procedure in the cultural sciences was a qualitative hermeneutic interpretation of life expressions (*Lebensäusserungen*). Hermeneutic interpretation requires that the researcher employ an active, sophisticated subjectivity to objectively comprehend subjective experience (*Erlebnis*) in life expressions. *Verstehen* is to achieve *Allgemeingültigkeit*, or valid interpretations, of *Erlebnis*. DILTHEY'S objectivist approach to hermeneutics continued its earlier use during the Reformation when theologists employed it to identify the true original meaning of biblical texts. The objectivist sense is also contained in the etymological origin of hermeneutics. The term derives from Hermes, the Greek messenger god who helped humans understand what the gods were trying to say. Hermeneutics in social science is similarly to help an observer clearly understand (disambiguate) what the subjective experience of another is, i.e., what their expressions mean Objectivity presupposes an independent reality that can be grasped. If there is no independent reality, or if reality cannot be apprehended, or if reality is merely the concoction of the observer, then the notion of objectivity is moot The psychology of people is independent of the observer just as physical objects are. Just as the moon is there and has certain characteristics independently of the astronomer, so my wife has certain emotions about her mother independently of me. It is incumbent on me to understand my wife's emotions as they exist for her. If I do not understand my wife's emotional state as it is—if I try to construct it as meaningful in my terms rather than as meaningful for her—I will pay dearly. Of course, some of her emotions are generated in part by my acts. Nevertheless, her emotions are HER *Erlebnis* and I must objectively understand them as they are FOR HER, as her psychological reality.

The observer may be correct or incorrect in assessing peoples' psychology. Just as the observer may accurately perceive or misperceive an optical illusion, so he may perceive or misperceive peoples' psychology. There must be empirical criteria to establish the degree of accuracy/objectivity with which one perceives peoples' psychology, just as there are empirical criteria to determine the degree of illusion in the perception of objects

Of course people must agree about what constitutes evidence. And they use socially constructed instruments to obtain evidence. However, their agreement and measurement concerns what is real. When physicists agree that their instruments have measured certain properties of atoms, they are not simply talking about their measurement operations, per se, or how the properties are mere reflections of those operations. They are not trapped in a web of subjective processes that distance and distort phenomena. Whereas postmodernists are fascinated by the fact that their data reflect their theories and methods, realists emphasize how their theories, methods, and data reflect real things. The objective information about real things which social and subjective processes (including measurement) generate is reflected in real results such as producing nuclear weapons, which really kill people, and medical procedures, which really cure disease (cf. MERTON, 1972 for an incisive refutation of the subjectivist position that one's values insulate oneself from the world). Theories, methods, and conclusions which are incompatible with real results are winnowed out so that better ones can be cultivated. In contrast, postmodernism smugly assumes that social constructions are self-confirming, reality beyond social constructions does not exist or (what amounts to the same thing) is unknowable and inconsequential, and any construction is tenable as long as it commands interest. Objectivism is the highest form of respect for the subjects we are studying. It respects their psychological reality as something meaningful and important which must be accurately comprehended. Subjectivism either denies a psychological reality to subjects, or else makes it unknowable. The psychology of other people is clouded by the subjectivity of the observer and is not recognized for what it (truly) is.

To objectively comprehend peoples' psychology, the researcher must organize his subjectivity appropriately. Hypothetical concepts must be well-defined so that they can be identified unambiguously. An appropriate methodology must be adopted in order to solicit complete, meaningful evidence that can be used to test the validity of hypothetical concepts. And the evidence must be analyzed through sensitive, systematic procedures which can detect its features and compare them to the characteristics of hypothetical concepts. In this way, the researcher can be warranted in believing that her concepts illuminate the true nature of peoples' psychology. Nebulous hypothetical concepts, insufficient or inappropriate behavioral evidence, and arbitrary analyses vitiate objectivity and allow the researcher to impose her theoretical constructs on the data

2. Objectivistic and Subjectivistic Qualitative Research: Empirical Examples

Let us examine how subjective acts of a qualitative researcher, interpreting statements in a document, can elucidate the true nature of a person's psychology.

The first step is to identify "meaning units" within the document. These are coherent and distinct meanings embedded within the protocol. They can be composed of any number of words. One word may constitute a meaning unit. Several sentences may also constitute a unit. A meaning unit may contain a complex idea. It simply must be coherent and distinctive from other ideas. The meaning unit must preserve the psychological integrity of the idea being expressed. It must neither fragment the idea into meaningless, truncated segments nor confuse it with other ideas that express different themes.

It will be instructive to illustrate this point by identifying the meaning units in an actual interview protocol. I will use as data an account that was published by HIGGINS, POWER, and KOHLBERG (1984). The subject was asked whether a student is morally obliged to offer a ride to another student in the school (whom he did not know) who needs a ride to an important college interview. I shall bracket meaning units that express issues related to the moral obligation of doing favors for strangers.

"[I don't think he has any obligation]. If I was in his place and I [didn't know the kid too well], [if I wanted to sleep late], [I don't feel that it is my responsibility] to go drive somebody to their interview, [it is up to them, they are responsible]. If I were going there, [if I had an interview there at the same time, sure I would]. But if I had the opportunity to sleep late and didn't know the kid at all, I wouldn't ...

[People seem to think as long as you have a car they have a ride], and in my opinion it doesn't operate that way. [If I wanted to give him a ride, I will give him a ride], [if I am going there and they want to go there]. It is [my car and I am the one who is driving], and I don't see why I should give him a ride.

It doesn't mean I shouldn't give them a ride, but [if I don't know them well enough], I think [just out of protection for myself and my property], I wouldn't. I think people may say that [being responsible to yourself is more important than other people]. I think there is [an extent where you put yourself first]. And when you [believe in putting yourself first, like I do] ... [I don't feel I should be obligated to somebody else's work, especially if I don't know them], I don't think I should give them a ride

After the meaning units have been identified, they are paraphrased by the researcher in "central themes." If the meaning unit is "Oh hell," the researcher may construe this as "anger." "Anger" will be the theme, or central theme, of the unit. The central themes should represent the psychological significance of the meaning units. For instance, when the subject surmises that if he wanted to sleep late he need not worry about driving a schoolmate to an interview, it seems that he is emphasizing his own desire over other people's and that this is a form of self-gratification. Similarly, when he says that it's his car and he is the one driving, the implication is that he can use his property however he wishes and is under no obligation to use it to help another person. Central themes involve interpreting the psychological significance of the meaning unit that is often not explicitly stated. However, the inference must be consistent with the body of statementsThe meaning units of the statement on moral reasoning can be represented by the following central themes:no moral obligation to drive/help—(meaning unit: I don't think he has any obligation")don't help distant social relations—(meaning unit: "don't know him well")

self-gratification—(meaning unit: "sleep late"; "put yourself first")

self-responsibility—(meaning unit: "everyone responsible for own self"; "not responsible for others")

help if it's convenient for self — (meaning unit: "if he & I were going to the same place")

people use each other—(meaning unit: "people think as long as you have a car they have a ride")
private property can be used as one desires without obligation—(meaning unit: "it's my car")
self-protection—(meaning unit: "don't know people well"; "out of protection for myself")
The central themes are the significant psychological elements expressed in the narrative. Although central themes are constructions of the researcher that go beyond the subject's literal words, they are consistent with these and represent their significance. In this sense, the central themes objectively summarize the psychological meanings that the subject expresses in the narrative (cf. RATNER 2002). This procedure avoids impressionism that is common in qualitative methodology, whereby the researcher simply declares meanings without grounding these in empirical evidence in the form of the subject's statements. It will be illustrative to examine an instance of qualitative research in which the researcher's values were allowed to generate a conclusion that was not empirically grounded. The contrast with the foregoing example will highlight what objectivity consists in and how it can be achieved

The impressionistic research was conducted by ROWE, WERTSCH, and KOSYAEVA (2002). It was guided by the theoretical orientation that individuals construct personal meanings about things rather than reflect social meanings. Social meanings are said to be impersonal, reified, monolithic, and static. Individuals are said to be active and to never merely receive social meanings. Instead, individuals always transform social meanings into personal significations. This testifies to their activity, creativity, and agency. The authors present a brief conversation to document this point of view. Let us examine it to see whether their conclusions are empirically validated. The authors observed patrons in the Winter Palace museum, St. Petersburg, looking at a 19th century painting that depicts the Winter Palace and its locale. One conversation between two patrons went as follows:
"K: See here? It's the Winter Palace, and in 1985 I lived in St. Petersburg for a summer with a friend in her apartment down this street here.
S: You lived right there?
K: Yes, well, not right in that building but down the street here a little way and I would walk down to the square everydayFrom this minimal interchange, the authors conclude that the two patrons have transformed social meanings into personal ones. They state:"Instead of bringing autobiographical narratives into contact with official culture as part of an attempt to enrich the latter, it seems to us that this [narrative] involves an escape from the public memory

sphere...These visitors are refusing to engage in the museum's public memory space ... It is meaning making on one's own terms

The question is, do the patrons say, or even imply, this? To refuse and escape from something is to actively reject it. One has to specifically express a dislike and a deliberate avoidance. Patron K. simply made a casual remark that she lived on a street that appeared in the painting. This in no way implies that she is escaping from the public memory sphere, refusing to engage in public memory, or making an idiosyncratic meaning. Patron S. was even less expressive. She simply asked a single, simple clarifying question of K. There is no evidence that the strong terms the authors use (escape, refusal, making own meanings) correspond to K's or S's words or intentions. Much more substantial evidence is necessary to justify an interpretation that an escape or refusal is being signified Even making a personal remark about the painting is not necessarily making one's own meaning. The modern era is highly individualistic and people often look for personal issues in social, political, religious, and economic events. It is common for Americans to focus upon the personalities and sex lives of politicians or the cooking recipes of their wives. Such obfuscation of important political issues is encouraged by the posturing of politicians and the superficial, sensationalistic reporting of the news media. Consequently, there is nothing novel, creative, or idiosyncratic about people raising personal issues in relation to public phenomena such as paintings The contrast between the two examples I have presented illustrates the flaws of subjectivism and a step toward making interpretation objective. It illustrates how the active subjectivity of the researcher can elicit and work on complex data (statements) to elucidate their psychological significance. Such objective interpretation will be corroborated by behavioral results in the way that individuals eventually act. Subjectivism will be also exposed by behavioral results which contradict its arbitrary conclusions. If qualitative methodology emphasizes this distinction and strives to direct researchers' subjective processes to objectively study the psychology of subjects, it will make a great contribution to social scienceWhen it comes to data, we're essentially talking about a collection of facts, figures, feedback and events gathered from different sources. And it’s through this data and the various collection methods that are used to gather it, that organisations are able to make better decisions.For example, consider a business that’s looking to launch a new product to market. If they’re to maximise its success, they need to have as much data about that product’s potential demand and their customers preferences as they can, otherwise they may easily fall short of what they were hoping to achieve .However, even if they do get enough response data, a business won’t be able to realise its full value until it’s properly gathered, analysed and processed, which is where the role of data collection comes in, which we’ll look at next.

What is data collection in research?

When we talk about data collection in research, we're referring to the techniques and processes used to gather information used for research purposes. These methods can range from simple self-reported surveys to a much wider group that includes observation, interviews, focus groups, experiments and secondary data analysis.The data collected through these methods can then be analysed and used to support or disprove research hypotheses and draw conclusions about the subject matter under study.Why choosing the right method mattersYour choice of data collection method is crucial, as it will determine the quality and accuracy of the data you collect.But there are also some more specific reasons why this is important, which include.Helping to ensure your data is relevant, valid and reliable

Reducing bias and helping to increase the representativeness of your sample Enabling you to make better informed decisions and more accurate conclusions Supporting the validity and reliability of your research findingsYour data collection method is important, as it has a key role to play in the overall success and validity of your research. So, it’s essential to select the most suitable type for your research needs.

Types of data collection method in research

The data collection method you select will depend on the type of research questions you’re looking to ask, the type of data you need and the resources and time available to you.

The main data collection methods can be categorized into primary methods of data collection and secondary methods of data collection.

Primary data collection methods

Primary data is what is generated from the first-hand experience of the researcher themselves rather than data they’ve sourced from the past. The data gathered under primary data collection methods is also very specific to the researcher’s motive and what they’re trying to achieve.

Primary data collection methods can be divided into two main categories quantitative and qualitative research.

Data collection methods in quantitative research

Under this method statistical analysis tools such as online surveys are typically used to enable researchers to quantify results, in order that they can be compared across different populations or over different time periods. This can then allow researchers to make longer term forecasts.

Surveys are ideal for this, as they allow researchers to quickly reach out to any audience size, irrespective of where they may be located. And thanks to a wide range of survey question types, they help researchers mix up the format of their questions, to help to keep respondents engaged and maximise their likelihood of them completing that survey.Most providers will also offer customisable survey templates to help customers save time and effort during the survey creation process. Most will also offer a wide range of survey distribution options too, so their customers can reach out to their respondents on the channels that they feel most comfortable with.

Survey software typically comes with a range of reporting and analysis tools too, while the provision of in-app dashboards helps their customers to manage and keep track of their survey projects' including their ongoing response and completion rates.However, as with any research approach, there can be some advantages and limitations, so it's good know how this applies to data collection in qualitative research, before you decide to run with this method for your next project.

Pros and cons of quantitative methods

Pros:

Viewing research through a quantitative lens can help you pinpoint specific results from your group based on the numbers it yields.Quantitative data collection methods empower decision makers by offering exact numbers and precise measurements. These elements are vital to strategic planning.Statistical methods such as this are highly reliable as subjectivity is minimised.

Cons:

Measurement errors are a potential drawback.

The challenge with quantitative data, is that it also lacks the key element of context. Subsequently, this makes it hard to obtain any background insight into the feelings and motivations of your audience.

Data collection methods in qualitative research

While surveys can still be useful for data collection in qualitative research if they're created with open-ended questions, this research method tends to employ tools such as observation, interviews and focus groups. This is because unlike with the quantitative approach, which is focused on collecting precise facts, measurements or figures, those adopting the qualitative approach are more interested in gaining an insight into people's feelings, motivations and beliefs on particular issues.

Observation: by watching people, whether overtly or covertly, this technique allows researchers to see how people behave in particular situations and therefore build a better picture of their beliefs.It's a pretty immersive approach, as it relies on many of the researchers' senses including sight, hearing and smell to collect data on those being studied.

Interviews: with this approach interviewers typically use structured, semi-structured or unstructured interviews to glean feedback from respondents. Then depending on the level of pre-planning and structure that has gone into the questions, the interview may rely quite heavily on the skills of the interviewer to be able to ask off the cuff questions, if they hear anything interesting, that they want to delve deeper with.

The aim of interviews is to get a better idea of why people feel the way they do and the motivations behind their answers.

Focus Groups: typically comprising small groups of around 8-10 people, the use of focus groups allows qualitative researchers to discuss common areas of a problem.

Each individual will offer their insight on the issues concerned, with a group moderator regulating the discussion. At the end of the discussion, the group will reach a consensus.

Employing any of these qualitative research techniques, will help you to get a better feel for people's feelings, beliefs and motivations. However, as with the quantitative approach, there are limitations as well as benefits to using qualitative techniques, so it's best to be aware of these before moving forward with this approach.

Pros and cons of qualitative methods

Pros:

Qualitative data collection methods utilise non-numerical metrics such as attitudes and experiences, by studying narrative descriptions instead of statistics.

With qualitative data, constructive ideas can be developed through identifying interesting patterns among stories. This helps us discover meaningful trends within our audience.

This approach also offers a greater insight into why people behave a certain way, which wouldn't be possible from viewing numbers alone.Given the subjectivity associated with this approach, it could introduce bias into your research.Since opinions can vary within many groups, careful post analysis must be done in order to draw informed conclusions.

Secondary data collection methods

Secondary data is focused on data that has been used in the past. Researchers can obtain data from a range of data sources both internal and external to an organisation.

Internal sources of secondary data can include:

Company annual reports

Mission and vision statements

Previous marketing studies

Financial Statements

Sales Report

Inventory reports

CRM Software

External sources of secondary data can include:

Trade associations

Libraries

Business journals

Government reports

Press releases

Internet

Compared with the primary data method, secondary data is easily available and therefore, less time-consuming and expensive. However, unfortunately with secondary data collection methods the authenticity of the data gathered cannot be verified.

Final thoughts

While your choice of data collection method is crucial in determining the quality and accuracy of your data and the success of your research, this will be of little value without direct communications with your decision makers and ensuring they understand and are willing to act on its results.So, to help this process, it's important to pay careful attention to your analysis and presentation of that data.Remember the conclusions you obtain from your investigation will set the course of your company's future decision-making. So, be careful to present your report clearly and list the steps you followed to obtain those results, so whoever needs to take decisions can clearly see what's important and will take the right course of action.

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To analyze and make decisions about a certain business, sales, etc., data will be collected. This collected data will help in making some conclusions about the performance of a particular business. Thus, data collection is essential to analyze the performance of a business unit, solving a problem and making assumptions about specific things when required. Before going into the methods of data collection, let us understand what data collection is and how it helps in various fields.

What is Data Collection?

In Statistics, data collection is a process of gathering information from all the relevant sources to find a solution to the research problem. It helps to evaluate the outcome of the problem. The data collection methods allow a person to conclude an answer to the relevant question. Most of the organizations use data collection methods to make assumptions about future probabilities and trends. Once the data is collected, it is necessary to undergo the data organization process.

The main sources of the data collections methods are "Data". Data can be classified into two types, namely primary data and secondary data. The primary importance of data collection in any research or business process is that it helps to determine many important things about the company, particularly the performance. So, the data collection process plays an important role in all the streams. Depending on the type of data, the data collection method is divided into two categories namely,

- Primary Data Collection methods
- Secondary Data Collection methods

In this article, the different types of data collection methods and their advantages and limitations are explained.

Primary Data Collection Methods

Primary data or raw data is a type of information that is obtained directly from the first-hand source through experiments, surveys or observations. The primary data collection method is further classified into two types. They are

- Quantitative Data Collection Methods
- Qualitative Data Collection Methods

Let us discuss the different methods performed to collect the data under these two data collection methods.

Quantitative Data Collection Methods

It is based on mathematical calculations using various formats like close-ended questions, correlation and regression methods, mean, median or mode measures. This method is cheaper than qualitative data collection methods and it can be applied in a short duration of time.

Qualitative Data Collection Methods

It does not involve any mathematical calculations. This method is closely associated with elements that are not quantifiable. This qualitative data collection method includes interviews, questionnaires, observations, case studies, etc. There are several methods to collect this type of data. They are

Observation Method

Observation method is used when the study relates to behavioural science. This method is planned systematically. It is subject to many controls and checks. The different types of observations are:

- Structured and unstructured observation
- Controlled and uncontrolled observation
- Participant, non-participant and disguised observation

Interview Method

The method of collecting data in terms of verbal responses. It is achieved in two ways, such as

- Personal Interview – In this method, a person known as an interviewer is required to ask questions face to face to the other person. The personal interview can be structured or unstructured, direct investigation, focused conversation, etc.
- Telephonic Interview – In this method, an interviewer obtains information by contacting people on the telephone to ask the questions or views, verbally.

Questionnaire Method

In this method, the set of questions are mailed to the respondent. They should read, reply and subsequently return the questionnaire. The questions are printed in the definite order on the form. A good survey should have the following features:

- Short and simple
- Should follow a logical sequence
- Provide adequate space for answers
- Avoid technical terms
- Should have good physical appearance such as colour, quality of the paper to attract the attention of the respondent

Schedules

This method is similar to the questionnaire method with a slight difference. The enumerations are specially appointed for the purpose of filling the schedules. It explains the aims and objects of the investigation and may remove misunderstandings, if any have come up. Enumerators should be trained to perform their job with hard work and patience.

Secondary Data Collection Methods

Secondary data is data collected by someone other than the actual user. It means that the information is already available, and someone analyses it. The secondary data includes magazines, newspapers, books, journals, etc. It may be either published data or unpublished data.

Published data are available in various resources including

- Government publications
- Public records
- Historical and statistical documents
- Business documents
- Technical and trade journals

Unpublished data includes

- Diaries
- Letters
- Unpublished biographies, etc.

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What are the 4 methods of data collection?

The4methodsofdatacollectionare:
Observation method
Interview method
Questionnaire method
Schedules

What is data collection and its types?

Data collection is a process of gathering information from all the relevant sources to find a solution to the research problem. It helps to estimate the outcome of the situation. The data collection methods enable you to conclude an answer to the relevant question. Some of the data collection types include surveys, delphi technique, focus groups, interviews and so on.

Q3

What are the primary data collection methods?

As we know, the primary data collection is expensive and time consuming. The primary data collection methods are:
Observation method
Interview method
Questionnaire method
Schedules
Surveys

Q4

What are data collection tools?

The devices or instruments used to collect the data are called data collection tools. The tools are questionnaires on papers or system based (virtual form) interviews, checklists, interviews, etc.

Q5

What are quantitative data collection methods?

Quantitative data collection methods are a part of the primary data, i.e. a type of information that is obtained directly from the first-hand source through experiments, surveys, or observations.