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# History of Everyday Life as a Component of the School History Course

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## **Abstract**

The article is devoted to the analysis of the history of everyday life as a component of the school history course. The author infers that mastering knowledge about the everyday life of people of another historical era allows us to avoid a simplistic and schematic attitude to the past. At the same time, a specific feature of school history in the first decades of the twenty-first century is the direct connection of historical local history with the events of everyday life in the past. The study of the history of everyday life makes it possible to illuminate the life of both a social group, a stratum, an individual family, and the entire state and civilization. The main subject of studying the history of everyday life is ordinary people's everyday life, changes in their lives and changes in themselves that occur in time and space. The history of everyday life is the core of social history, as it considers human life as a subject of the historical process. Its study creates opportunities to better understand social processes and changes in society around the world.

**Key words:** anthropology, historiography, history of everyday life, everyday history, social history

The history of everyday life is one of the modern trends in the development of historical science, which was formed in the second half of the twentieth century in the process of formation of the so-called new history. This field studies the conditions of life, work, and leisure (everyday life, living conditions, diet, treatment methods, social adaptation), as well as the factors that influence the formation of consciousness and norms of behavior, socio-political preferences, etc. of the vast majority of the population ("ordinary people") of a country in a given historical period. The history of everyday life is the history of those without whom there could be no history, but who for historians have remained mostly "nameless" and "silent" in history.

The field of historical research called "history of everyday life" appeared in Western European historiography in the 1960s. The prerequisite for its establishment was the activity of such representatives of the French historiographical *Annales school* as M. Bloch, L. Febvre, J. Le Goff, F. Braudel, and others. The term "everyday life" itself, as a separate definition, was introduced into scientific circulation by F. Braudel in his work *Material Civilization and*

*Capitalism* [1]. The philosophical platform or basis for its emergence in historical science was formed by the works of E. Husserl, A. Schütz, P. Berger, T. Lukman, G. Rickert, N. Elias, G. Garfinkel, A. Sikurel, and others. These representatives of historiosophical thought defended the humanistic concept of history, in which the main place was given to an average person. In addition to the *Analles school*, the history of everyday life is becoming a significant area of research in German, Italian, and American historiography.

The institutionalization of this field was completed in the early 1990s in Germany. In 1993, a specialized periodical called *Historical Anthropology. Society. Culture. Everyday Life*, which aimed to study history through the prism of the ordinary people's lives. This approach was called the "history of mentalities" or "ethnological social history."

The history of everyday life is characterized by its interdisciplinary connection with such sciences as sociology, ethnology, cultural studies, psychology, etc. This circumstance greatly expands the scope of historical research, makes it multidisciplinary, and affirms its complex, and generalizable nature. As a result, new methodological approaches and principles of studying the historical past are being developed in historical science, including human-centeredness (social anthropology), psychologization of history, and others. In addition, a new range of issues related to macro- and microhistory has been outlined. All this should be considered the result of the progressive thought of historians of different generations and schools [5].

The history of everyday life in modern historical science is understood as a branch of anthropologically oriented historical science that studies a certain section of the interaction of social space and time, the sphere of human life, in the course of which people communicate directly and indirectly (through cultural objects) as the sum of billions of destinies throughout its development. This data has common features that can be classified at different levels: national, regional, individual, etc.

The history of everyday life is the history of those who are invisible to the big history, who are included in the historical process as ordinary people. Thus, central to the analysis of everyday life are the life problems of those who have remained nameless in history. "Structures of everyday life" include everything that makes up a person's life: his or her conditions, needs (food, housing, clothing, medicine), and the possibilities of satisfying them. It also includes the entire range of relevant relationships, actions, desires, ideals, customs and traditions, value

orientations that regulate human behavior, individual and collective practices, and forms of communication. Individuals appear as both actors and creators of history, those who actively produce and reproduce the socio-political realities of the past.

The proposed approach encourages historians to study a country (people) of a certain period to first show the way people lived (at the level of specific individuals, not the whole society), what surrounded them, how everyday life evolved, and then explain the relationship with economic and political life in order to come to worldview conclusions about the humanity (inhumanity) of a society. The fate of a person in a particular society is the most objective criterion for the humanity of a state [2].

Using the history of everyday life in the study of historical reality helps students to better appreciate the role and importance of evolutionary forms of society, the place of all its elements in their interaction, not just opposites; to consider the influence of external factors of development, which are often decisive in the life of certain peoples. This approach shifts the emphasis from the history of various forms of confrontation (revolution) to the history of ordinary people; from the history of political activity of the “powers that be” to social history, or rather, socio-cultural history, which focuses on people and social groups formed by them in accordance with their ideas about the world and life [4].

Everyday history is an unsystematized form of learning about the world that has a mosaic structure. It contains a variety of knowledge about the past, illusions, perceptions, opinions (views) built up by popular science and fiction literature, journalism, art, mass media, oral history, and direct personal life experience of a person, which serve as its sources. In their daily activities, people are guided by exclusively pragmatic goals. Therefore, we can assume that ordinary (everyday) historical consciousness is dominated by everyday life. Its cognitive component is ordinary knowledge about the past, which is practical in nature. It is the result of a person’s direct personal life experience generated by his or her interaction with the outside world. In the everyday historical consciousness, the events of everyday life in the past are most often retained, which is its specific feature. After all, people have always been interested in and wanted to feel how a city dweller or a villager lived several centuries ago, what books their ancestors read, what they dreamt about, what from the treasury of human wisdom has stood the test of time. The history of everyday life itself draws attention to the process of humanizing everyday life, the psychologization of everyday life, the attitude of a person to everyday

problems, to the government, the state, and society in general through the prism of personal perception of living conditions [3].

Such a “living” history allows us to see the development of society in the interconnection of generations, in the vitality and active role of centuries-old traditions. Acquiring knowledge about the everyday life of people of another historical era allows us to avoid a simplistic, and schematic attitude to the past. At the same time, a specific feature of school history in the first decades of the twenty-first century is the direct connection of historical local history with events of everyday life in the past. The study of the history of everyday life makes it possible to illuminate the life of both a social group, a stratum, an individual family, and the entire state and civilization. The main subject of studying the history of everyday life is ordinary people’s everyday life, changes in their lives and changes in themselves that occur in time and space. The history of everyday life is the core of social history, as it considers human life as a subject of the historical process. Its study creates opportunities to better understand social processes and changes in society around the world.

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