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# ИСТОРИОГРАФИЯ

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## ГІСТАРЫЯГРАФІЯ

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## HISTORIOGRAPHY

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### ИСТОРИЯ ПОВСЕДНЕВНОСТИ В КОНТЕКСТЕ ЗАРУБЕЖНОЙ ИСТОРИОГРАФИИ

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**Аннотация.** Рассматривается место истории повседневности в зарубежной историографии. Отмечается, что первый интерес к материальной культуре и истории повседневности возник у историков-позитивистов на рубеже XIX–XX вв. Подчеркивается, что большое признание история повседневности получила у медиевистов и специалистов по истории Нового и Новейшего времени. Показано, что историю повседневности можно рассматривать как одну из составляющих историко-антропологического подхода. Автор приходит к выводу, что история повседневности – новое перспективное направление зарубежной историографии, предметом изучения которого является сфера человеческой обыденности.

**Ключевые слова:** социология повседневности; историческая антропология; история повседневности; этнологическая социальная история; микроистория; зарубежная историография.

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## ГІСТОРЫЯ ПАЎСЯДЗЁННАСЦІ Ў КАНТЭКСЦЕ ЗАМЕЖНАЙ ГІСТАРЫЯГРАФІІ

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**Анотацыя.** Разглядаецца месца гісторыі паўсядзённасці ў замежнай гістарыяграфіі. Адзначаецца, што першая цікавасць да матэрыяльнай культуры і гісторыі паўсядзённасці ўзнікла ў гісторыкаў-позітывістаў на мяжы XIX–XX стст. Падкрэсліваецца, што вялікае прызнанне гісторыі паўсядзённасці атрымала ў медыявістаў і спецыялістаў па гісторыі Новага і Найноўшага часу. Паказана, што гісторыю паўсядзённасці можна разглядаць як адзін са складальнікаў гісторыка-антрапалагічнага падыходу. Аўтар прыходзіць да высновы, што гісторыя паўсядзённасці – новы перспектыўны кірунак замежнай гістарыяграфіі, прадметам вывучэння якога з’яўляецца сфера чалавечай паўсядзённасці.

**Ключавыя словы:** сацыялогія паўсядзённасці; гістарычная антрапалогія; гісторыя паўсядзённасці; этналагічная сацыяльная гісторыя; мікрагісторыя; замежная гістарыяграфія.

## HISTORY OF EVERYDAY IN THE CONTEXT OF FOREIGN HISTORIOGRAPHY

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**Abstract.** The article examines the place of the history of everyday life in foreign historiography. It is noted that the first interest in the material culture and history of everyday life arose among positivist historians at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries. The study emphasises that the history of everyday life has received great recognition from medievalists and specialists in the history of Modern and Contemporary history. The subject of studying the history of everyday life is the sphere of human everyday life. It is shown that the history of everyday life can be considered as one of the components of the historical-anthropological approach. The author comes to the conclusion that the history of everyday life is a new promising direction of foreign historiography.

**Keywords:** sociology of everyday life; historical anthropology; history of everyday life; ethnological social history; microhistory; foreign historiography.

### Introduction

The term «everyday history» came to us from Western historiography. Among the studies of European scientists, it is necessary to highlight, first of all, the works of a general theoretical nature: for example, the studies of the Austrian sociologist of everyday life Alfred Schutz (1899–1959) [1] and the German sociologist, founder of the theory of civilisations Norbert Elias (1897–1990) [2]. The formation of the sociology of everyday life caused similar changes in history. Everyday life history (Alltagsgeschichte (German); histoire de la vie quotidienne (French), dějiny každodennosti (Czech)) [3, p. 4] emerged as an independent field of study.

The first interest in material culture and the history of everyday life arose among positivist historians at the turn of the 19<sup>th</sup> and 20<sup>th</sup> centuries, when the German historian Karl Lamprecht (1856–1915) expressed the idea that the most important task of history is to study the «everyday life and social behaviour of large masses of people»<sup>1</sup> [4, p. 153].

The subject of the study of the history of everyday life is usually called the sphere of human routine. Its focus is on the life world of people of different social strata, their behaviour and emotional reactions to certain events [5, p. 318; 6, p. 3]. It is quite logical to consider the history of everyday life as one of the components of historical and anthropological approach, the need for which in the study of the past was identified by French Marc Bloch (1886–1944) and Lucien Febvre (1878–1956), who created the journal «Annales» in 1929, proposing to see in the reconstruction of the everyday an element of recreating history in its entirety [3, p. 4].

The purpose of the publication is to show with maximum objectivity the process of the conquest of everyday history – a new historical direction – of positions in world (mainly European) historical science in the second half of the 20<sup>th</sup> century – early 21<sup>st</sup> century, to consider the main achievements of foreign historiography in the research of German, Austrian, French, Russian, Italian researchers.

<sup>1</sup>The translation is ours. – A. S.

## Main part

In the French Annales school, issues of everyday life were studied a lot by a younger contemporary of M. Bloch and L. Febvre – Fernand Braudel (1902–1985), who understood the past as a slow alternation of periods of great duration, into which he included the everyday-household component [7; 8, p. 288; 9].

The history of everyday life received great recognition from medievalists and specialists in the history of the early modern period [10–14].

The peak of research on the history of everyday life came in the 1970–80s, when everyday life history became fashionable topic of Western (especially German-language) historiography. In Krems an der Donau (Austria), in opposition to university historical science, focused on political and factual history, the Institute for the Study of the Realities of the Late Middle Ages and Early Modern Times appeared, which became a center of attraction for young scientists from Germany, Austria and other European countries. In 1982, the International Society for the History of Material Culture and Everyday Life of the Middle Ages «Medium aevum quotidianum» and a periodical with the same name were created. Among these scientists, the history of everyday life was considered, on the one hand, as a method of understanding man, and, on the other hand, as a subject of new history, where the history of everyday life, the everyday life of the medieval nobility, the city, etc., were studied from the standpoint of historical anthropology. A special role in the study of medieval everyday life was played by Austrian professor Gerhard Jaritz, who kindly provided the author of this article with a series of periodical annual collections «Medium aevum quotidianum»<sup>2</sup>.

The history of everyday life has received wide resonance in the historiographies of Germany and Italy. Since the early 1980s, a real «historical boom» has swept West Germany. «Historical workshops» have become widespread. In 1983, supporters of the history of everyday life in the Federal Republic of Germany created a professional association called the History Workshop, and in 1984 a discussion took place in Berlin about the possibilities of the history of everyday life and its limits [15, p. 117]. From that moment on, the history of everyday life essentially turned into an independent direction of historical science in the Federal Republic of Germany [16], and an interest in the «little man» appeared, which received the name «history of everyday life» [17, p. 132] or «history from below»<sup>3</sup>.

In 1985, the chairman of the Union of German Historians, professor of the University of Cologne K. Mayer, at the XVI Congress of Historical Sciences in Stuttgart,

called the study of the history of everyday life, along with the development of social history, historical anthropology and the study of mentality, one of the main achievements of the post-war historiography of West Germany [18, p. 193].

The greatest contribution to the development of the scientific history of everyday life was made by a graduate of the University of Tübingen, an employee of the Institute for the History of the Max Planck Society in Göttingen Alf Lüdtke (1943–2019). In the 1980s, under the editorship of professor A. Lüdtke, a collection «History of everyday life. Reconstruction of historical experience and way of life» was published [19; 8, p. 289]. A. Lüdtke and his associate and colleague at the institute Hans Medick (born 1939) suggested that young historians focus their research on studying the [micro]histories of individual ordinary people [20], and through them move on to studying the problems of culture and everyday life. In German historiography, this was the programme of everyday history [13; 15], which H. Medick closely linked with ethnology and called ethnological social history [6, p. 7]. The topic of everyday history was the subject of the congress of German historians held in Hanover (1992), the reports of which were published under the title «Disputes about social history, everyday history and microhistory» [21], and the conference «Everyday history and human rights» held in Minsk in 1999, organised by the German and Belarusian Commissions for UNESCO [22], in which we took part.

A number of Italian researchers also turned out to be inclined to interpret everyday history as a synonym for microhistory. Back in the 1970s, a small group of scientists led by Carlo Ginzburg united around the journal «Quaderni storici» they created and in 1980 they founded a scientific series «Microhistory». Italian historians made the private, the singular and the accidental (an individual, an event or an incident) the object of scientific research [23]. A representative of this trend, Simona Cerutti (born 1954), put forward the thesis that there are two currents in Italian microhistory – social and cultural. According to the researcher, the difference between these two approaches is that, figuratively speaking, some are interested in stomachs, while others are interested in people's heads.

In the 1990s, the German-Italian school of micro-historians expanded. It was supplemented by French (representatives of the 3<sup>rd</sup> generation of historians of the Annales School – Jacques Le Goff (1924–2014), Roger Chartier (born 1945)) and American researchers. Defining the main components of the concept «total

<sup>2</sup>Medium aevum quotidianum. 1984. № 2. 32 p.; Ibid. 1984. № 4. 79 p.; Ibid. 1986. № 7–8. 99 p.; Ibid. 1988. № 13. 59 p.; Ibid. 1988. № 15. 96 p.; Ibid. 1989. № 19. 103 p.; Ibid. 1990. № 20. 71 p.; Ibid. 1994. № 28. 73 p.; Ibid. 1994. № 30. 109 p.; Ibid. 1994. № 31. 71 p.; Ibid. 1995. № 33. 76 p.; Ibid. 1996. № 34. 114 p.; Ibid. 1998. № 38. 71 p.; Ibid. 2003. Sonderband № 13 : Images in medieval and early modern culture. 141 p.

<sup>3</sup>Кром М. М. Историческая антропология : пособие к лекц. курсу. СПб. : Дмитрий Буланин, 2004. 168 с.

history», J. Le Goff emphasised that it also includes material culture – technology, economics, everyday life (since people in the process of history build houses, eat, dress and generally function) [24, p. 6]. And the German researcher Hans-Jürgen Pandel divided the study of everyday history into three areas: 1) birth, sexuality, illness, death, childhood, old age; 2) nutrition, clothing, housing, work, leisure; 3) ways of survival in extreme situations [22, p. 77–78].

Then, «little by little, the most inconspicuous actors of history came onto the stage: the poor, the beggars, women and children in the ordinariness of their daily existence» [12, p. 917].

On the other hand, using the example of the Middle Ages, they began to talk more and more often about the reconstruction of the everyday life of the elite classes. In this sense, the history of everyday life is close to the history of private life, which was studied in Russia in the last years of his life by professor Yuri L. Bessmertny (1923–2000) [25; 26].

For a number of years, the study of the history of everyday life as an independent discipline was not widely disseminated in Russian and Soviet historiography. Scientific research was accompanied by a desire to understand the processes that took place in foreign science. At the same time, the works of Russian scientists of the first decades of the 20<sup>th</sup> century were rethought or rediscovered (for example, the philosopher and medieval historian Lev P. Karsavin (1882–1952)). Like his French colleague and contemporary M. Bloch, L. P. Karsavin was one of those who promoted a new approach to the study of society. To a certain extent, L. P. Karsavin is a predecessor of the direction of historical science that is often called historical anthropology. «History cannot be reduced to the growth of capital, rent, prices», wrote L. P. Karsavin in 1923. «If we do not perceive, at least vaguely, a person behind the figure, the figure is useless. <...> Let us recall the exquisite outfits of Burgundy under Charles the Bold, the wigs in the era of the Sun King, the pompous procession of the Spanish autocrat to the bedroom of his queen consort, the hairstyles of ladies at the court of Louis XVI, or the slogan of fashionistas in the era of the Directory: minimum material – maximum effect!» [27, p. 99–100]. It was in this context that he recognised the importance of studying medieval material culture and everyday life. «The material in itself, in its isolation, is not important. It is always symbolic and as such is necessary for the historian in all its materiality. It always expresses and individualises the moral state of society, its religious and aesthetic views, and its socio-economic system» [27, p. 99]. Thus,

L. P. Karsavin, back in the 1920s, raised the question of the importance of studying «material existence» and everyday life as a specific sphere of social life. A number of other historical studies of medieval everyday life also took place in the 1920s: for example, the works of professor Olga A. Dobiash-Rozhdestvenskaya (1874–1939)<sup>4</sup>. In the 1920s, she prepared a collection of articles «Medieval life» [28].

Until 1994, everyday life in the Middle Ages was not a priority topic in the Soviet and post-Soviet space. The history of everyday life and material culture (housing, food, clothing, etc.) was the domain of ethnography for many years. Its methods and approaches were largely adopted by modern everyday history. As professor Alexander S. Mylnikov (1929–2003) noted, «in fact, the study of everyday life is a historical-ethnographic approach, which is practiced by people from the Annales school»<sup>5</sup>.

In the 1980s and 1990s, the problems of the history of everyday life (material world) of the Western Middle Ages were studied to varying degrees by professor Aron Y. Gurevich (1924–2006) [29; 30] and doctor of historical sciences Adel (Alla) L. Yastrebitskaia (1932–2010)<sup>6</sup>. Their research showed that the Middle Ages created its own special material appearance of everyday life. In recent decades, the number of publications on the culture of everyday life has increased significantly. This is due to the desire to overcome the outdated approach, according to which everyday material is a kind of «appendix» to topics on the history of society. In this connection, the Institute of General History of the Russian Academy of Sciences organised the center «Histories of Private Life and Everyday Life» under the leadership of Yu. L. Bessmertny, where the seminar «History of everyday life: unique and stereotype» was held, and the periodical almanac «Kazus» began to be published [31].

Explaining the essence of the new approach, one can recall the words of professor Michail A. Barg (1915–1991): «Its essence lies in shifting the center of gravity of historical research to the phenomenon of human life in its everyday life, in all its manifestations and connections» [32, p. 25].

There is an opinion in science that the history of everyday life is almost ethnology. However, unlike ethnography, the history of everyday life, as noted by the German researcher H. Medick, «pursues the goal not of examining trifles, but of examining them in detail» [20, p. 202], since it puts in first place not so much the description of a material object, but rather the consideration of people's attitudes towards it and the contradictions that its existence may entail.

<sup>4</sup>Смирнова Е. Д., Сушкевич Л. П., Федосик В. А. Средневековый мир в терминах, именах и названиях : словарь-справочник / под науч. ред. В. А. Федосика, Е. Д. Смирновой ; сост. Е. Д. Смирнова. 2-е изд., испр. Минск : Беларусь, 2001. 383 с.

<sup>5</sup>Письмо А. С. Мыльникова (из личного архива Е. Д. Смирновой, 04.02.2001).

<sup>6</sup>Ястребицкая А. Л. Средневековая культура и город в новой исторической науке : учеб. пособие. Москва : Интерпракс, 1995. 416 с.



## Conclusions

Everyday life of the past as a genre of historiography began to be seriously considered in the second half of the 20<sup>th</sup> century. The history of everyday life is one of the main achievements of post-war historiography. This is a new direction in historiography and a new approach, the essence of which lies in shifting the center of gravity of scientific research to man in his everyday life. History

is not politics thrown into the past; history is mainly everyday life thrown into this very past. The history of everyday life can be interpreted as a mini-history. But this does not mean at all that it is addition to «serious» history. The multidimensionality of history lies in the fact that the historical process consists of many streams. The history of everyday life, in our opinion, is one of them.

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