CHAPTER – II

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CHAPTER – II
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2.1 Introduction

Any social research requires design, methodology and systematic planning. Wilkinson and Bhandarkar have rightly quoted Karle Pearson that “there is no shortcut to truth—no way to gain knowledge of the universe except through the gateway of scientific method.”

In view of this, attempts will be made to find facts on scientific basis. Regarding sources of historical research Jean Auboyer has observed that “many previous sources are available to us as the basis for our study of daily life during this era; a whole series of technical or descriptive texts, storied monuments, the discoveries of archaeological excavations, numismatics, epigraphy, and in addition contemporary chronicles by foreigners, mostly Greek, Latin and Chinese.” This is essential because art history research is based on facts finding of material culture. Here in the past the rock cut caves do represent best specimens of the cultural remains.

Ratan Parimoo has observed that “the question of the growth of the classical ideals, their diffusion and distribution throughout the subcontinent together with the textual evidences for these norms in Indian culture suggest an inter-connectedness as also exploring circumstances through which Ajanta’s influence spread far and wide with in and out side India. Therefore it has been rightly claimed that, “the study of Ajanta has become a field within a field.” The study of cave temples can be examined in different angles such as architecture, sculptures and paintings.

In this study all the three will be studied from the point of view of communication because they represent the cultural content of the Gupta, and the
Dhavlikar who studied Ajanta caves from a cultural perspective has opined that

"it is noteworthy that during this period the Deccan enjoyed considerable political
peace, which coupled with economic property, gave impetus to the artistic activity.
The economic prosperity is attested by the magnificent grants of merchants and their
guilds to religious establishments. Moreover, there was flourishing commerce within
the Mediterranean world as can be gathered from the works of classical writers."  

Percy Brown who documented Indian caves from an architectural angle opined that,

"the outstanding quality of the architecture of India is its spiritual content."  

He further observed that, "it is evident that the fundamental purpose of the building art
was to represent in concrete form the prevailing religious consciousness of the people.
Its mind materialized in terms of rock brick or stone."  

Fergusson looks at architecture in his own way. The one deceit in this mode of
illustration is that it does not extend far enough back in time to be all that wanted...

but book perish and may be changed and altered and after all do not present so vivid
so permanent an illustration in stone carvings.  

Cave temples were scooped out on ancient routes so that the traveller can receive the
cultural message. Study of these messages will be conducted in this work.

Fact finding in social research in general and art history in particular is difficult
because human respondents are totally new and those who depicted their messages are
no more in existence but their art work is prevailing conducting a dialogue with such
art is a challenging task.

Dr. Arvindkumar concurs his opinion on research methodology with A. M. Lovernzio
that, "the new outlook in social research methodology has implications: (i) that in
order to achieve greater objectivity systematic observation and statistical analysis
were considered indispensable for scientific social inquiry, (ii) that in view of the
the multi phased nature of social problems a combination of various methods, techniques and procedures was considered unavoidable for providing effective solutions.”  

Further he has observed that, “this resulted in the emergence of social survey, which was the inevitable result of a shift in the purposes of social inquiry.” Thus, social survey is an outcome of social inquiry.

Burgess and Fergusson conducted an exhaustive study on Ajanta caves. James Burgess has opined that “these works, however, pretend to exhaust the subject but are found to be useful manuals for those who desire to obtain a general idea of this interesting class of monuments and will enable anyone who in future wishes to attempt a monograph of any single cave, or group of excavation to dispense with any description of the whole series and at once to assign to its proper position among the cave temples of India.”

In view of this, the research work is a painstaking and challenging work to highlight cultural communication.

2.2 Communication research: How it developed

Communication research is a part of social research, because this research examines media and its effects on society. About social research Dr. B. D. Kulkarni has aptly quoted Rummel that “it is devoted to the study of mankind in his social environment and is concerned with improving his understanding of social orders, groups, institutes and ethics.”

Here, the study of Ajanta caves is a study of mankind’s past communication in cultural perspective to throw light on the ethical values of the period.
Further, Dr. Kulkarni has quoted Prof. C. A. Moser who has rightly explained it as “systematized investigation to give new knowledge about social phenomena and surveys, we call social research.” 12

About social research Dr. Kulkarni has forwarded the opinion of M. H. Gopal. Accordingly “it is scientific analysis of the nature and trends of social phenomenon of groups or in general of human behaviour so as to formulate broad principles and scientific concepts.” 13

Arvind Kumar has rightly quoted P. V. Young while defining social research. According to him “social research may be defined as a scientific undertaking which by means of logical and systematized techniques, aims, to discover new factors, verify and test old facts, analyze their sequence, and inter relationship and causal explanation which were derived with an appropriate theoretical frame of reference, develop new scientific tools, concepts and theories which would facilitate reliable and valid study of human behaviour.” 14

Here theoretical framework is formed according to social research norms. S. C. Sinha has befittingly quoted the opinion of Best on social research. “Best has very neatly presented the idea of research, when he opined that research is not only specifically problem shooting but is also closely associated with verification of truth underlying the observed data.” 15 Here facts about architecture, sculpture and painting will be classified. The study of sculptures and paintings can be a true reflection of group behaviour of classical age.

The study of Ajanta caves is a study of social art. Dr. Kulkarni has agreed with Mary Stevenson and defined social research in these words, “as social research is a systematic method of exploring, analyzing and conceptualizing social life in order to extend, correct or verify knowledge, whether that knowledge aid in the construction
of a theory or in the practice of an art." \(^{16}\) The cultural communication reflected in the art of Ajanta caves be critically evaluated and examined in this work.

Here, the truth about cultural communication will be examined. Arvind Kumar has rightly referred the definition of research from the Webster's International Dictionary. It defines research as "careful critical enquiry or examination in seeking facts for principles, diligent investigation in order to ascertain something." \(^{17}\) This careful investigation or enquiry would include almost any kind of study whether is historical research sociological or literature.

The study of cultural communication in Ajanta caves is a study based on past knowledge about which Dr. Kulkarni has observed that, "in fact research is an organized effort to acquire new knowledge. It is based on the past experience and past knowledge. The richer the past knowledge, greater the surety of the results." \(^{18}\)

On developing the research certain formulation are significant. Dr. Kulkarni concurs the definition of Cliffwoody. It has been observed by Cliffwoody that, "the research comprises defining and redefining problems, formulating hypothesis or suggested solutions, organizing, and evaluating data, making deductions and reaching conclusions, and at last carefully testing the conclusions to determine whether they fit the formulating hypothesis." \(^{19}\)

Here hypothesis will be developed to examine facts and to develop new theories. The study of Ajanta caves can be analysed based on new ideas. According to Kulkarni "research is considered as an endeavour to arrive at answers to intellectual and practical problems through the application of scientific methods to the knowable universe. It is movement from the known to unknown." \(^{20}\) By comparing Ajanta with other caves we can highlight its positive aspects.
Dr. Ramnath Sharma has quoted its meaning from the *Encyclopaedia of Social Sciences*. Research is based on the management of facts. D. Slesinger and M. Stenson have put it in right words, “it is an orderly presentation of concepts and symbols for the purpose of generalizing to extend, correct, and verify knowledge, whether that knowledge aids in the construction of a theory or in practice of an art.”  

Here Buddhist art both as a theory and practice can be analyzed in a systematic manner.

The study of Ajanta caves would be a social research in communication angle to highlight cultural messages depicted by the artists in the ancient period.

### 2.3 Studies of cultural communication methodology

In order to study cultural communication in Ajanta caves specific methodological devices must be developed and used. It is interesting to note that no method is perfect and complete. We have to develop these methods in a relative manner. Parthnath Mukherjee mentioned the definition of Methodology given by Rama Krishna Mookerjee’s definition that “methodology is a science for the application of theoretical propositions for understanding and finding causality in reality.”  

This study can also be realistic if objective methods are used. Parth Mukherjee in his introduction has opined that T. N. Madan has rightly pointed out that, “Methodology referred to theoretical discussions of the nature of social science and consequent implications for the conduct of social research.”  

According to Dr. Kulkarni “collection of data refers to a purposive gathering of information relevant to the subject matter under study and the methods used depends mainly on the nature, purpose and scope of the inquiry to be undertaken, as well as, on the availability of resources and time.”  

In communication research both theory and practice are significant.
Such techniques can be developed here. Parth Mukherjee has forwarded the observation of Madan that “sometimes it is used to designate the concepts and procedures employed in the analysis of data, however, collected to arrive at a conclusion.” 25 These can be drawn at the end of the research work.

Parthnath Mukherjee has quoted Radhakamal “he held the view that the so called dualism between the objectivity of the nature of social sciences between existence and validity between fact and value no longer obtained.” 26 Here lot of material is available through monograms, books and memoirs. Religion and philosophy are considered as primary source materials. Radhakamal Mukherjee attempted to transcend the old division between natural sciences and humanities by working out a new synthesis in terms of triangular interaction between the physical sciences, philosophy and social services in the light of the classical physicist’s view of nature following the new developments in quantum mechanics.

Regarding the reliability of secondary source material Black and Champion have observed that “secondary source material includes such things as speeches, autobiographies, and historical records, newspaper accounts of events, general articles, magazines, court records, vital statistical compilations and monographs of various kinds.” 27

The problems of developing can be tackled by appropriate study. It has been further observed that, “when material is gathered from such sources and is subsequently used in the test of hypothesis, several problems are apparent.” 28

Black and Champion have observed that “methodology section is a blue print for research activity and specifies how the investigation intends to test the hypothesis, study the people or describe social settings.” 29
All these aspects will be taken into care for discussing cultural communication. Black and Champion have further observed that “it is true that methodology section makes explicit the study’s design and constitutes the ‘how to do it’ phase.”\textsuperscript{30} In this work phase wise program has been developed as ‘how to do it’. For completing research from the communication perspective two methods, i.e. content analysis and survey, have been used.

2.4 Research Methodology: Content analysis and survey

In any research developing of correct design is an important step. About selection of a design, Arvind Kumar has presented John Best’s statement that “research is a more systematic activity directed towards discovery and the development of an organized body of knowledge. A summary of some of the characteristics of research may clarify its methodology.”\textsuperscript{31}

About the stages in methodology Arvind Kumar observed that, “further our understanding of society and thus all share certain basic stages such as choosing the research problem and stratify the hypothesis has pointed it out, formulating the research design, gathering the data, coding and analyzing the data and interpreting the results so as to test the hypothesis.”\textsuperscript{32}

All these stages have been fulfilled. Wilkinson and Bhandarkar have explained Katz’s opinion. “Exploratory studies” says Katz “represent the earlier stage of science.” Wilkinson and Bhandarkar have further stated that “from its findings may emanate the knowledge that helps the researcher in formulating a problem for research or in developing hypothesis to be tested subsequently.”\textsuperscript{33}

When there is a cause and effect relationship in the research topic the exploratory design is used. The study of cultural communication in Ajanta caves is a new topic and hence exploratory design is more suitable for this study. Sinha and
Dhiman while defining research design aptly quoted Salltiz Jahoda, Destch and Cook in these words “a research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure.” So data collection, sample selection and the procedure doing these things form the structure of research design. (a) Survey of literature, (b) social survey and (c) content analysis are the obvious three stages in social research, which have been adequately explained below:

(a) Survey of literature:

A survey of previous published material by scholars helps to develop new ideas. Wilkinson and Bhandarkar have observed the significance of such survey that “the researcher’s task is to review the available material with an eye on the possibilities of developing hypothesis from it. In some areas of the subject matter, previous research workers may have stated hypothesis. The researcher has to take stock of these various hypotheses with a view to evaluating their usefulness for further research and to consider whether they suggest any new hypothesis.” On this background ten important books on this subject have been surveyed and opinions of these scholars are also recorded.

(b) Social experience survey

Cultural communication is a social experience. Hence in order to understand these experiences a survey of 200 tourists has been planned. The purpose of this is to understand social experience about cultural communication. Jaspal Singh has observed that “in a design for survey of research, various operations are carried out in a sequential manner. Usually, this task is performed in two stages firstly introspection and analysis of the material and secondly empirical verification.”
(C) Content analysis

Content analysis is a tool to understand cultural messages. B. Satyanarayana has aptly quoted Berelson regarding content analysis in the words that “content analysis is a research technique for the objective, systematic and quantitative description of the manifest content of communication.” Further, he has observed that in general “the content analysis should possess the characteristics of objectivity system and generality.”

All these principles are followed here.

According to Jaspal Singh “content analysis is useful when data collection cannot be collected otherwise, or the nature of data justifies its operation.”

Jaspal Singh has further observed that, “content analysis can be used for studying the structure as well as the changes there in.”

In the paintings and sculpture of Ajanta classification of units has been made and the data is presented one after another.

2.5 Content analysis: its tools and application

Content is a method of analyzing the subject or theme depicted in any media, print, visual or electronics. About the utility of this method Arvind Kumar has aptly quoted Wilkinson and Bhandarkar that “analysis of data involves a number of closely related operations that are performed with the purpose of summarizing the collected data and organizing these in such a manner that they will yield answer to the research questions or suggest hypothesis or questions if no such questions or hypothesis had initiated the study.” Here the Jataka tales and themes in Ajanta caves will be analyzed by using the method of content analysis.

Arvind Kumar has quoted Matz in a befitting manner, “bare facts, objective data, never determine anything. They become significant only as interpreted
in the light of accepted standards and assumptions, and these standards in the final analysis are not susceptible to scientific determination. In ordinary life, we seldom deal with bare facts but facts interpreted. This interpretation or evaluation is determined by the purpose to which we relate the facts.” 42 Here the method of analysis will be both quantitative and qualitative for examining and interpreting the facts.

Jaspal Singh has observed that, “content analysis is an instrument for objectivity and systematically qualifying the manifest contents of communication. The objective is to draw conclusions about the principles underlying the construction of a given matter. This may include words images, sounds, or other symbols.” 43

Here the study is related to the analyses of images reflected through sculptures and paintings. Further Singh observed that, “objectivity implies that the analysis is done with explicit rules, so that the various analysts arrive at the same conclusion. Being systematic implies that the matter is arranged in order according to some underlying objective.” 44

By analyzing the content of Ajanta caves one can study comparatively the different themes tested through the paintings. Unit setting and assessment is important stage of the study. It is observed that “the content analysis is not counted haphazardly. Uniform criteria are applied for analyzing the data.” 45

The themes will be counted in number and in order to understand the repetition for making a perfect impact.

In Ajanta, the caves contain paintings and most of them have both sculptured and painting and some have just sculptures.

In this study adopting tools and techniques of content analysis will evaluate both sculptures and paintings.
2.6 Care and caution taken in survey research

While conducting a social survey every care must be taken to avoid problems. According to Festinger "the basic survey procedure as used in the social sciences, is made up of a combination of techniques which have been developed in various research disciplines." 46

Here, in order to understand cultural communication through Ajanta caves, the survey was planned comprising twenty-six questions. Ramnath Sharma has quoted the observation of C. A. Moser that "the sociologists should look upon the survey as a way, and a supremely useful one, exploring the fields of collecting data around, as well as, directly on the subject of study, so that the problem is brought into focus and points worth pursuing are suggested." 47 While studying cultural communication through caves this aspect is significant.

It has been truly pointed by Ramnath Sharma that, "Mark Abraham’s observation that a social survey is a process by which quantitative facts are collected about social aspects as a community’s composition and activities." 48 The profile of 200 respondents will amply testify these phenomena.

In cultural communication, we have to discover facts hidden in the paintings and sculptures. Jaspal Singh observed that "research done in order to discover something new or to interpret already known facts in a novel manner." 49

Such new facts would be derived here. Jaspal Singh has further noted that "preparing a research design for a social survey involves working out the necessary steps for constructing theories. First of all, we formulate the problem, and then we use our skills to choose suitable concepts at strategic points in a theoretical frame work."
These are operationally defined. Suitable items are constructed for measurement of the underlying variables. These are knitted together into a suitable tool.  

Here in this study exploratory design has been used and survey is planned through a scheduled questionnaire. A pilot study of twenty tourists was conducted to avoid further complications. The questionnaire was reshaped after the pilot study.

Jaspal Singh has observed that “The survey method is to be used for ascertaining the magnitude of these variables and their inter relationships.” In any social research these are some variables, which we have to correlate with others. According to Ramnath Sharma “E. W. Bergess has well emphasized the constructive and progressive purpose of social survey.”

It has been observed by Jaspal Singh that “the survey data also enable us to choose one out of a number of alternative hypotheses.” Every care is taken in this connection.

It has been observed further that “recent developments in constructing log linear models have facilitated the use of survey data for determining the cause-effect relationships. However, the experimental method is the surest way to casual analysis.”

Regarding concepts and quantification in content analysis, Jaspal Singh has observed that “the conceptarate properly defined. The measuring tools are accurately designed. Qualification means that everything is carefully counted.” This means manifest contents are left to be taken care of.

Regarding the frequency of elements Singh has observed that “the frequency of various elements in a text can throw light on the object of the message and its context, intentions and wishes of the senders and the perceived needs of the receivers.
of messages, characteristics of the text, and much else.” 56 Here the elements under analysis are connected with conceptual and theoretical frames.

2.7. Sociological approach

Cultural study is more effective if they are conducted in sociological perspective. Many scholars have discussed the social function of art. According to Edith Tomory “great art is not merely a means of self expression, but of communication. The artist has something worthwhile some good which he wants to share with others.” 57 The artists of Ajanta have also tried to share their ideas through sculptures and paintings.

One of the leading scholars of sociology of art O. P. Joshi has opined that “art as an expressive symbol of the social environment in which it is produced.” 58 Understanding symbols is an important challenge in the study of art. These studies are very much significant even as cultural substitutes.

About social process through art, M. S. A. Rao has observed that “the artist is a creator of expressive symbols. He not only represents in an aesthetic form, the realities and changing life situation, but also transforms the tastes and values of people socializing them into the changed social and cultural conditions.” 59

The Ajanta artists also followed these trends and they exemplified the same process.

R. K. Mookerjee has rightly crystallized social function of art when he opined, “similarity of individual temperaments and conditions of repression in social life records itself in similar myths, archetypes, symbols and images in art. This is the scientific foundation of a comparative society of art. Man’s artistic impulse is also relatively constant through the centuries of social development.” 60
Ajanta art is a reflection of continuous social development, which culminated into the Gupta Vakataka classical age. Ajanta can be recorded as graphic account of social and cultural experiences of the people. It has been observed by Mookerjee that, “art is the expression and communication of man’s deepest instincts and emotions reconciled and integrated with his social experience and cultural heritage.” The painted panels of Ajanta amply testify this phenomenon.

In ancient India, there were different codes and laws related to social life. But they cannot be examined due to lack of evidence. In this connection Mookerjee has observed that, “while the frame work of laws, governments and empires decays and disintegrates, the social attitudes and values that the art of a people records, and by which the refinement of its civilization can bests be measured remain vivid and eloquent for all time.” Ajanta can be cited as one of the best examples of this refinement.

The sociological perspective of art can be very well useful to understand Ajanta sculptures and paintings in a better way. We have to understand the achievements of Ajanta artists in a sociological perspective.

2.8 Summary

In this chapter the research design selected for this study is properly explained under seven sub headings. While forming the design for this research study, two methods were used, i.e., survey method and content analysis. Initially in the survey of literature books of eminent authors were studied and the topic for further research was selected. The name of the topic is cultural communication through Ajanta caves. Mass communication is anonymous. It reaches to the heterogeneous masses simultaneously. Any research requires design, methodology, systematically planned data that is collected through historical sources. This is essential because research in art history is
based on fact finding within material culture. The study of cave temples from a
cultural and communication perspective is planned to analyse the Ajanta caves
through the study of architecture, sculpture and paintings present there. Many authors
have focused their study of Ajanta particularly in the sphere of architecture and art.
Except D. N. Verma, none has highlighted communication point so far highlighted.
Hence, this topic was selected for the study. Communication research in arts is a study
of mankind’s past cultural aspect from a communication perspective. Hence, a survey
of tourists, who visited Ajanta, is planned in order to collect their response towards
past culture and Ajanta caves. In social research no method is perfect and complete,
so existing methods are developed relatively. Since theory and practice are significant
in communication research, both the methods were used. Stages of these methods are
discussed in the next section. The tools of content analysis and the care and caution
took while conducting survey is discussed in the following two sections. Thus, in this
chapter exploratory research design is neatly presented and the scheme of analysis
properly done.

In the next chapter different aspects of cultural communication have been
narrated.

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