

Social History, Small People History: Annales School of Thought Perspective

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ABSTRACT

This article aims to analyze the differences between conventional political history-traditional with the Annales school of social history perspective. Data source is the opinion of the historian, then analyzed by interpretive approaches. His findings were that history is total and continues to assess the social reality within society. Social reality should be seen from a collective life of the everyday behavior of individual and community life of the civilization and all aspects of reality.

KEYWORDS: Social history, interpretative, Annale's thought perspective, tradition.

INTRODUCTION

Historical subject agenda is unification between historical and social studies. The second core unification of the field of study must be related to various different levels, both from the aspect of time and structure. Time becomes a very important aspect in the works of Braudel. For example in preparing works of history, Braudel identified three levels of time, ie: event, phase cycles (*conjuncture*), and a longer period of time (*longe dure'e*). Three levels this time are integrated on the basis of structural changes. Structure is very dominant in the long span of history or *longe dure'e*. The definition of "structure" is an organization, relationships and remain coherent between reality and social processes [1].

Through suppression structure, Braudel reinforce the connection with the previous French historian, especially Lucian Fibre and Marc Bloch who in 1929 launched the journal "*Histoire Annales Economique et Sociale*" which is then followed by other historians and bore Annales School of history. Annales school of study that focuses on social history, history of small people, the history of the periphery about their daily lives in the dimension of change and time. Annales School of structuralist tradition focuses on the long-term continuity in the history of the structure of space (geography) economic, social and cultural life for a hiding behind social, economic, political and war in activities of daily lives of individuals. Formulated historical structures are external to the thought, but then specify the conditions for the mental and physical life of man.

Braudel view of history and social unification mentioned above, seems to come from a second opinion Febre and Bloch's predecessors who saw that the principal task is to examine the history of mutual relations between individual and society. The historian must place his work in the community social environment at the time. History mentality not to perform projection into the past of the mentality of the people who obtained and studies of present-day society, but sought to examine the past of the individuals and groups within the geographical environment, social and cultural movement which then affects the structuralist and poststructuralist[2].

According to Bloch [3], the methodology of history must come from the history of science. Meaning is an attempt to reveal hidden structural condition and in, revealing historical mechanisms contained in the geographical structure, economic and cultural. Within this framework, Fibre imagined history, analogous to archeology. Analog is the totality of the work using the approach of social sciences to gather as much historical data as a legacy of the past [4][5]. However, mecro also oppose that what is needed is organizing a fact. This is important due to two things; the first, in explaining or making facts and data to common sense; and secondly, in an effort to fulfill the functions of social work history as a collective memory.

Without organization, the truth about the past will be a burden that hinders the progress of the present. Therefore, an important aspect of the Annales school of thought, is the study of the past to meet the social function of history in the present context. So history must be disclosed in total so-called "*total history*."

METHODOLOGY

This study uses historical methods through the study of literature. The focus of research directed to analyze the thoughts historians, especially the Annales school thinkers who ever victorious in French of his time, such as Bloch, Fernand Braudel and Lucian Febre. This study contains four stages, namely: heuristic, criticism, interpretation and historiography.

RESULTS AND DISCUSSION

'Small People' History

In a short time, approach the total history of the Annales School of much imitated by a number of historians, including Muslim historian M. Ahsan "Social Life under the Abbasids"[6] that reveal much about the lives of ordinary people in everyday activities. Through the work of the history of the little people we would know not only how food is prepared, for example, but also how to serve, how to shape, and from where the food was[7]. On this fact, it is not surprising that Chauduri respect and praise Braudel who has revealed various forms of the history of everyday life little people in the work history [8].

Meanwhile, Reid also criticized the writing of "traditional history" of Southeast Asia which only focuses on two aspects of the study. First, the "*colonial history*" that have reduced the people of Southeast Asia into the periphery by no means due to political and economic expansion of the West, so that the population of Southeast Asia disappear from the stage of history itself. Second, the "*nationalist history*", which only exacerbates the situation by treating the population of Southeast Asia as a victim of Western expansion that gave birth to mentally colonial, after Western nations left Southeast Asia [9].

What is proposed by Reid, it is understood that both forms to correct the history, the history of colonial and nationalist history. What is the purpose of this total historical approach? The aim is to raise important issues in the study of the history of Southeast Asia.

History don't contain narrative event forever

The study of history does not always read as a mere event, but the important thing is the shape of the structure. Fernand Braudel in the Mediterranean Sea and the Surrounding World in the Age of Philips II, who based his analysis on the structure on which the events on it [10].

In the Indonesian context, historian of Australia Lesley Potter, trying to make the mapping of human interaction with nature as expressed Bloch, by taking the example of the life of the Banjar addresses in Kapuas Hulu river in South Kalimantan and spread to the surrounding area. Potter saw that there is a close relationship between the structure remains the geographical conditions of the region, including land plateau and marshes, tidal areas, climate open land with konjunktural aspects, such as the economy, patterns of migration, as well as aspects of accompanying events, including events politics, such as war and internal conflict Banjar local elite in explaining the dynamics of the history of the Banjar both residing in the upper Kapuas River as well as those living in the Head River downstream. These three things affect each other at random, and not in a linear fashion. Through such mapping, the study of cultural independence, economic opportunity and social mobility Banjar presented by Potter can be known and well understood [11].

History from 'Above'

In the traditional historical perspective, if there is a narrative "ordinary people" in the present, then it is no more than a reflection of elite actors in history. "History from Below" offered by the *new history* presents the periphery, people -the small in their own social experience. In such a context, the issue is whether ordinary people can speak and write its own history or whether he requires the presence of a mediator from the intellectuals to articulate his thoughts. This issue is being debated Spivak in his work "*Can the Subaltern Speak*" and criticism Benita Perry which shows that the mediator was not always true, why they write their own history, so that a very high element of subjectivity[12].

Subaltern is a community that was in the grip of power that is subordinated by the manufacturer subject discourse [13]. The term is derived from the Italian Marxist thinker Gramsci of farmers in rural Italy. Later this term became popular through "*The Subaltern Studies Group*" led by Ranajit Guha and Spivak.

The subaltern historians group to fight with different perspectives on the history of colonial country that tends to the traditional linear nature of writing history, sensible feudalism and capitalism. This subaltern group shows, that moment of change from traditional historiography which tends political history and the people are great just to write a new history or the history of the whole, did not take place easily, but takes place in plural. Clearly, as described Spivak, what is done by groups of historians adherents total history or recent history is an attempt to produce

historical analysis by groups that are considered marginal or subaltern to then be placed as subjects or agents of history [14]. In addition, the historical marginalization within the context of this article, is not related to the geographical factor, let alone the issue of climate or natural. The cause of the marginalization of the history of the little people, because of a process of concentration of power, whether in the political, social, economic and cultural. Likewise, excluded or marginalized by no means remote from the city center or centers of power, but also the people in the city center and the central government power to "remote and marginalized". The term is more appropriate for them to say as a group of people who are oppressed by the power of "capital and state power"[15].

Marginalization over the little people who have weak bargaining power, also can be caused by factors of globalization, especially capitalism. For example certain regions and ethnic groups that are still isolated, but has a wealth of natural and abundant resources, making it a poor and suffering caused by capitalism through corporate conspiracy[16]. It is obvious, that in the context of post-colonial society, the process of democratization does not guarantee it will help those marginalized or excluded elevating them to a better life, but it may be precisely the opposite. In fact democracy can be manipulated by leaders and elite. In the history of many told about the marginalization and exclusion over control of the production and the land, due to capital and power factor. Who has a lot of capital and power are strong, they who control the land and production [17].

History is document: traditional perspective

When the history of this traditional paradigm flourish in his time, the famous term often expressed that "no document, no history". That is what the characters traditional historian Leopold van Ranke (1795-1886). For this flow, documents and archives become the most important source in the writing of history. As for the writing of a new history, which was built in the writing of history is an open attitude to treat historical sources form as "historical material", such as data orally, visual art, sculpture, diorama, photograph, audio-visual (film), a building or buildings, lifestyle, statistics and others. While the document or record in a positivistic view, merely be seen as something that can speak objectively. Another case among historians critical or critical history would always do the criticism and interrogation of what is "behind" the document by placing it as a product of knowledge. The weakness of the classical method of history who believed the document as the main source of the most valid, precisely will lead to the writing of history suffered a setback, because it ignores other sources is also important to obtain data and historical information. Eg oral history methods developed Navins when reconstructing the history of white Americans, has led oral history to be a model in the writing of historical work that began in 1948 at Columbia University. Likewise, Paul Thomson in his book "*The Voice of the Past: Oral History*", has been to restore the importance of the position of the reconstruction of the past be easily done through interviews [18].

Specifically in Indonesia writing social history through oral history recordings, both as a method or as a sub-discipline of history has started since 1972, when the National Archives of the Republic of Indonesia under the guidance of JR Chaniago lot of training to explore the history of which is still empty of recording the traces of events, chiefly the period 1942-1950, due to the time that the social revolution that occurred in Indonesia destroyed many documents. In addition there are many people who keep the memory of this period is necessary to immediately extracted and tracked[19].

However, they very unfortunate, because although oral history has been taught to students in the College's history and become part of the historical research methods, its role is still placed as a complement of written sources in the form of documents and archives. Besides simply positioned as one of the historical data collection methods such as interviews. Every historical information resulting from the method of oral history, it was always only be verified by written sources believed to be valid. Whereas in historical criticism, oral history can be a self-contained research and methodological implications when positioned as a knife analysis in unmasked the reality behind the facts, namely memory. Various forms of past memories that are traumatic, violence and injustice befall agents of history, it is precisely the oral history to rediscover the voice or the testimony of those who have been silenced or hidden[20]. Perpetrators of history that had been absent in the narrative history or whose occurrence is seen as a prisoner, can be presented back through oral history writing.

In connection with the above issues, Bloch apply the method to find any of the imaginary sphere that can propel social groups. Social facts, included lies behind the archive documents, according to Bloch to be seen and analyzed, because there are factors behind the mentality of the documents or records. Therefore, the study of a phenomenon within a certain period should be studied comparatively, not just based on written texts, but also should consider the sources are not written to reveal traces of the events and the image of the mentality behind the events. This is where the importance of the role of oral history [21]. In view more contextual, historical deconstructive see that historians can not articulate the past as a truth. They just seemed to act as a controller on the past through knowledge-theory or perspective chosen in the experience of the present [22][23]. Meanwhile, in Indonesia's history Derrida's deconstructive influenced by the ideas in "Gammatology of" were implicated in a conclusion, that the

history issue is a matter of language. Language that is the content of history as a reflection from the perspective of the present, and there is nothing outside the text. However it seems that this has not been done openly among historians [24][25][26][27]. In connection with the above issues, Bloch apply the method to find any of the imaginary sphere that can propel social groups. Social facts, included lies behind the archive documents, according to Bloch to be seen and analyzed, because there are factors behind the mentality of the documents or records. Therefore, the study of a phenomenon within a certain period should be studied comparatively, not just based on written texts, but also should consider the sources are not written to reveal traces of the events and the image of the mentality behind the events. This is where the importance of the role of oral history. In view more contextual, historical deconstructive see that historians can not articulate the past as a truth. They just seemed to act as a controller on the past through knowledge-theory or perspective chosen in the experience of the present. Meanwhile, in Indonesia's history Derrida's deconstructive influenced by the ideas in "Gammatology of" were implicated in a conclusion, that the history issue is a matter of language. Language that is the content of history as a reflection from the perspective of the present, and there is nothing outside the text. However it seems that this has not been done openly among historians.

In Bloch methodology, the study of history with the help of ethnology is one of the aspects of renewal recommended method Bloch. Because factor ethnology, geography and sociology may be the subject of analysis in uncovering the history of the evolution of land ownership, as happened in Europe during the Middle Ages until the modern period to the 18th century Bloch In this work reveal much about the history of feudalism and land ownership relations in medieval Europe.

From his experience as a historian of the Annales, Bloch came to the conclusion, that historians should not only rely on writing documents. Need a lot of alternatives that must be taken by historians in an attempt to bring out a complete work history and believable. That's what he called the social history, the history of the total that the building is sourced to oral history in the community. Admittedly, that the above history does not move, there is a history of slow rhythm, namely social history, the history of the small, structural history, and the history of the group. However history as a model so that it can rise to the surface of history, then the task historians to be lifted. In contrast to the traditional history of the all events, talk about the great people whose dimensions are very strong.

Bloch idea about the renewal of the science of history, in essence requires written history more depth and breadth to answer the question "what is the usefulness of history?" Is useful for understanding human history, because it makes sense to act with the necessary understanding on methodological and epistemological.

CONCLUSION

From the study of the Annales school of the pioneering figures, obtained knowledge of the contribution of the French historian of science history in the liberation efforts of the narrowness mind. Before the birth of the Annales school of history, limited to political events and wars, the explanation on the circuit in the event itself, as if there is no background or social roots of the event. Since Febre and Bloch, developed the science of history that sees history as an integral history or the history of the total. Even the efforts mecro and Bloch, writing of history more deeply by means doing analysis study what lies behind the facts shown by the document for later entry in the mentality. It means, to the facts presented in the form of documents and archives further questions, even keep track of all traces of the past that are not written. Annales historians has broken down the barriers of history, and making it open to contribute other social sciences along to understand the facts and historical development. Science of history has been freed from the mist barrier to look to the long term, so that events can be understood as a symptom of continuous development. Annales total history version, insert the humanitarian symptoms of the most resistant to change in the realm of the imaginary collective mentality.

In line with the above reasoning Annales history, the important thing also is oral history, since the production history should no longer be dominated by academic historians who have a material view of history "what is relevant and appropriate", and "what is irrelevant and inappropriate "that tend document oriented. But the issue of history writing must be opened to the public and owned by anyone over the rights of its history. Historical research can be done by community groups and anyone. Model writing of history as this will make history as belonging to the public, having previously only done by a group of academics through penguasaanya on written sources.

Communities can produce their own history, without borrowing academic authority, which only tend to make society as a facilitator only, not active participants. By way of writing the history of this kind, capable of making the public for a story about itself, give meaning to the social group based objects that exist in the self or life experiences recorded in their collective memory. And except that departs from the same motivation to democratize history and history as social criticism, then everyone is entitled to articulate his memory. The New History and the History Deconstructive is exciting and should continue to be encouraged in a more diverse, both in terms of theme,

viewpoint or perspective, the enrichment of the methods and methodological, that those small and marginalized by history can be lifted to the surface so that it becomes part of the agents of history. For his role is also very determine in the process of building human civilization on this earth.

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