

Changing Trends in Historical Writing: A Critical Analysis of Modern Historiographical Approaches

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Abstract:

Historical writing is no longer a single, political, elite and document-based method, but rather a plural field that studies structures, identities, environments, memories, networks and digital traces. This paper discusses the critical changes that have given rise to modern historiography from Rankean professional history to Marxist, Annales, social, cultural, postmodern, post-colonial, gender, global, environmental and digital history. It calls for these approaches to be viewed as not as an alternative to one another, with one new school taking over for everyone that was closed. Rather, in the modern historical practice criticism, selective borrowing, and methodological recombination have developed. While documentary verification is still necessary, historians are now aware that archives are socially produced, narratives are constructed, categories are historically contingent, and silences are emblematic of an imbalance of power. The paper employs critical narrative reviews of seminal work and recent scholarships to examine and contrast the explanatory power, source preferences, ethics and limitations of each major approach. Three original figures and three tables bring together the transformations and point to a future model, one that is archival, reflexive, inclusive in approach to sources, multi-scalar in its approach to explanation, transparent of digital processes, and accountable to the public. The analysis suggests that the future of historical writing lies neither in the narrow positivism nor in the free relativism, but in an integrated approach to historical writing, which is based on evidence and interpretation, ethics and methodological openness.

Keywords: historiography, historical writing, postcolonial history, gender history, global history, digital history.

Introduction

Historiography is not just a roll call of historians or a catalogue of books, but a critical consideration of how the past is chosen, interpreted, told and legitimized. Historians might rewrite history by altering their questions, sources, ideas, or scope of analysis. Contemporary historiography is thus a constant tension between questions of evidence, causation, objectivity, language, power, and social functions of knowledge. The discipline which developed in the nineteenth century in Europe was characterized by its focus on archives and source criticism, but the twentieth and twenty first century historians increasingly

broadened their scope to the social structure, the common man, gender, race, empire, memory, ecology, the global and digital data sources (Iggers, 1997; Upadhyay, 2016).

These transformations have been articulated in terms of a series of "turns": the social turn, cultural turn, linguistic turn, postcolonial turn, spatial turn, environmental turn, and digital turn. This kind of language can also give the false impression of the end of one approach and the beginning of another. In practice, historians still resort to archival criticism of the kind advocated by Ranke, social explanation of the kind championed by Marxism and the Annales School, narrative awareness of the kind promoted by White, and critiques of power of the kind fostered by postcolonial and gender history. The modern field is 'additive' and 'contested'. It is unique in its methodological plurality, and in the ongoing debate about the nature of evidence, as well as how much historians can claim to represent the real world (Carr, 1961; Spalding & Parker, 2026).

The current paper seeks to critically reflect on the development that has occurred in the field of modern historical writing. It poses four questions: How did historians shift from the event-based political history to social and cultural histories? What did postmodern, postcolonial and gender theories challenge? What were the postmodern, postcolonial and gender theories challenging? What are the opportunities and risks of global, environmental and digital history? Lastly, what are the most responsible avenues for future research? The thesis is that history has improved because they have revealed its shortcomings in the past, but each new method has its own limitations. Good historical writing must be dogmatic in the sense that it must achieve integration, but not partisanship towards a single school.

Method and Scope

The paper is critically narratively reviewed. It unites key texts, seminal methodological interventions and recent debates on global and digital history. It is not the intention to quantify the frequency of each perspective, but to evaluate the differences between their assumptions, source practices, explanatory goals, and political consequences. The analysis follows a historiographical change as an intellectual and institutional process. It therefore takes theory and practice as concerns: what historians claim history is, what sorts of sources they value, what they reveal, what they explain, and how they explain.

Later, visual comparison is made based on author's interpretive coding (on a 5-point scale). The scores do not indicate the results of the survey or bibliometric data. They provide a summary of the critical assessment that has been outlined in the paper and are added to highlight contrasts. These coding categories include source diversity, marginalized voices, causal structure, narrative reflexivity and scalability. As there is no single approach that is always good, the figures should be used as analytical aids and not as definitive rankings.

Rankean Historicism and the Professionalization of History.

It is often believed that the rise of professional history in nineteenth-century Europe could be traced back to Leopold von Ranke. Rankean history aimed to differentiate between scholarship and moralizing chronicle, legend and speculative philosophy. The main practices were the close reading of primary sources, archival research, source authentication, chronological reconstruction, and attempts to reconstruct the past in its own terms (Ranke, 2010). These practices paved the way for the development of seminars, documentary editions, footnotes and professional standards which are essential to historical studies.

The focus of the Rankean model was in the method. It required claims to be substantiated with evidence and a distinction to be made between what historians say about the past and what they think about it. In turn, Bloch (1953) refined the type of source criticism, demonstrating that documents are not merely to be copied but questioned. A source is created for a specific purpose, stored under specific conditions, and only has meaning when in context. The "scissors and paste" history was also expressly denied by Collingwood (1946) who claimed that questions and intentions are reconstructed by the historian's active reasoning.

But the professional model had its drawbacks too. State archives honored the literate, the elite, war, diplomacy, and government. As a result, the histories produced typically privileged rulers and institutions, and marginalised women, workers, colonised groups, Indigenous peoples, and non-literate groups. Historians' social status and the political attitudes reflected in the archives may be hidden behind the mask of neutrality. Documentary rigor did not die out with the modern critiques, however, but has itself been historically fashioned and unevenly available in the archive. Rankean practice thus carries value beyond the fact that documents automatically generate an objective account; it is the value of verification.

The main currents of historiography are Marxist Historiography, the Annales School and Structural Explanation.

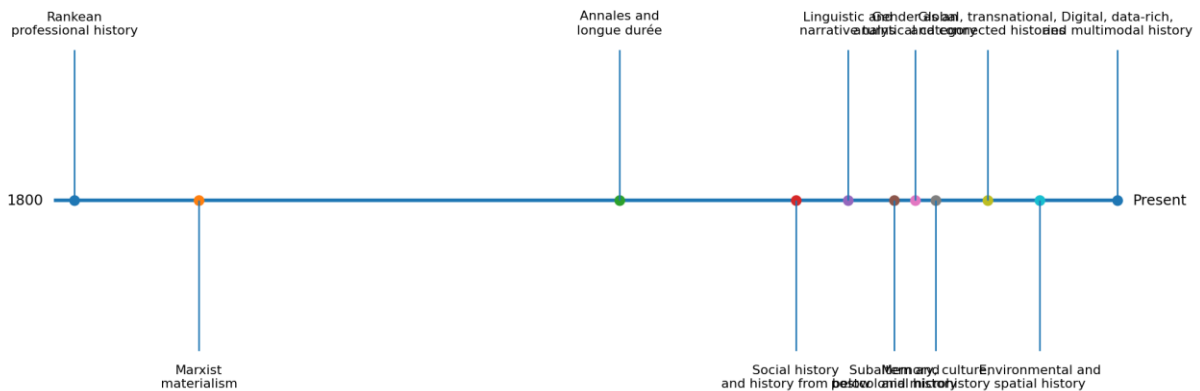
Marxist historiography revolutionized the way history was explained, focusing on material production, class relations, property, labour and conflict. Marxist historians have seen political events in a different light: they have linked institutions and ideas to the transformation of social relations. E. P. Thompson's work on the English working class showed that class was not a given statistical entity, but a relation that had been created through experience, organisation, culture and struggle (Thompson, 1963). This enabled ordinary people to be used as active agents of history and challenged histories that were told only from the perspective of states and elites.

A similar but separate expansion was produced by the Annales School. Geography, sociology, economics, anthropology and demography provided the tools of the historians, including Marc Bloch and Fernand Braudel. Braudel (1980) had differentiated between short-term events, medium-term conjunctures and the long duration of structures. This multi-temporal perspective stands in contrast to the dominant focus on dramatic events to demonstrate the physical, economic, population and institutional factors that restrict and facilitate human activity. The past was no longer a series of political events, but a process.

Structural approaches provided strong causal explanation and facilitated a shift in sources such as prices, maps, material culture and population records. They might also think in terms of class position or long-term structure, however, as human beings. Too much focus on systems often led to feeling like contingency, language, emotion, and individual agency were secondary. Later cultural and poststructural historians attacked structural models as being based on stable categories like class, society and economy. But the re-emergence of an interest in inequality and in large-scale change means that structural explanation is essential, not least when coupled with cultural and political analysis.

Figure 1- Major shifts in modern historical writing

From Documentary Objectivity to Plural, Reflexive, and Digital Histories



Note. Author-generated timeline based on the major works and movements discussed in the paper. Dates indicate landmark publications or approximate periods of consolidation, not the exclusive beginning of each approach.

This was a period of inquiry into social history and History from Below.

Beginning in the 1960s, social history expanded the field of history to encompass workers, families, neighbourhoods, migration, crime, education, consumption, protest and everyday life. Its democratic potential was not only political; however, it was methodological as well: the people who left few official records could be investigated via court records, parish registers, census returns, oral testimony, songs, letters, and material items. A new social history tended to employ quantitative methods to determine population patterns and trace trends of movement and household structure and living standards, while “history from below” focused on the agency of group and lived experience (Burke, 1991).

To sum up this change is not simply about the inclusion of ignored groups in an already established story. It changed the problem itself in history. The industrialization, for instance, is no longer just a history of invention, investment, and policy; it is a history of discipline, skill, of survival of families, of community formation, of resistance, of bodily experience. Having expanded, the archive grew due to the changing questions of the historian. The most important of the lessons of modern historiography is that there is no such thing as an important source, only an important research question.

The social history was, however, subjected to criticism for the sense in which it presented a unified category of “workers,” “women,” or “the poor.” Making things quantifiable also could give the impression of completeness when records were incomplete or administrative classifications were not given adequate scrutiny. In response, cultural, gender, and postcolonial approaches focused on “how identity is accomplished through language and power. The best recent social history, then, is a synthesis of material conditions and the focus on representation, difference, and intersectionality.

The Cultural and Linguistic Turns

The cultural and linguistic turns shifted from an exclusive focus on social structure to focus on meaning, representation, symbols, rituals, discourse, and form of narrative. Foucault (1972) stated that the bodies of knowledge shape what is said, classified and what is accepted as 'true' in a specific time. Historians working in the tradition of discourse analysis started to analyze notions like madness, criminality, sexuality, civilization and race as historical entities instead of straightforward descriptions. The field of cultural history also examined the process of community production of meaning using language, ceremony, image, performance, and mundane activities (Hunt, 1989).

Metahistory by Hayden White produced one of the major debates on historical narrative of the twentieth century. In his book *Evidence, Power, and Rhetoric*, White (1973) suggested that historians shape evidence in narrative frameworks and rhetorical selections. Historians develop coherence through their selection and emplotment of facts; they don't necessarily appear in a beginning, turning point, and ending. This learning led to increased reflection on voice, genre and the ethics of story. Later, however, Cronon (1992) demonstrated that environmental histories assembled based on similar evidence can tell different stories, depending on which relationships and outcomes are foregrounded.

The linguistic turn revealed naïve objectivism, but the most extreme forms of it provoked fears of relativism. If the histories are all historically constructed, how can historians determine when they are responsible for interpretations and when they are propaganda or denials? Mediatedness of historical knowledge was stressed by Jenkins (1991) and Munslow (1997), and numerous practicing historians rejected the notion of absolute objectivity but retained the potential for warranted claims. Even if it does not determine one narrative, evidence carries certain constraints on interpretation. The legacy of the linguistic turn then is reflexivity, the ability of historians to account for the influence of the categories, narrative selection and authorial position on their writing. It seems to be a limitation when textual analysis is freed from the material conditions, institutions or unequal access to the means of representation.

The study of the historical writing of Subaltern groups and Writers of Postcolonial Groups.

Postcolonial historiography foregrounded the Eurocentric assumptions which were embedded in colonial archives and universal theories of modernity. The work by Said (1978) demonstrated the production of knowledge in the West through Western representations of the "Orient" that were associated with imperial power. This critique prompted historians to question the nature of the classifications of regions, peoples, and cultures via administrative, scholarly, and literary frameworks. The archives and records of the colonies were no longer assumed to be neutral sources but were subject to historical scrutiny.

This intervention was particularly significant for the historiography of South Asia with the publication of *Subaltern Studies*. Guha (1982) attacked colonialist and elite-nationalist histories for their focus on politics as that of rulers, institutions and educated leadership. Subaltern historians looked for the space of peasants, tribal, labouring and popular politics that were autonomous. They did an extraordinary job of changing the way the official sources were interpreted by seeking signs of resistance, rumors, insurgency, and consciousness that were often not perceived by colonial officials. Upadhyay (2016) situates this development in a broader context of the fights between colonial, nationalist, Marxist, Cambridge and subaltern readings of Indian history.

Chakrabarty (2000) furthered this criticism by stating that these historical classifications in Europe were sometimes used as criteria for measuring the incompleteness or delay of other societies. "Provincializing

Europe” was not a denial of European thought, but an acceptance of its historical place and a rejection of the idea of a universal time of modernity equivalent to one European path to modernity. Postcolonial historiography, therefore, developed conceptual pluralism and made us aware of the epistemic inequality.

But post-colonialism and sub-altern are not. The subaltern histories of the elite's archive can make historians infer voices from archives that are only indirectly recorded. Paying attention to discourse can minimize economic exploitation or institutional arrangements. Furthermore, the use of the general term “subaltern” can be misleading with respect to gender, caste, religion, ethnicity and region. The method is best used in conjunction with social history, vernacular sources, oral accounts, and material power.

Gender, Race, Intersectionality, Memory, and Oral History

Gender history changed the analytical framework, while women's history was an effort to reclaim women who have been excluded from the traditional narratives. In rejecting the use of gender as a synonym for women, Scott (1986) presented the concept of gender as an analytical tool to examine the production of difference and power. This method involved studying the organisation of political power, labour, citizenship, family, sexuality and national identity through historically specific concepts of masculinity and femininity.

The study also began to build on the concept of intersectionality, promoted by the study of gender history. Gender is not the sole determinant of experiences, since gender is mediated by class, race, caste, religion, sexuality, disability, age and colonial location. However, in the Indian context, there has been a recent focus on learning about gender with multiple social and regional differences, as opposed to one model of patriarchy (Singh and Sinha, 2024). This has expanded the archive to encompass legal cases, medical records, domestic writing, visual culture, life histories and oral testimony.

Oral history and memory studies also transformed the roles of evidence and subjectivity. Testimony is more than just information that is not found in written documents; it is important because it lets us know how people remember, forget, justify, and interpret experience. Trouillot (1995) demonstrated that silences have been made on several occasions in the process of history: when they are incorporated into sources, when they are collected into archives, when they are narrated, and when they are ascribed to a historical significance. This insight connects memory studies to more general concerns of power. Testimony, however, must be contextualized since memory is selective and influenced by subsequent events. It is not a flaw that needs to be eradicated but a condition of the historical phenomenon that needs to be studied.

Global, Transnational, and Connected Histories

The national frameworks of the world that had tried to view state as a 'sealed unit' contributed to global history. National frameworks that imagined state as a 'sealed unit' were part of the genesis of global history. It examines interconnections, movements, comparisons, and processes which span boundaries such as migration, empire, trade, religion, disease, technology and environmental change. Conrad (2016) stresses that global history does not equate to ‘world history’. It is a view which looks at the ways in which local developments are formed by wider relationships and ways in which scales interact.

This is a great way to go. It may question methodological nationalism, show exchanges that are hidden behind the civilizations' boundaries and even examine different historical processes without taking one European norm for granted. Recent re-evaluations emphasize the need to be theoretically clear about

scale, comparison, causation, temporality and teleology for global historians (Gänger & Osterhammel, 2024). A worldwide frame shouldn't be just a bundle of connections without explanation.

The primary risk is in the abstraction that may be picked up by a wide scale. Mobile merchants, imperial administrators, and transnational elites tend to leave more sources than people with lives in the local sphere. The circulation of people can therefore be given precedence over immobility, and connectivity over exclusion, in global history. It can also level language and contexts in a region. A responsible global history is both micro and macro, reflecting the uneven nature of big processes and the ways in which local actors can shape larger processes.

Thematic Research Areas: Environmental history, Spatial history, Material history, and Digital History

Environmental history treats human societies as being part of ecological systems. It investigates climate, energy, disease, animals, landscapes, extraction, pollution and environmental knowledge. The field contradicts the past histories in which nature is a background that is passive. Environmental history connects with political, economic, and borderlands, consumer, and gender history, and poses a challenge to environmental determinism. (Isenberg 2014) Cronon (1992) has shown that one should not rely on ecology alone to create an environmental explanation but must make choices about what narrative to use.

The spatial and material turns also highlight the organisation of historical relations through landscapes, buildings, objects, infrastructures, maps and embodied practices. GIS can uncover patterns of movement, land use, violence, and settlement while material culture can recover aspects of life that are not documented in texts. Of value are these approaches when literacy is uneven or official records are narrow.

Digital history is a new set of tools, and a change in the practice of history. The digitized archives, the ability to search and even mine text, to analyze and map the sources, to create and access databases, and to publish online enable the historian to search and visualize sources at scales that were previously difficult. Cohen and Rosenzweig (2005) noted the potential to collect, save and display the past online. The recent discussion notes that digital resources are now commonplace in professional history, such as in global research, and have posed issues around representativeness, OCR accuracy, metadata bias, platform limitations and unequal digitisation (Toye et al., 2025).

Digital abundance should not be confused with archival completeness. The content that is digitized is based on funding, copyright, language, preservation, and institutional priority. Collections can be organized in ways that are not visible in search interfaces; and algorithms can generate classifications that historians might be skeptical about. Reproducible workflows and transparent approaches to data cleaning, preservation plans, and the ethical treatment of sensitive materials are thus essential. Digital methods can be the most useful when they supplement and enhance close reading and source criticism.

Comparative analysis of contemporary methods

The problems that they solve and the blind spots they create can be compared with the major approach. Rankean history offers proof in abundance but tends to be contained within archival limits. Structures and long-term change are covered by both Marxist and Annales perspectives but sometimes these approaches may minimise the role of language, difference, or contingency. Social history levels the playing field about history but can make categories seem stable. Cultural and postmodern approaches

show representation and construction of narratives, but sometimes they are less effective in providing explanation of causes. Postcolonial, subaltern and gender histories reveal power and exclusion, but recovering marginalized voices can be fraught with challenging inferences from the hostile or incomplete archive. Scale and connectivity have been broadened in global and digital history, but this can lead to an archival inequality in digital technology.

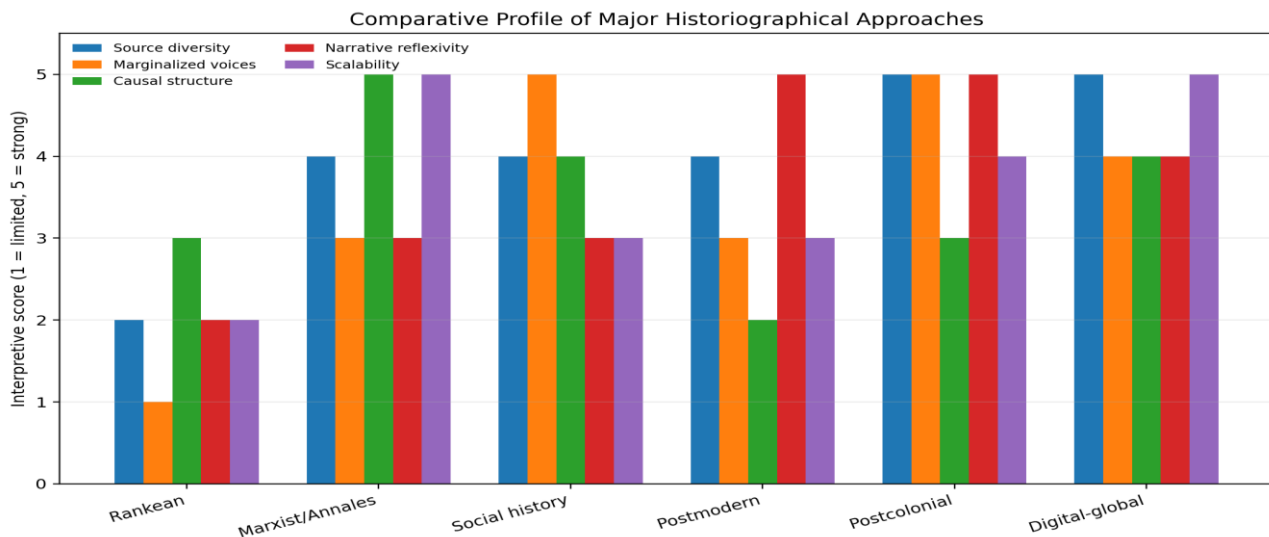
No single approach thus provides an overall model. Historical arguments should be disciplined, causal, conceptually focused, ethically conscious, and narratively engaging. Goals may be in opposition. There is always a risk of loss of context in a highly scalable digital project, or of a microhistory being unable to resist generalization, or of a strongly reflexive narrative being hesitant about explanation. Implicit in critical historiography is the obligation of historians to see these compromises, not ignore them.

Table 1- Major historiographical approaches: contributions and limitations

Approach	Central concern	Typical sources/methods	Major contribution	Recurring limitation
Rankean/professional	Documented events and state action	Archives, diplomatic records, source criticism	Verification and professional standards	Elite and state-centered archive
Marxist/Annales	Class, structures, material life, long duration	Economic data, maps, demography, interdisciplinary analysis	Causal and multi-temporal explanation	Structural reductionism
Social/history from below	Everyday life and collective agency	Census, courts, oral history, local records	Democratization of historical subjects	May treat social categories as stable
Cultural/postmodern	Meaning, discourse, narrative, representation	Texts, images, rituals, discourse analysis	Reflexivity about language and emplotment	Risk of weak material or causal explanation
Postcolonial/subaltern	Empire, Eurocentrism, epistemic power	Colonial archives read against the grain, vernacular and oral sources	Centers colonized and marginalized perspectives	Difficult recovery from incomplete or hostile archives
Gender/intersectional	Production of differences and power	Legal, medical, domestic, visual, and oral sources	Reframes institutions and identities	Can become additive if intersectionality is not sustained
Global/environmental/digital	Connections, scales, ecology, large corpora	Networks, GIS, datasets, environmental evidence	Multi-scalar and multimodal analysis	Abstraction, digitization bias, technical opacity

Note. The table synthesizes the literature reviewed in this paper. Categories overlap, and many historians combine multiple approaches.

Figure 2- *Interpretive comparison of historiographical approaches*



Note. Scores are author-generated analytical coding derived from the critical review. They are heuristic comparisons, not empirical measurements or citation counts.

Table 2- *Interpretive coding used in Figure 2*

Approach	Source diversity	Marginalized voices	Causal structure	Narrative reflexivity	Scalability
Rankean	2	1	3	2	2
Marxist/Annales	4	3	5	3	5
Social history	4	5	4	3	3
Postmodern	4	3	2	5	3
Postcolonial	5	5	3	5	4
Digital-global	5	4	4	4	5

Note. Scale: 1 = limited emphasis or capacity; 5 = strong emphasis or capacity. The coding evaluates tendencies rather than every work within a tradition.

Continuing Challenges in Historical Writing

The first challenge that remains is objectivity. Not many modern-day historians support the idea of taking interpretation out of history writing completely. But it isn't enough to give up absolute neutrality to accept that all claims are equal. Historical knowledge is still subject to evidence, source criticism, logical consistency, comparison, and scholarly discussion. The first is a view-from-nowhere objectivity, the latter is disciplined objectivity as a set of procedures for testing claims against alternatives (Carr, 1961; Iggers, 1997).

The second challenge is the inequality of archives. Certain groups are better able to keep records than states, corporations, colonial institutions and literate elites, etc. Historians cannot read archives without reading across, against and beyond them, they must be pluralistic and recognize the limits of absence. But ethical recovery doesn't simply include the creation of a voice when evidence is lacking. The proper doing is to differentiate documented claims, plausible inference and unresolved silence (Trouillot, 1995). Politicization is the third challenge. The inherent linkage of historical writing with identity, citizenship, nationalism, and public memory has been constant throughout history. History authority is not limited to universities: debates about textbooks and monuments, museums and commemoration demonstrate this. It is not a matter of taking away public relevance, but rather one of revealing methods, uncertainty, and choice of sources. Historians should communicate clearly, but not to the point of making it partisan slogans.

Fragmentation is the fourth challenge. Creating depth in specialized fields comes at the expense of a common language of explanation. Digital technologies might make it more extreme, create technical subfields in their production, and global history might be too vast to be known in detail in language and archives. This tension can be lessened through collaborative research, methodological training and multi-scalar design. The new discipline requires experts and some sort of structures to enable the spread of discoveries from one discipline to the other.

Future Directions

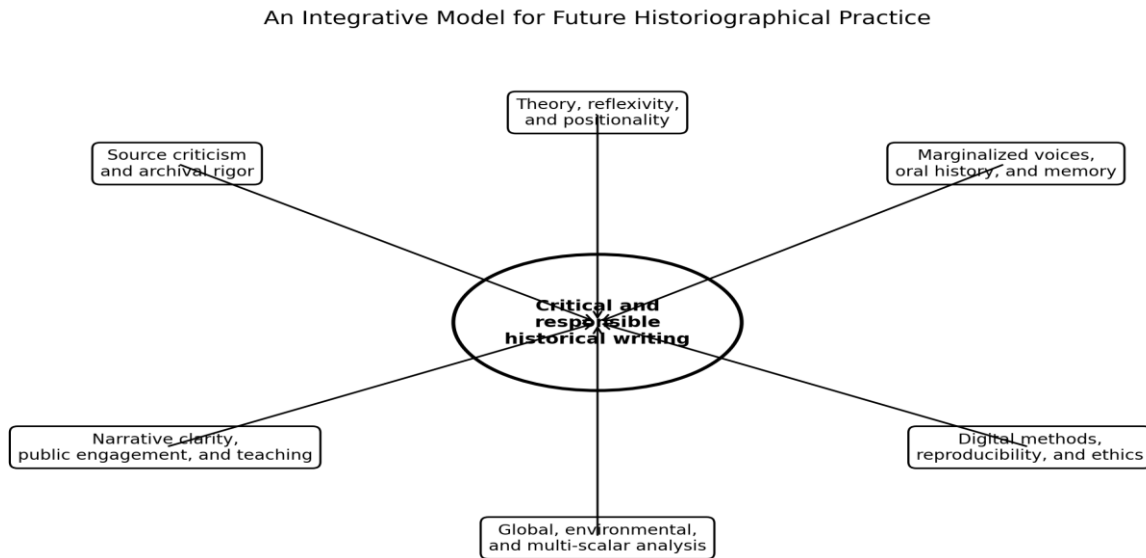
Integration and not methodologically exclusive should be the way to write history in the future. Reflexivity in the production of archives should be used in conjunction with the archival verification that has always been the basis. Structural explanation requires consideration of language, identity, contingency and lived experience. Research design must be contextualized and shaped by the postcolonial, gender critical approaches, not as an afterthought. Global scale should be challenged by local evidence, and environmental processes should be incorporated where appropriate as a factor influencing human action.

The use of digital practice should be made transparent and reproducible. Data-based historians should annotate selection, cleaning, model limitations, and missing data. For historians who use databases, code, or machine-assisted analysis, selection, cleaning, model limitations, and missing data should be documented. Discipline should also ensure protection of privacy, cultural ownership and vulnerable communities. While AI can help with transcription and translation, as well as classifying and identifying patterns, it cannot replace contextual judgment. The machine generated output needs to be checked against the original and disclosed.

Historical writing should also be more multimodal and public. Relationships that can be hard to convey in prose can be made clear with the assistance of maps, timelines, audio, images and interactive datasets. But as with textual claims, the visual authority must be explained and cannot be taken for granted. The ways in which public history, classroom practice, museums, and community archives are viewed as sites of knowledge production should not be seen as secondary channels for dissemination.

Lastly, it is proposed that future historiography adopt a plural temporality. A few short time scales, medium time scales for institutional change, and longtime scales for ecological/economic structures interact. When it is not flattening out local specificity, or creating deterministic narratives, the renewed emphasis on long-term history promoted by Guldi and Armitage 2014 is a good thing. Best histories will relate scales and maintain uncertainty and difference.

Figure 3- Integrative model for future historical writing



Note. Author-generated conceptual model showing six mutually reinforcing dimensions of responsible historiographical practice.

Table 3- Priority directions for future historiographical research

Priority	Practical direction	Expected benefit	Key caution
Archival plurality	Combine official, vernacular, oral, visual, material, and environmental evidence	Reduces dependence on elite records	Do not infer undocumented voices as fact
Multi-scalar explanation	Connect local cases with regional, global, and ecological processes	Balances depth and wider causation	Avoid flattening local difference
Digital transparency	Publish metadata, cleaning decisions, code, and limitations where possible	Improves reproducibility and critique	Protect privacy and cultural ownership
Intersectional analysis	Study gender, class, race, caste, religion, and sexuality relationally	Explains differentiated experience and power	Avoid additive checklist analysis
Public and multimodal history	Use maps, images, audio, exhibits, and accessible prose	Broaden participation and learning	Visual forms can create false certainty
Ethical	State positionality,	Strengthens	Reflexivity should

Priority	Practical direction	Expected benefit	Key caution
reflexivity	uncertainty, and consequences of representation	accountability and trust	not replace evidence

Note. The recommendations synthesize the paper's critical assessment and are intended as adaptable principles rather than a fixed method.

Conclusion

The modern historiography of the history of historiography is the history of the growth of questions and the contested authority. Archival history worked as a professional history defined standards for evidence but also mirrored the priorities of states and elites. Historians, particularly Marxist, Annales, and social historians, broadened their explanations to cover class, structures, long-term change, and life lived by the common people. The role of discourse and narrative was revealed through cultural and linguistic approaches. Postcolonial, subaltern, gender, and memory studies uncovered power dynamics in archives, categories and silence. Scale, sources, and analysis have also been expanded by global, environmental, spatial, material, and digital histories.

Such changes are not enough to guarantee the replacement of any one orthodoxy with another. Both methods ask a necessary question: Is it authentic and contextual evidence? What are the elements that produce action? Whose voice isn't being heard? What are the ways in which categories are created? What type of story structure is used? How big is causation? What are the implications of technologies for interpretation and access? History is improved when all these questions are answered together.

The future of historiography is discipline pluralism. Historians ought to be critical of their sources, and to have theoretical self-awareness; they ought to be able to explain structure, but to acknowledge human agency; they ought to have a sense of locality and global connection; and they ought to be innovative with their digital practice and responsible for their ethical commitments. History is built, but so can also be transparent, well-supported, publicly meaningful knowledge that is responsible.

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