



The History Of Everyday Life And Theoretical Issues Of Research

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Abstract. This article describes approaches to the history of everyday life. Also, local and foreign studies on this issue are analyzed from the point of view of historiography.

Key words: Everyday life history, history, historical studies, west and east, historical demography, historical culture.

Introduction.

Studying new trends in world historiography is of great importance today in order to solve the urgent tasks facing the history science of Uzbekistan. One of such new directions is “everyday life history” (Alltagsgeschichte, histoire de la vie quotidienne), the subject of which is the study of human everyday life in different historical-cultural, political, ethnic and confessional contexts. In the middle of the 20th century, with the “historical-anthropological change” in the social thinking of Western countries, the history of everyday life was formed as an independent field of research. Early French researchers could see that the history of everyday life could provide a great impetus to research. They focused not only on the political, economic, and military aspects of history, but also on studying it as a whole and the relationship of man to these processes. This historical-anthropological approach formed the basis of the works of M. Blok, L. Fevre, and F. Brodel, representatives of the popular trends united around the “Annals” magazine. In their works, the history of everyday life appeared as part of the macrocontext of human life.

Material And Methods.

In particular, F. Brodel suggests to pay attention to two different structures in the economy of any society, which were the structure of material life and the immaterial life covering human psychology and everyday practice. He called the immaterial life “everyday structure”. F. Brodel and his comrades choose large periods for research in order to determine global social changes and analyze the events of different periods. He pays close attention to how the culture of the wealthy was perceived by the common people. Also, his work entitled “The structure of everyday life” gave a great impetus to change the direction of historical research, that is, it helped to move from the political history illuminated by realities, from the search for general laws of economic development to the analytical study of historical psychology, historical demography, and historical culture plots. F. Brodel studies the human mind, psychology, and social behavior in order to understand the “spirit of the age”.

Understanding the past by studying “history from below”, that is, by studying the state not by looking at people, but by looking at people, was a common aspect of the approach of F. Brodel and “microhistorians”. This approach made the “little man” the subject of historical research, and not only ordinary people, but also robbers, psychopaths, witches, anarchists, disabled people, prostitutes, and criminals had the right to be in the center of historical research. It also changed the



way elites were studied, with a focus on the connections between celebrities and the daily lives of their dependents.

Fernand Braudel's colleagues - representatives of the "Annals" school - tried to further develop his research methods. The works of F. Brodel have gone beyond the framework of French historiography and won the recognition of specialists dealing with the history of the Middle Ages and the early modern period.

The famous French historian, philosopher and anthropologist Michel de Certeau (1925-1986) published "The Invention of Everyday Life" in 1980. This book is devoted to the daily lives of ordinary people, "users" and "consumers", who are forced to obey the rules. Using his various scientific interests, the author of the study creates an original theory of everyday life, according to which "users" secretly fight against the rules and procedures imposed on them and change them in the process of «mastering».

Michel de Certo draws attention to the difference between the concepts of «strategy» and «tactics». Certeau equates the concept of «strategy» with the institutions and systems of power, while the concept of «tactics» writes about the use of the concept of «tactics» to help people organize a free personal space around themselves. In the section entitled «Walking through the city», the author shows the practice of mastering the city. A «strategic» approach to the city focuses on how it is created by governments, corporations, and other organizations. Looking at the city from a «tactical» point of view, it can be seen that it has new characteristics.

Later, research in this direction began to be conducted in other European countries. For example, in the 1980s in West Germany, the direction of the history of everyday life appeared, and at the end of this decade, it became a trend. Professor Alfred Luedtke of the Max Planck Institute of History in Göttingen made a great contribution to its development. He studied the history of German workers in the 19th and 20th centuries.

According to A. Ludtke, the history of everyday life consists in beginning to understand the formation of the individual's personal imagination. According to this approach, man, who is the «driving force» of society, is seen as an active subject of history. This is contrary to the traditions of historiography, which is based on one or another scheme of studying the past, which studies the activities of «great» people, and the life problems of «small», «ordinary» people, who have remained nameless in history, are in the center. The social practice of this group, which made up the majority of participants in historical processes, ensures change and continuity in history. The history of everyday life helps to solve methodological problems in the study of social structures and the interaction of subjects in practice.

In Germany, representatives of the «Alltagsgeschichte» school developed topics and approaches within this direction. Critics of the «old science» H. Medik and A. Ludtke invite researchers to study the «microhistory» of people and groups. That is why everyday life in Germany is called the second name of history - «Geschichte von unten» - «history from below».

A. Ludtke believes that in the study of everyday history, the main attention should be focused on people who have found their place in life or are deprived of everything, full or hungry, unity or discord between them, their spiritual experiences, memories. In general, in the analysis of this direction, the life problems of people who have «gone without a trace» in history are central.

In addition, in the late 20th and early 21st centuries, a number of studies on the daily history of the population were published in English. S. Kotkin showed the changes in the life of the society on the



example of the construction and operation of the Magnitogorsk metallurgical plant in Russia in the 1930s. The author set himself the goal of reconstructing the relations between people, first of all, the concepts of labor discipline, loyalty to the politics of the time, which were of decisive importance for that period. Also Sh. Fitzpatrick researched issues related to life in Soviet cities in the 1930s. This author revealed a unique survival strategy of people during the «state of emergency», that is, during the years of repression. Sh. Fitzpatrick was primarily interested in the relationship between a person and the state, because the whole life of Soviet people was in the footsteps of state organizations, the state was both an employer and a provider of products and social services.

Harvard University professor Svetlana Boym's book is devoted to the study of social «common places», that is, the forms of everyday life that are taken for granted by the people living in that place, and are not usually thought about. That is why history books do not write about them and there are no written sources about it.

Svetlana Boym explores how the idea entered the lives of the people. The history of everyday life explores the boundary between life and ideology, everyday and aesthetic life. At the same time, there is an element of resistance to official propaganda, ideological pressure, and pressure from the state machine in everyday life. A lot of seemingly useless little things, all sorts of domestic luxuries were seen as a way for Soviet people to preserve their identity, to preserve their independence in the world of «big politics». The totalitarian system, considering it dangerous for itself, carried out a campaign of «purification of life». Later, house searches became a common area for the reconstruction of everyday life.

Svetlana Boym also explores the communal apartments, barracks, and barracks that were the hallmarks of the Soviet settlement. The author notes that communal apartments were a periodical necessity, but also a laboratory of Soviet life, where fanciful ideas and party orders became everyday practice. By the 1930s, state-controlled communal apartments had become a part of housing. This was facilitated by the introduction of residence registration and the establishment of an internal passport system. Almost every house had its own spies, moreover, the status of yard cleaners increased, and new tasks more important than cleaning the yard began to be assigned to them. Svetlana Boym points out that the difficulty of living, constantly living «in appearance» does not lead to good neighborly relations. The lucky spy is given the square meters of the «exposed» neighbor. That is why the population happily welcomed the housing reform of N.S. Khrushchev in the 1960s.

Scientific literature published in Western countries caused the concept of «everyday life» to be used in historical research in Russia from the mid-80s of the 20th century. At first, the history of daily life was studied by medievalists and specialists dealing with the issue of women. Under the leadership of Yu.L.Bessmertny and A.Ya.Gurevich, a working group conducting research on the history of everyday life was formed in social science institutes of the Russian Academy of Sciences. They began to publish an almanac called «Odyssey» and a yearbook called «Kazus».

In Russia, a lot of work has been done to develop this direction in recent decades. In particular, in April 2002, the Scientific Council of the Russian Academy of Sciences developed a program entitled «Man in everyday life: past and present». Council members Yu.A.Polyakov and V.B.Jiromskaya put forward the opinion that human life, like life itself, is full of infinite and various problems, therefore, the study of human daily life requires a comprehensive approach. The researches of N.B.Lebina and A.N.Chistikov are focused on the issues of acceptance of the new economic policy and the processes



of the «warmth» period by ordinary people. This book analyzes how the innovations in housing, clothing, and recreation took place. In addition, great attention is paid to the study of women's daily life.

In general, in world historiography, special attention is paid to issues such as personal and home life and lifestyle of people, ways of adaptation of people to reality in society, emotional side of events and events, experiences of people and groups of people related to the usual lifestyle in the direction of everyday life.

In German historiography, the recurrent, the usual, is contrasted with the unusual or unique. Such an approach contrasts everyday life as the «life of the masses» with the «life of extraordinary, unique individuals.» This gave rise to the German version of the «history of everyday life», in which the «history of everyday life» can be described as a simple, unobtrusive, micro-history of a typical representative of his time and social stratum. German scientists show holidays and «extreme situations» as «opposition» to everyday life, which can also become normal, everyday life under certain conditions. They also include education, work, and recreation in everyday life.

Because they understood the «history of daily life» as a microhistory, specialists of this field were prevented from participating in the competition for positions in universities and scientific centers. As a result, a parallel «workshop of historians» and special journals appeared in Germany against the official direction. An example of this is the magazine «Historical Anthropology», and historians and ordinary citizens united under the slogan «take history in our hands» actively worked in Göttingen.

Researchers dealing with the history of everyday life in Russia learned a lot from ethnographers and nineteenth-century «lifestyle writers». Their main interests were focused on ethnographic topics - housing and its construction, food system, clothing, etc. Using the method of direct observation of ethnographers has allowed historians to understand aspects of people's lives that cannot be found in historical documents

Conclusion.

In general, in contrast to ethnographic studies, the study of everyday life tries to understand the significance of events, to show different individual attitudes to political events.

Ethnographers who study material culture analyze «small objects» and study the description of material objects such as craft tools, products, and raw materials. Everyday life aims to illuminate people's attitude towards it. The details of the life help the researcher to understand the «spirit of the time» and make it possible to see the historical realities in harmony with the personal life of a person.

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