

ACTUAL PROBLEMS OF EVERYDAY LIFE HISTORY IN THE MODERN KAZAKHSTAN HISTORIOGRAPHY

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Abstract: At the present stage of studying history, researchers are faced with the urgent task of finding new possibilities for displaying the historical process. Promising in this regard is the development of the latest achievements of the world historiography, in which one of the new ways of representing the historical process has become the study of everyday human life.

The proposed article examines the main trends in the development of the Kazakh historiography of everyday life. The authors made an attempt to analyze the achievements of Kazakh historiography representatives in defining the conceptual and methodological foundations of everyday life history.

Keywords: Historiography, microhistory, everyday life, gender history, monoton.

INTRODUCTION

The modern methodology of historical science gives priority to research, which brings to the forefront a person and his historical time. Indeed, the transformation of history as a science of political and economic systems into the science of man has become one of the leading trends in modern historiography.

Anthropological turn pushed the process of interdisciplinary synthesis, embracing not only humanitarian, but also exact sciences. The rejection of disciplinary purity and the desire for scientific synthesis led to the humanitarization of even natural knowledge, vivid examples-the penetration of the ideas of hermeneutics into physics. The study of everyday life is a relatively new direction in Kazakhstan's historical science.

The subject of studying this area are its various facets, such as habitat, rituals, leisure, customs, mores, ways of life, as well as mentality, way of thinking and people's way of life. Everyday life history studies the ordinary world of ordinary people and therefore differs radically from the methodological approaches of Soviet historical science, which due to historical events did not notice the ordinary "little" person. As is known, in the Soviet period the history of Kazakhstan was studied as an integral part of the Union history and was under strict censorship control. For a long period this topic remained outside the field of view of researchers. The greatest attention was paid to the study of political and socio-economic issues. In scientific works there were closely examined individuals or not a large group of people who, in researchers' opinion, played a major role in the historical process.

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It was paid an insufficient attention to actions of ordinary people. A man, as an individual, with his inherent psychology, moral norms was removed from the temporal and eventual context of history. At least two circumstances determine the relevance of the study of the problem of everyday life in the historiographical plan: first, the need to explain the growing research interest in everyday life history; second, in the domestic historiography the everyday life of an “ordinary” person is still considered as poorly studied.

In this case, on the basis of an analysis of individual scientific publications, we will try to identify some general characteristics that allow us to outline the directions of work in the study of everyday life history. Of course, each of the authors mentioned in the article has its own approach, considers only certain aspects of everyday life. Therefore, the review deals with publications on various topics, but all of them are united by attention to the life of an ordinary person.

METHODOLOGICAL FRAMEWORK

Goals of the Study

The goal of this study is to identify the scientific potential of everyday life history with reference to the history of Kazakhstan in the Soviet period. And it is also to determine the degree of study of everyday life history in Kazakhstan’s historiography.

To achieve this goal, the following tasks are solved:

1. the systematization of modern scientific works with the aim of revealing the specific gravity of certain historiographical complexes;
2. the historiographical analysis of the main aspects of the problems of urban everyday life;
3. to show the contribution of Kazakhstan’s historiography of everyday life to the study of Soviet society;
4. the identification and characterization of poorly studied and unexplored aspects of everyday life in historiographical works.

The scientific novelty of the study is determined, first of all, by the fact that this work is one of the first in a special historical study of the historiography of everyday life. For the first time, the main directions of studying everyday life history were revealed and the integrative role of everyday life history in Kazakhstan’s science was based. Analysis of this problem in the historical context allows us to discover the little developed aspects of this scientific direction.

Theoretical and Empirical Methods

Methodologically, research is based on two fundamental principles - objectivity and historicism. The first of them requires a holistic and unbiased reflection of

the subject of research, the second presupposes the fixation of its main trends and consistent patterns, contradictions in the context of general historical conditions. In the course of solving the problems, the following research methods were used: analysis and synthesis, analogy method. The periodization method divided the investigated part of the historical process into chronological periods. The principle of objectivity made it possible to carry out a comprehensive and critical analysis of scientific works. The theoretical basis of the study was the works of representatives of Kazakh historical thought, who made a great contribution to the development of the study of everyday life history.

RESULTS

The Emergence of the Direction of Everyday Life History

The emergence of this historiographical direction is associated with the formation of a new approach in the 1960-70s in the countries of Western Europe, which was called the "historical anthropological turn". The future of everyday life history in the study of the past was first identified by French researchers grouped around the magazine "Annals." Everyday life history was a part of the macrocontext of people's lives in their works. It was they who placed as an object of research an ordinary person and his everyday problems-food, clothing, housing, labor, recreation, etc. A similar historical-anthropological approach became the basis of the works for the bright representative of the Annals' school - F. Braudel(1986). In his famous work "The structure of everyday life" he showed how important the relationship between people's way of life, their mentalities (Braudel, 1986).In their opinion, the study of everyday life allows to see long periods of history and, at the same time, to understand the small details of life. It also provides insight into the cultural mentality of peoples, which persists over long historical gaps.

Everyday life history as an independent concept arose in German historiography. The ancestors of everyday life history (Alltagsgeschichte) in Germany were the historians A. Ludtke (1998) and H. Medick (2001). In the person of German everyday life history, it was first made an attempt to define everyday life history as a kind of new research program. A. Ludtke's(1998) research was devoted to the description of the main methods of the "everyday life history", and H. Medick's (2001) works theorized the ratio of approaches of microhistory and everyday life history. Very indicative is the motto under which this movement developed: "Dig, where you stand!". This guided the researchers to a more thorough study of local history. As A. Ludtke wrote: "The main objects of everyday life history are the vital problems of those who mainly remain nameless in history. Most important is the study of man in and outside labor." (Ludtke, 1998). And first of all the problem how people experience the impact of a variety of structures and processes. The refusal to study politics on the top was dictated by the fact that it is at the bottom,

at the microhistorical level, that public and private interest collides. Only in this way, according to A. Ludtke (1998), it is possible to avoid depicting people as puppets.

A special place in the study of the problem of everyday life is occupied by Russian historiography. In their studies there are developed various approaches studied a person in all interrelations and situations: in society, in the family. Russian researcher N. Pushkareva believes that the subject of everyday life history is the sphere of human everyday life in historical, cultural and political contexts (Pushkareva, 2003).

For Kazakhstan, this direction has acquired special significance, since the study of everyday life was not previously part of the research interests of Soviet historians. For a very long time, domestic science did not take this aspect into account, focusing on material or spiritual values. Interest in the daily routine of Soviet historians was extremely weak and passed with the steady implementation of ideological guidelines. In addition, most archival sources were inaccessible for study, which did not allow fully reconstructing and objectively studying the problems of everyday life of Soviet people. Despite the fact that Soviet historiography did not use the notion of “everyday life history,” certain aspects of the problem were covered in the writings of historians of this period.

Special attention was paid to the formation of the socialist, Soviet lifestyle, the formation of a “new” lifestyle. The core of the history of the Soviet working class was its steady progress toward socialism and communism. In Soviet historians M. Asylbekov (1973), N. Bekmakhanova’s (1980) works there is considered everyday life history in demographic aspects. The issues of fertility, mortality, population growth, and measures are touched upon by the government to regulate these processes. It must be admitted that, despite ideological and dogmatic nature, the Soviet researchers’ works contain an extensive source base.

Everyday Life History in Modern Historiography

At the end of the XX- beginning of the XXI century in connection with the Soviet ideological doctrine failure, Kazakhstan’s historical science undertook attempts to assimilate the layer of scientific knowledge used by foreign researchers. One of such approaches was everyday life history. Since the early 2000’s the process of studying everyday history has attracted the attention of a significant number of researchers. Marked by a surge of interest in the problems of everyday life in Kazakhstan, it is characterized by a number of social changes. First, the ideological restriction on the part of the state to study only “state history” was removed. Secondly, after the collapse of the Soviet Union, many archival documentary sources were opened and declassified, allowing creating a full-fledged historical research in this direction.

The first results of the conducted studies were the publication of articles by Russian historians in various specialized digest materials and journals. Z. Saktaganova's (2007) scientific article on the everyday life history is of great scientific value.

His scientific article contributed to the development of a methodology for studying everyday life history. "Everyday life of people not only reflects social, economic, political, cultural processes, but also has a reverse effect on society. The study of this interaction will allow us to reflect the diversity of the historical process, to change the focus of the evaluation of past events, Z. Saktaganova believes (2007).

Then, the dissertation researches began to appear in the light, which examine the features of everyday urban life in individual regions of Kazakhstan. Thus, K. Abdrakhmanova's (2009) candidate dissertation "everyday life of the cities of Central Kazakhstan in 1945 - 1953" was one of the first studies in Kazakhstan's historiography. The dissertation is devoted to the study of the urban population of Central Kazakhstan in the crisis situation of the transition from war to peace in the first after the Second World War. The study, based on a large complex of archival sources, reflected the attitude of society to the policy of the authorities. Her conclusions helped to understand the problems of urban everyday life better, to look at them from a new point of view.

In the thesis D. Khamidullina (2014) reveals the problem of the camp daily routine of special contingents and analyzes the behavior of a person in difficult living conditions. For a long time this topic was not available for study. Therefore, the current situation in historiography requires a detailed study of the stated theme.

In recent years, interest in the city as an object of historical study has significantly increased. Especially it should be noted E. Zhalmaganbetov's (2013) work, devoted to everyday life history of Kyzylorda city (1925-1929). The author focused on everyday problems of "little people" and raised the problem of adapting the philistine to the changing conditions of life. Among the works, describing the city's daily routine, D. Asymov's (2013) work, whose theses are examined by the daily life of Almaty city in the 20th century 20-30 years.

In K. Kozybaev's (2015) dissertation there was analyzed the daily life of the urban population of North Kazakhstan in the 1920-1930s. The authors highlight the problems of housing and living conditions of the population: food, clothing, domestic culture, abnormal phenomena, etc. The first generalizing study of the problem of the socio-economic development of small cities in Kazakhstan was T. Baysalbaeva (2004) monograph published in 2009. The socio-economic and cultural development of small towns of Kazakhstan under conditions of modernization have been extensively studied in Zh.A. Shaukenov's (2009) works.

DISCUSSIONS

Thus, everyday life history in modern Kazakhstani historiography is developing quite intensively. Throughout the twentieth century radical changes occurred in the sphere of habitation and lifestyle of the population of Kazakhstan. And most of the people were not only witnesses, but also participants in these transformations: they moved to cities, changed their place of residence, and consequently, their lifestyle. Therefore, studying the city in its daily aspects is an important Kazakh historiography. Every year, there are more and more microhistorical studies describing the daily life of various cities in the country. Nevertheless, it should be noted that the number of studies devoted to urban everyday life in the 1950-1990s, is significantly inferior to the number of works dealing with other periods of Soviet history. Urgency of the study of urban everyday life in the 1950-1990s lies in the fact that it allows the most complete disclosure of the complex path of the formation of a special type of personality - a Soviet man. It was in this historical period that stable stereotypes of the mass consciousness of the era of socialism emerged. It was during this period that the origins were formed, which many problems of modern life arise to.

The everyday history of the monotowns of Kazakhstan has not been considered in conceptual works so far. The investigation and reasons for a number of problems of the modern monotown of Kazakhstan, the researchers see in the contradictory and deformed process of urbanization of the country of the twentieth century. Under the influence of industrial development of Kazakhstan, the Soviet period led to the emergence of a special category of cities, called monoprofile. In the urban system of resettlement of Kazakhstan, the monotown dominates over other urban settlements. Currently, there are officially 27 monotowns in the country, in which 16.8% of the urban population of Kazakhstan live. Monotown are cities, which main part of able-bodied population is occupied by one or several city-forming enterprises (Decree of the Government of the Republic of Kazakhstan from 28.06.2014. No. 728).

One of the scenarios of the content of these processes can be traced to the example of Kentaumonotown. Kentaucity was founded in August 1955 on the basis of the Mirgalimsky settlement for the development of the Achisaipolymetallic deposit. The population of the city during the Soviet era was mainly the descendants of the repressed: Greeks, Russians, Germans, Koreans, Jews, Chechens, etc., as well as Kazakhs, Tatars and Uzbeks. Therefore, the population of Kentaucity was "temporary residents". In the late 1980s, mass emigration of the population began, in connection with the closure of industrial enterprises.

In a monotown it is the historical roots that make the population more stable, more attached to their native city. The survey showed that only 37% of the respondents were indigenous residents in Kentau city (Zholdybaev, 2009). The study of everyday life of monotowns is one of the priority areas in Kazakhstan's historiography. A more in-depth knowledge of the phenomenon of a monotown,

considered on the example of Kentau city in the 1955-1991s, allow revealing the special in the life and behavior of people center and periphery. It will help more fully and reliably to present the history of the everyday life of the country as a whole.

Nowadays the vector of historical research is increasingly active and shifts to a full-scale study of women's history in wartime. In modern Kazakhstani historiography there is no research of women's participation in the war in the perspective of everyday life history. Conducting such a study should be relevant for the history of Kazakhstan, whose population survived all stages of warfare.

The Second World War was a huge test for all peoples of the Soviet Union, including for the Kazakh people. Kazakhstan played a huge role in the military support of the front. Virtually all enterprises have switched to the production of military products. The population of Kazakhstan worked in the hardest conditions, where most of labour was done manually. The main burden fell on women's shoulders, since the absolute majority of men were in war. The war accelerated the massive involvement of women in low-skilled labour; women had to master purely "masculine" professions. In exchange for the tractor drivers and combine operators leaving for the front, a new staff of machine operators from among the women was trained. For example, only during the first four months of the war 682 women came to work in Uralsk city. And by March in 1943, 3,500 women had worked in the city's industry. In Uralsk during the 1941-1944s there was observed an increase in the number of able-bodied women in the total number of able-bodied people, reaching 79% in 1944 (Bukatkin, 2005).

CONCLUSION

Thus, our analysis of the main aspects of the historiography of the everyday history problem in modern Kazakhstan's historical science allows us to draw certain conclusions:

1. Since the 2000s, everyday life history has become one of the independent scientific trends of Kazakhstan's historiography.
2. The everyday life of Uralsk women during the Second World War has never become an independent subject of research.
3. There is a tendency of interest of researchers from "central" regions of Kazakhstan to "peripheral": as Uralsk, Kentau.
4. Domestic historiography does not have a separate complex study devoted to the history of the daily life of Kentaumonocity.
5. In the scientific community of Kazakhstan's historical science, great interest is shown in the study of Soviet everyday life: the Soviet mentality, consciousness, thinking, way of life, living conditions, etc.
6. In recent years there were scientific works, where in the framework of Soviet everyday life, in-depth study of such aspects as urban and labor everyday life.

Analyzing the prevailing historiographic situation, it can conclude that everyday life history has become one of the central problems of modern Kazakh humanitarian knowledge. The newest trends of Kazakhstan's historiography are connected precisely with the increased attention to the "human factor". However, this approach by Kazakh researchers is not being fully realized today.

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