

# NOTAS HISTÓRICAS Y GEOGRÁFICAS

## **Artículos**

**International-comparative approach to the analysis of theoretical and methodological foundations of the study of the history of women's everyday life**

*Enfoque comparativo internacional para el análisis de los fundamentos teóricos y metodológicos del estudio de la historia de la vida cotidiana de las mujeres*

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**Abstract.** The aim of the article was to study different scientific approaches and methods of studying the problems of women's everyday life in international historiography. In order to achieve the goal, a comparative analysis of studies on the history of women's everyday life, which were published in different countries of the world, was carried out, as well as the themes of works and approaches used by scholars to study the topic. In the course of the research, it was established that the history of everyday life as a separate direction in historiography emerged in the twentieth century under the influence of French historians representing the "School of Annals" – Marc Bloch, Lucien Febvre, Fernand Braudel. When studying the history of women's everyday life, researchers consider environmental factors, the natural and geographical characteristics of the area where the women under study lived, their social environment, everyday objects, and the historical context, which includes the socio-political situation at a certain time. In contemporary international historiography, among the studies devoted to the history of women's everyday life, the works that cover women's everyday life in the conditions of overcoming difficulties are predominant. Also, common themes are those that cover the process of women's emancipation, women's struggle for equal rights with men and, as a result, changes in women's everyday life in the twentieth and twenty-first centuries.

**Keywords:** anthropological turn, social environment, gender history, microhistory, macro-level.

**Resumen.** El objetivo del artículo fue estudiar diferentes enfoques y métodos científicos para el estudio de los problemas de la vida cotidiana de las mujeres en la historiografía internacional. Para lograr este objetivo, se realizó un análisis comparativo de estudios sobre la historia de la vida cotidiana de las mujeres publicados en diferentes países del mundo, así como de las temáticas de las obras y los enfoques utilizados por los académicos para estudiar el tema. En el curso de la investigación, se estableció que la historia de la vida cotidiana, como una dirección independiente en la historiografía, surgió en el siglo XX bajo la influencia de los historiadores franceses de la "Escuela de los Anales": Marc Bloch, Lucien Febvre y Fernand Braudel. Al estudiar la historia de la vida cotidiana de las mujeres, los investigadores consideran los factores ambientales, las características naturales y geográficas del área donde vivieron las mujeres estudiadas, su entorno social, los objetos cotidianos y el contexto histórico, que incluye la situación sociopolítica en un momento determinado. En la historiografía internacional contemporánea, entre los estudios dedicados a la historia de la vida cotidiana de las mujeres, predominan las obras que abordan la vida cotidiana de las mujeres en condiciones de superación de dificultades. Asimismo, son temas

comunes aquellos que abordan el proceso de emancipación femenina, la lucha de las mujeres por la igualdad de derechos con los hombres y, en consecuencia, los cambios en la vida cotidiana de las mujeres en los siglos XX y XXI.

**Palabras clave:** giro antropológico, entorno social, historia de género, microhistoria, nivel macro.

### 1. Introduction

The history of everyday life is one of the most popular fields among historians. Due to the growing interest in the history of life of ordinary people, who for a long time were out of the attention of historians, there was a need for a more in-depth study of how ordinary people spent their time in this or that historical era. The history of everyday life reveals the peculiarities of human pastime in an ordinary environment, taking into account the peculiarities of the historical epoch. Another popular direction of modern historiography is gender history, which reveals the peculiarities of the social status and role of representatives of one or another gender in accordance with the historical epoch, as well as the relations between representatives of different genders in the historical context. The history of women's everyday life is a kind of fusion of the history of everyday life and gender history. For a long time, women have received less attention from history than men. Men outnumbered women among the significant historical figures who became the heroes of chronicles. Therefore, women's history, as well as the history of everyday life, opens the veil on those aspects of human society that have long remained outside the attention of historians. Due to the growing popularity of women's history of everyday life in the world, the methodology of researching the said issue is being developed. Due to the increasing number of studies devoted to the history of women's everyday life, the study of the methodology of this research and comparison of different approaches to this issue is very relevant.

The history of the development of the study of women's everyday life, as well as methodological approaches to the study of this issue, are devoted to the works of various authors. Among them, it is worth pointing out G. Abdykulova and G.T. Musabalina<sup>1</sup>, who studied the historiography of women's everyday life in the world, post-Soviet and Kazakhstani science. According to the researchers, in contrast to the world historiography, in the post-Soviet historical discourse, the subject of the history of women's everyday life began to be studied in depth only since 1990. At the same time, in Kazakhstani historiography, women's everyday life remains an understudied subject, although in recent years more and more studies have been published on this topic. In her article, S.M.

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<sup>1</sup> G. Abdykulova & G.T. Musabalina, "Historiographical problems of the history of women's everyday life," *Bulletin of Kazakh National Women's Teacher Training University* 3, no. 79 (2019): 175-180.

Shakirova<sup>2</sup> studied the scientific works devoted to women's issues in Kazakhstani science. According to the author, in recent years Kazakhstan has published an increasing number of scientific works devoted to the history of women's everyday life, but their topics are often monotonous and relate to women during the Second World War and the role of women in the history of Kazakhstan.

Z.G. Saktaganova<sup>3</sup> studied the everyday life of deported women in Kazakhstan during the years of Soviet power. The author talks about the hardships that deported women had to endure under Soviet totalitarianism. The source of Z.G. Saktaganova's research was the memories of deported women about their own adaptation to the conditions of life in a new environment. The theoretical foundations of the history of everyday life are studied by V. Urban<sup>4</sup>. The author discusses the formation of this trend in world historiography and speaks about the importance of taking into account the economic factor in the study of everyday human life. T. Petráček<sup>5</sup> talks about urbanization and the formation of urban conditions as one of the most important factors influencing women's everyday life. In the author's opinion, the urbanization processes of the twentieth century had a significant impact on women's emancipation, as well as on the conditions of women's everyday life and everyday life, which at the beginning of the twenty-first century are strikingly different from the conditions that characterized women's everyday life in previous eras.

J.E. Stets and R.T. Serpe<sup>6</sup> explored the theoretical underpinnings of everyday life research. The authors emphasize that in order to study this issue in depth, a variety of environmental and contextual factors should be considered. The methodology of studying the history of everyday life, which was developed by one of the pioneers of this direction, F. Brodel, is discussed in the work by M. Akhttiar<sup>7</sup>. The author points out that despite the recent development of the study of the history of everyday life, F. Brodel's methodology continues to be relevant. N.L. King<sup>8</sup> talks about psychological, mental and intellectual aspects of everyday life. According to the author, the study of everyday life cannot do without taking into account human psychology and intellectual abilities.

Having studied this topic, it is worth noting that despite the abundance of works devoted to it, most authors avoid the problem that it is difficult to use any one approach to the history of women's everyday life, due to the fact that the subject of research may have different, generally even opposite aspects. For example, the everyday life of a woman from

<sup>2</sup> S.M. Shakirova, "Women's and gender issues in the scientific periodicals of Kazakhstan: Quantitative analysis," *Bulletin of Kazakh National Women's Teacher Training University* 3, no. 91 (2022): 17-34.

<sup>3</sup> Z.G. Saktaganova, "Memories' fragments of deported women: Adaptation and life in Kazakhstan," *World of the Great Altai* 5, no. 2 (2019): 233-246.

<sup>4</sup> W. Urban, "Everyday history," *Economic History Yearbook* 32, no. 4 (2023): 165-166.

<sup>5</sup> T. Petráček, "Urbanization, industrialization, feminism, and modern women's religious congregations: Some notes on social history possibilities for further research," *Historical Sociology* 16, no. 1 (2024): 59-71.

<sup>6</sup> J.E. Stets & R.T. Serpe, *Identities of everyday life* (Oxford: Oxford University Press, 2019), 46.

<sup>7</sup> M. Akhttiar *Fernand Braudel's epistemology of history: Space, time, man* (Paris: L'Harmattan, 2022), 84.

<sup>8</sup> N.L. King, *The excellent mind: Intellectual virtues for everyday life* (Oxford: Oxford University Press, 2021), 39.

the working environment is radically different from the everyday life of a representative of the social elite. Therefore, it is hardly worth generalizing them and applying the same approach to the study of their lifestyles.

The aim of the article was to study different approaches to the study of the history of women's everyday life in international historiography. In accordance with the goal, the following tasks were set: to trace the formation of the historiography of the history of women's everyday life and to identify key approaches to the methodology of research of the mentioned problems; to conduct a comparative analysis of different approaches to the study of the history of women's everyday life.

## 2. Materials and Methods

In the process of working on the research, various methods were used. Thus, the historical-comparative method helped to identify the common and different in different approaches to the study of women's everyday life. By applying the tools of the historical-comparative method, it was possible to study the main positions in the approaches to the study of women's everyday life. As a result of this work, data on the positive and negative attitudes of scholars towards the methodology of studying the history of women's everyday life were obtained. The comparison of the main postulates of the concepts that were developed by the scholars who studied this issue led to the fact that it was possible to understand where the concepts converged with each other and where they differed. A comparison of the research topics of scholars who have studied the history of women's everyday life in different countries of the world has led to an understanding of where the problem is well understood and where it still needs more research.

Thanks to the historical-critical method, it was possible to thoroughly study the sources on this topic. By applying the tools of the historical-critical method, it was possible to investigate the attitudes of different scholars and theorists towards the history of women's everyday life. By studying the works of researchers and analysing them from the point of view of the social position of their authors and the historical context in which they created their works, it was possible to understand why this topic became widespread in a certain historical period. The study of the materials through critical analysis helped us to understand the historical processes that made the history of everyday life popular in contemporary historiography, and why the study of the history of women's everyday life became relevant. The analysis of the context in which this or that work was created made it possible to identify a grain of historical authenticity in the works of authors devoted to this issue, and to understand why each of them chose one or another methodology for the study of women's everyday life.

Using the method of content analysis, it was possible to determine the quantitative and qualitative characteristics of studies by different authors on women's everyday life and to determine which of the approaches to the study of these issues allows us to study the subject more fully and objectively. Thanks to the analysis of statistical data, it was possible to obtain specific quantitative characteristics of the volume of works devoted to the history



of women's everyday life, as well as to identify trends in the subject of research on this issue. In addition, it was possible to determine which aspects of the history of women's everyday life are better studied than others, and which approaches and methods contribute to a deeper study of certain aspects of the history of women's everyday life. By analysing the percentage of topics in relation to the total number of works devoted to the history of women's everyday life, it was possible to understand which aspects of this problematic are more attractive to contemporary historians, and which aspects remain understudied.

The use of the retrospective method has led to an understanding of the changes that have taken place in world historical science in relation to the history of everyday life and women's history. By applying the tools of this method, it was possible to identify the factors that influenced the emergence and development of these trends in historiography in certain historical periods.

### 3. Results

For a long time in the world historiography, the issues of people's everyday life remained out of attention. Ancient chroniclers, as well as historiographers of the XVIII-XIX centuries, described mainly political events, wars, confrontations between states and political leaders. Based on the fact that men were more often at the head of states and armies than women, it was the male representatives who became the main characters of historical narratives, and women faded into the background. However, in the middle of the 20th century, an anthropological turn took place in world historiography, turning the attention of historians from political and military leaders to the ordinary people who inhabited the states ruled by the leaders who had hitherto been the focus of historians' attention. In connection with the anthropological turn in the mid-twentieth century, several branches of history emerged, which focused on individuals and events that until then had been excluded from history. Among these trends were microhistory, which focused on the life of a particular ordinary person living in a particular historical epoch, and the history of everyday life, which studied the everyday life of representatives of various strata of society in a particular time and place. There has also been a particular increase in interest in women's history, both because of the growth of feminist and women's movements in the twentieth century and because women's history had remained a poorly researched subject until then.

A key role in the anthropological turn in historiography was played by the French historians Marc Bloch and Lucien Febvre, who belonged to the "School of Annals". The "School of the Annals" took its name from the journal *Annales*, which they founded in 1929 and in which their research was published. The successors of Marc Bloch and Lucien Febvre were Fernand Braudel, Jacques Le Goff and Georges Duby, who represented the second generation of the "School of Annals". In their research, the representatives of the "School of Annals" put the study of social and economic processes, human social behaviour, paying attention to the human factor and everyday practices of human life at the centre of their research. It was F. Braudel who pioneered the study of the history of

everyday life. Studying the economic processes and society of Western Europe in the 16th-17th centuries, F. Braudel paid attention to the everyday life of man, which was influenced by global processes. Actually, F. Braudel focused in his research on the material world surrounding a man in a certain historical epoch and influencing his everyday behaviour. Also, F. Braudel can be considered the pioneer of the methodology of the history of everyday life, because this historian defined the structure of everyday life based on the material objects surrounding a person at a particular historical time. According to such methodology, historical processes are not based on the events that chroniclers pay attention to, but on seemingly insignificant incidents, which, in turn, are determined by social and natural factors that shape the everyday life of people of the era.

The studies of the representatives of the “School of Annals” played a pivotal role in the development of new directions of modern historiography. Among other things, based on the studies of F. Braudel, a separate direction of the history of everyday life emerged, called in Western historiography in the German manner *Alltagsgeschichte*. This is due to the fact that the first significant studies in this direction belonged to German historians, among whom we should name one of the most prominent researchers of the history of everyday life, A. Lüdtké<sup>9</sup>, who worked at the Max Planck Institute in Göttingen. Actually, A. Lüdtké is considered to be the founder of the school of the history of everyday life in Germany. Speaking about the German direction of the study of everyday life, it is worth noting that the growing interest in such problems is conditioned by the social and political upheavals that Germany experienced in the 1st half of the twentieth century. Therefore, in the 2nd half of the 20th century German historians shifted their focus from the history of political processes and political leaders, the so-called “history from above”, to the “history from below”, i.e., the everyday life of ordinary people. According to A. Lüdtké believes that the history of everyday life should be focused on those individuals who were usually called “little people”, those who remained outside the “great historical events” and, as it were, were nameless. The methodology of German researchers of the history of everyday life was based on the inextricable link between the everyday life of the common man and socio-political changes in society. According to German historians of everyday life, social and political processes influence everyday life and shape the everyday life of the individual.

Microhistory, sometimes referred to as one of the branches of the history of everyday life, was a peculiar creation of the history of everyday life. While the history of everyday life became widespread in Germany, microhistory emerged and developed in Italy. The key difference between microhistory and the history of everyday life is not the study of the everyday life of ordinary people in general, but the study of the life of a particular person who lived in a certain historical epoch, but, at first glance, did not play a key role in historical events. Microhistory aims to tell the story of the life of a person who “did not make history”. The pioneer of microhistory was the Italian historian Carlo Ginzburg, who in his most famous work “*Cheese and Worms*”, based on the records of the Inquisition,

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<sup>9</sup> A. Lüdtké, “*Alltagsgeschichte – A report from the road*,” *Historical Anthropology* 11, no. 2 (2003): 278-295.



described the life and inner world of the miller Menocchio, who lived in Italy in the 16th century. The key goal of microhistory is to study the lives of the so-called “little people”. Microhistorians also study the world-view of ordinary people, which in turn shapes popular consciousness. The focus of attention of microhistory researchers is the interaction of the protagonists of their narrative, ordinary people, with the macro level, i.e., state or other large social institutions<sup>10</sup>.

Since the history of everyday life, as well as microhistory, often deals with the study of the life of small local social groups, these areas of historiography are inextricably linked with local history. Understanding the peculiarities of the geographical region in which the representatives of the studied social group live, the formation of this region, its historical development, the composition of the population and the culture of the region help to study much better the everyday life of its population, as well as the life of an individual private person. Thus, important sources for the study of the history of everyday life are materials from local history, archaeological, ethnographic, sociological and other related studies<sup>11</sup>.

In parallel with the history of everyday life and microhistory in the world historiography of the second half of the twentieth century, there emerged such a trend as gender history, which studies the history of the relationship between genders and gender roles in different historical epochs, and its corresponding branch – women’s history. One of the reasons for the emergence of such trends was the same as in the case of the history of everyday life – the study of the lives of individuals who were often overlooked by historians of past centuries. Given that women’s histories, as well as their everyday lives, were left out of the attention of historians who studied large historical events, the study of this aspect of human society became very relevant in the twentieth century. Women’s history, unlike microhistory and the history of everyday life, focuses its attention not so much on the lives of ordinary women as on the impact women have on social processes and historical events. Researchers studying women’s history want to prove that for a long time, there was a stereotype in the scientific environment that the engines of history were predominantly men, which does not correspond to reality. Women’s history is also concerned with women’s struggle for their rights and the gradual increase of women’s rights in society. In this context, women’s history is often seen as an example of historical revisionism, that is, the reinterpretation of traditional views on historical events and the historical development of human society, as well as the expansion of historical consensus.

A manifestation of interdisciplinary research is the study of the history of women’s everyday life. In such studies, both approaches of the history of everyday life proper and gender or women’s history are included. In this case, the researcher considers not so much the development of the global process of women’s movement for their rights or the influence of women on historical processes, but rather descends to a micro level, and the

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<sup>10</sup> P. Steege, A.S. Bergerson, M. Healy & P.E. Swett, “The history of everyday life: A second chapter,” *Journal of Modern History* 80, no. 2 (2008): 358-378.

<sup>11</sup> A. Timm & J. Sanborn, *Gender, sex and the shaping of modern Europe: A history from the French Revolution to the present day* (London: Bloomsbury Publishing, 2022), 62.

subject of his research becomes the private ordinary life of women, which, in turn, can be influenced by historical processes at the macro level. For example, the success of the women's rights movement has led to significant changes in the women's issue at the legislative level in different countries. Changes in the legislation of countries brought about changes in the private daily lives of ordinary women who were not part of the women's rights movement<sup>12</sup>. The interdisciplinary approach can also be adapted to microhistory research. In this case, the researcher takes as her subject the life history of some ordinary "little" woman and studies her world-view, everyday life and everyday life, which was influenced by historical processes at the macro level. For example, a certain "little" woman had lived with her husband, who was prone to domestic violence, for a long time, but the laws of the state in which she lived did not allow her to divorce him. Under the influence of activists' struggle for women's rights, the state laws on divorce were liberalized, and the woman who was the subject of the microhistorian's research was able to obtain a long-awaited divorce and arrange her life with a new spouse. Local history research may also be included in the process of interdisciplinary study of the history of women's everyday life. In this case, such research may concern the lives of women living in a certain community in a certain territory, which conditions the cultural practices that characterize everyday life<sup>13</sup>. For example, the tradition of women painting their houses with characteristic patterns, as in the village of Petrikovka in the Dnipro region of Ukraine, may be characteristic of the region under study. As a result, Petrikovka painting, which is an object of world cultural heritage, for the inhabitants of Petrikovka itself, represents a part of their everyday life.

When talking about the methodology of studying the history of women's everyday life as an interdisciplinary study, it is necessary to have in front of us a stencil that would set out the main objectives of such a study, as well as take into account the key features that imply this type of research. According to this stencil, the researcher presents her vision and interprets the everyday life of women of a certain social group, region and historical era. The matrix of the history of everyday life, which was defined by F. Braudel, includes both material objects surrounding a person and non-material culture, as well as the structure of nutrition<sup>14</sup>. These factors determine directly the daily life of a particular person. Speaking about women's everyday life, it is worth considering what material objects women were mostly in contact with, given that a certain part of occupations and professions in certain historical epochs were considered to be exclusively female. For example, women were usually engaged in spinning, so such a material cultural object as a spinning wheel was a part of women's everyday life for a long time. Part of the intangible culture that

<sup>12</sup> A. Pető, "Challenges of writing women's history in post-communist Europe," *Journal of the Institute of Croatian History* 55, no. 1 (2024): 35-47.

<sup>13</sup> I. Blom, M. Bosch, A. Burton, A. Clark, K. Hagemann, L.E.N. Mayhall, K. Offen, M.L. Roberts, B. Søland & M.J. Maynes, "The past and present of European women's and gender history: A Transatlantic conversation," *Journal of Women's History* 25, no. 4 (2013): 288-308.

<sup>14</sup> S. Sen, "Reviewing methods studying violence in women's "Everyday"," *Sociological Bulletin* 69, no. 1 (2020): 83-94.

accompanies a woman's daily life, for example, may be folk songs dedicated to women's plight, or lullabies that mothers sing to their young children every day. Religious practices, such as reading prayers, visiting temples, and attending confession, should be considered part of a woman's daily life that has a spiritual component<sup>15</sup>. In this case, the study of women's everyday life is in contact with the subject of religious studies. Furthermore, part of women's everyday life, including both material and spiritual culture, can be considered folk medicine, which was often practised by women. Folk medicine includes herbal medicine, as a material part, in conjunction with treatment with prayers and folk incantations, which are the spiritual component of such practices. In many societies, the use of specific practices of folk medicine was a female prerogative, and it was in the female environment that conspiracies against diseases or other problems were created. In this case, the study of the history of women's everyday life is in contact with ethnology and folklore studies, as well as, to some extent, with psychology, as the origin and use of certain practices of folk medicine and magic can be explained from a psychological perspective<sup>16</sup>.

The structure of everyday life includes the environment, which determines the everyday life of a person. It, in turn, is divided into macro-environment, which includes the natural environment or the locality, and micro-environment, which includes the dwelling where the individual lives. The defining features of a person's daily life are also the human body itself, life events, interpersonal relationships, work and leisure, and entertainment<sup>17</sup>. Speaking, actually, about women's everyday life, here it is also worth considering some moments that reflect exclusively women's everyday life in this structure. For instance, body care, childbirth, relationships with members of both their own and the opposite sex, and forms of leisure that are predominantly female. In this context, the study of the history of women's everyday life is in contact with both psychology and sociology, the sciences that explain the peculiarities of human social behaviour that are characteristic of a particular group. The peculiarities of the living environment also influence the typical behaviour of women in everyday life. For example, the leisure behaviour of a woman living in a city will differ significantly from that of a woman living in the countryside. This statement directly applies to working hours, because the work of a city dweller does not depend directly on the season, unlike the work of a rural woman.

The expansion of the range of problems covered by everyday life testifies to the mobility of this phenomenon. With the onset of each stage in the historical development of society, the content of everyday life changes and becomes more complex. The continuous process of scientific and technological achievements of mankind, simplifying people's lives, and enriches their everyday life, filling the formed voids with new elements in the

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<sup>15</sup> A. Miller, "Secularisation in the 21st century as a factor of political polarisation of society," *Foreign Affairs* 34, no. 3 (2024): 32-39.

<sup>16</sup> L. Spytka, "Symptoms and main features of personality formation of a psychopath," *Archives of Psychiatry and Psychotherapy* 26, no. 1 (2024): 34-43.

<sup>17</sup> V. Aucouturier, "Philosophy of everyday life: Rethinking the role of philosophy with the Oxford Quartet (Anscombe, Foot, Midgley, Murdoch)," *Nordic Wittgenstein Review* 1, no. 1 (2022): 16-33.

structure of everyday life<sup>18</sup>. It is expedient to outline the general range of problems addressed in the study of the history of women's everyday life. Given the comprehensive nature of the definition, it is necessary to create a typology of women's everyday life. In the most general form, it is presented in Table 1.

**Table 1.** Structure of everyday life

Habitat	Natural and topographical conditions	Natural and geographical conditions
Social environment and demographic conditions	State of health, medicine	Social and living level
Living conditions	Nutritional structure	Object and material environment: everyday objects, interior, clothes
Labour activity	Tools of labour	Interaction with partners in the labour collective
Interpersonal communication system	Family and marital relations	Communication outside the family and virtual communication
Lifestyle	Normal daily routine	Time allocation
Leisure time	Weekday: watching TV, Internet, social networks	Weekend: shop, beauty salons, leisure parks, sports, culture, tourism, catering establishments, religious organizations, exposure to media culture

The proposed typology does not claim to be exclusive. Depending on the object, the subject of research can be specified and detailed. For example, advertising, holidays and art can be considered indispensable and important elements of modern women's everyday life.

Due to the multifaceted nature of everyday life, the source base for research on the history of women's everyday life can be very diverse. Such sources include normative-legal documents regulating the life of society, the results of population censuses, statistical data, as well as materials of the periodical press, talking about everyday events of any country or locality, announcements, advertising material, price lists. Narrative sources of the history of women's everyday life also include texts of memoirs, memoirs, and diaries. The sources for studying the history of women's everyday life can also be empirical materials, such as the results of surveys, sociological studies, as well as oral history materials: interviews, and eyewitness accounts recorded during field research. Among other things, the sources of the history of women's everyday life include material objects: everyday objects, dwellings, building plans and general plans of settlements, items of clothing and food, and money notes. In this case, not written sources, but archaeological data, will tell us better about the peculiarities of women's everyday life in a certain historical epoch. Due to the absence of written sources, but the abundance of archaeological data relating to certain historical

<sup>18</sup> O. Stadnik, "Cultural and sociological studies: Interdisciplinary and transdisciplinary fields," *Culture and Contemporaneity* 26, no. 2 (2024): 30-38.

epochs, it is possible to learn more about the daily life of people of that time than about political events<sup>19</sup>.

The history of women's everyday life touches upon various aspects of life, some of them attract more attention of researchers, while others remain understudied. Speaking about the world historiography, it is worth saying that the topic of women's everyday life in extreme conditions remains very popular. Scientists want to find out how women managed to survive, overcome difficulties and at the same time participate in historical events. These studies deal with women's everyday life in wartime, in totalitarian states or in empire-oppressed territories. The above features apply to work on women's lives in Fascist Italy, British Ireland, particularly during the Great Famine, divided Germany, as well as studies that deal with women's everyday lives during the First and Second World Wars and other military conflicts<sup>20</sup>. The popularity and relevance of research on this topic is due to the increasing interest in the role of women in society<sup>21</sup>. Due to the fact that for a long-time women's lives were out of the attention of historians, modern authors want to prove that in critical moments of history, women often took the initiative and actually saved both their families and social groups from imminent destruction<sup>22</sup>. These studies also suggest that under totalitarian regimes or other oppressive power conditions, women often become a more oppressed part of society<sup>23</sup>.

Another popular direction in the history of women's everyday life is the study of women's everyday life in all its directions, as well as its changes characteristic of certain historical epochs. Researchers studying this issue show the evolution of women's everyday life, its improvement and the gradual liberation of women from the shackles of everyday life imposed by traditional society. Historians also study the development of women's education, the improvement of which also contributed to fundamental changes in the daily lives of educated women<sup>24</sup>.

In post-Soviet historiography, the study of the history of women's everyday life has intensified since the 1990s under the influence of similar studies in Western countries<sup>25</sup>. Among post-Soviet historians, studies of women's everyday life in extreme conditions, especially the years of the Second World War, are also widespread. In addition to it, in

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<sup>19</sup> M.S. Anderson, "The forgotten history of Japanese women's history and the rise of women and gender history in the academy," *Journal of Women's History* 32, no. 1 (2020): 62-84.

<sup>20</sup> J. Arthurs & K. Ferris, "'The way we were': Everyday life in fascist Italy and lessons of Alltagsgeschichte," *European History Quarterly* 54, no. 2 (2024): 212-232.

<sup>21</sup> M. Thomas, M. *Local lives, parallel histories: Villagers and everyday life in the divided Germany* (Oxford: Oxford University Press, 2020), 55.

<sup>22</sup> A. Korb, "Everyday life and memories of war. The memories of a woman born in 1926," *Methis. Studia Humaniora Estonica* 26, no. 33 (2024): 87-106.

<sup>23</sup> C. Baldoli, *Women's experiences of the Second World War: Exile, occupation and everyday life*, ed. Mark J. Crowley and Sandra Trudgen Dawson (Woodbridge: Boydell Press, 2021), 62.

<sup>24</sup> L. Carter, *Histories of everyday life: The making of popular social history in Britain, 1918-1979* (Oxford: Oxford University Press, 2021), 56.

<sup>25</sup> T. Shershova & V. Chaika, "Cultural memory and memory culture," *Humanities Studios: Pedagogy, Psychology, Philosophy* 12, no. 1 (2024): 188-195.



post-Soviet historiography, the study of the lives of women who were victims of political repression or deportation is widespread<sup>26</sup>. Among other things, the study of women's everyday life in the context of the all-Soviet everyday life is also popular. Also in the regional context, studies of a local history character, which tell about women's everyday life in a certain locality or region at a certain historical time, are common<sup>27</sup>. Similarly, to Western historians, post-Soviet historians want to show women's ability to withstand hardship in extreme times, and to emphasize the fact that in such conditions women become one of the most oppressed individuals. In studying the history of women's everyday life, post-Soviet researchers speak of the stereotypical behaviour of women characteristic of past eras<sup>28</sup>. Often, certain occupations or professions traditionally considered feminine were imposed on women<sup>29</sup>. Political and social shifts have contributed to women's emancipation, liberation from stereotypical behaviour and, consequently, significant changes in women's everyday life<sup>30</sup>.

In recent years, the study of the history of women's everyday life has also found its way into the historiography of Kazakhstan, although it is still far from the volume of research available in the West or even in other post-Soviet countries<sup>31</sup>. Nevertheless, it is worth noting that the number of studies on this topic in Kazakhstan is steadily increasing and is no longer a white spot in history. It is also worth saying that the subject of research on the history of women's everyday life in Kazakhstan generally coincides with global and post-Soviet trends. Thus, in Kazakhstan, researchers also pay attention mainly to everyday life in extreme conditions, and study the role of women in society and changes in the everyday conditions of women's everyday life. For example, out of 20 scientific articles on the above topics published in Kazakhstan between 2015 and 2022, 9 are devoted to women during the Second World War, 4 to the role of women in Kazakh society in the historical context, 2 – to women's lives under conditions of political repression during the Soviet regime, 2 – to women's emancipation during the Soviet period, 2 – women's everyday life and 1 to women's education (See Table 2)<sup>32</sup>.

<sup>26</sup> T. Hiroi, "The history of women's education and the gender characteristics theory," *Educational Studies in Japan* 18, no. 1 (2024): 171-189.

<sup>27</sup> C.C. Rusu, "Researching everyday life in the main urban centres of late medieval Transylvania. The model of Transylvanian cities of German foundation and tradition. II. Theoretical and methodological perspectives," *Babeş-Bolyai University Study* 68, no. 2 (2024): 3-28.

<sup>28</sup> O. Gnydiuk, T. Qeburia, O. Styazhkina & A. Parunova, *Women and history: Gender perspectives of everyday life (1970s-1980s)* (Kyiv, Tbilisi: Heinrich Boell Foundation, 2021), 38.

<sup>29</sup> S. Berdibayeva, S. Zhiyenbayeva, F. Sakhiyeva, A. Garber, M. Kabakova & D. Ivanov, "Group psychological counselling as a form of prevention of adolescent addictive behaviour," *Psychiatria i Psychologia Kliniczna* 21, no. 2 (2021): 95-103.

<sup>30</sup> M. Köse, "Comparison of 9th grade history textbooks used in 2013 and 2023 in terms of women's history," *Journal of Human and Social Sciences* 7, no. 1 (2024): 1-33.

<sup>31</sup> O. Othmeni, "Exceptional secularism: The religion-politics nexus in American domestic and foreign policy orientations," *Foreign Affairs* 34, no. 6 (2024): 66-75.

<sup>32</sup> Shakirova, Women's and gender issues in the scientific periodicals of Kazakhstan, 27.



**Table 2.** Topics of research on the history of women's everyday life in Kazakhstan for 2015-2022 and the percentage of topics in relation to the total number of papers

Women in the Second World War	The role of women in Kazakh society in the historical context	Women's lives under political repression during the Soviet era	Women's emancipation in Soviet times	Women's life	Women's education
45%	20%	10%	10%	10%	5%

Thus, based on these statistics, we can conclude that some topics on the history of women's everyday life are more studied and better developed, while others are still waiting for a researcher. Thus, Kazakhstani and post-Soviet historiography in general lacks microhistorical studies devoted to the life history of ordinary women who lived in the peaceful era. The problems of everyday life of women of various social groups in this or that historical epoch remain understudied. In studying the difficulties experienced by women in extreme historical times, researchers often bypass the routine part of everyday life in peaceful non-extreme times. Therefore, the history of women's everyday life still needs further development and expansion of research topics.

Although the trends of studying the history of women's everyday life in the world science generally coincide, there are still some differences in the topics of this problem in different countries. Thus, while in Kazakhstan the study of women's everyday life during the Second World War prevails, in Ukraine, women's everyday life under Soviet totalitarianism is predominantly studied. In Spain, attention has also been paid to women's everyday life in totalitarian states<sup>33</sup>. In the UK, it is common to study women's everyday life in countries that were part of the British Empire<sup>34</sup>. In France, on the other hand, general issues related to the philosophy of everyday life and the structure of everyday life are studied.

Thus, the history of everyday life is a popular and promising direction in the world historiography. The history of women's everyday life is an interdisciplinary direction that includes research methods of local history, ethnology, folklore studies, psychology, and sociology. When studying the history of women's everyday life, researchers take into account the factors of geographical and social environment, a woman's surroundings, her social circle, and objects that surround a woman. All of this together is determined by geographical and historical conditions, the understanding of which allows for a better study of women's everyday life in a particular historical era. The development of a methodology for the history of women's everyday life has been conducted primarily in Western countries, particularly France and Germany, where the history of everyday life itself

<sup>33</sup> A. Cabana Iglesia & C. Hernández Burgos, "Presentation. The Alltagsgeschichte and the study of European dictatorships," *Ayer. Journal of Contemporary History* 133, no. 1 (2024): 13-20.

<sup>34</sup> L. Calvert, "From a woman's point of view": The Presbyterian archive as a source for women's and gender history in eighteenth and nineteenth century Ireland," *Irish Historical Studies* 46, no. 170 (2022): 301-318.

originated. The methodology of studying the history of women's everyday life continues to improve and develop, and the topics of research are becoming more and more diverse.

#### 4. Discussion

The development of the methodology of studying the history of women's everyday life has recently been the subject of a sufficient number of scientific studies. In connection with the expansion of the topics of research on the history of women's everyday life and the increasing number of such studies, there is a need to improve the methodology. Most researchers agree that the study of the history of women's everyday life should include the methodology of different sciences. Thus, when studying the peculiarities of women's everyday life, it is impossible not to take into account the specifics of women's psychology, so in this case, it is not possible to use the methods of psychological research. The influence of the environment on everyday life leads to the need to use the methodology of natural sciences or demography, as well as methods of statistical research. Since the history of everyday life is often concerned with the study of small social groups, in this respect, it is in contact with microhistory, which indicates the commonality of the methodology of these two directions of modern historiography<sup>35</sup>.

Women's history is gaining popularity all over the world<sup>36</sup>. In countries where it has been under-researched, it is becoming one of the most popular and promising<sup>37</sup>. Among such countries where this trend has gained traction in recent times is Japan. Although historical scholarship still knows little about the daily lives of Japanese women in bygone eras, this lacuna has recently begun to be gradually filled. The growing interest in the study of women's history in contemporary Japanese historiography is discussed by M.S. Anderson<sup>38</sup>. According to the author, the role of women in society has long been neglected in Japan, but in recent years, under the influence of Western historiography, this aspect of Japanese history has become more studied. The author argues that the topic of women was particularly taboo in Japanese historiography in the post-World War II period, but this situation has changed markedly in the early 21st century. The author's key theses coincide well with the results of this study.

After the World War I, the issue of studying the life of "little people" was actualized, which subsequently gave rise to the history of everyday life. At the same time, it was in the second half of the twentieth century that this direction of study deepened significantly.

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<sup>35</sup> E. Lleshi, A. Bajaziti, F. Brovina, M. Plasa, M. Bushati, X. Kozi & M. Martini, "The Mentality of Sports Perception in Youth at the National Level in Albania," *International Journal of Human Movement and Sports Sciences* 12, no. 3 (2024): 457-462.

<sup>36</sup> K.I. Davydenko, D.V. Maltsev & L.V. Natrus, "Indicators of immune status in women with different recurrence rates of nonspecific inflammatory diseases of the genital organs," *Zaporozhye Medical Journal* 25, no. 3 (2023): 248-254.

<sup>37</sup> U. Ziemer, *Women's everyday lives in war and peace in the South Caucasus* (Cham: Palgrave Macmillan, 2020), 84.

<sup>38</sup> Anderson, *The forgotten history of Japanese women's history*, 74.

Speaking about the philosophy of everyday life and the actualization of this question in the second half of the 20th century, it is worth noting that the first studies on this subject emerged in the environment of the “School of Annals” in the period between the two world wars. The process of rethinking the concept of everyday life by scientists and philosophers throughout the 20th century is described by V. Aucouturier<sup>39</sup>, who devoted his work to the philosophy of everyday life. In his opinion, the attitude to everyday life was significantly influenced by the events of the Second World War. The author believes that the events of the war years actualized the role of the common man in society, so in the post-war years the interest in everyday life, to which little attention had been paid by scholars before, increased significantly. In general, the conclusions drawn by V. Aucouturier reflect the trends that were forming in the scientific world regarding the study of the history of everyday life.

The daily life of a person is influenced by the political situation in the state where he or she lives. This is especially evident in totalitarian states, whose leadership wants to control the life of society more strongly. Therefore, the influence of the political regime on the everyday life of ordinary people in totalitarian states is more significant than in democratic states. Speaking about the influence of the political regime on everyday life in totalitarian states, it is still worth saying that even with the strongest control from the state, people find an opportunity to lead their everyday life differently than the state wants. And the more control it exercises over people’s lives, the stronger becomes the resistance of individuals to the imposed norms of behaviour, which in such cases can only serve as a cover for reality. A. Cabana Iglesia and C. Hernández Burgos<sup>40</sup> speak in their study about everyday life in European countries in the epoch of dictatorial regimes of the twentieth century. The authors pay special attention to the Third Reich. According to the authors, the total control over the life of society in totalitarian states contributed to the regulation of the everyday life of the common man. Since women were often given a smaller role than men in such societies, the impact of state policy in totalitarian states on women’s everyday life was greater. Thus, according to the authors, the totalitarian state was willing to interfere even in the most intimate part of human life.

The difficulties experienced by women in everyday life under totalitarianism also apply to the Soviet Union<sup>41</sup>. In the USSR, women worked in hazardous industries and had to perform the hard labour usually reserved for men<sup>42</sup>. Soviet propaganda, in turn, created

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<sup>39</sup> Aucouturier, Philosophy of everyday life: Rethinking the role of philosophy with the Oxford Quartet, 26.

<sup>40</sup> Cabana Iglesia & Hernández Burgos, Presentation. The Alltagsgeschichte and the study of European dictatorships, 17.

<sup>41</sup> L. Spytska, “Sexual Disorders in Women: Causes and their Correction,” *Gaceta Medica de Caracas* 131, no. 4 (2023): 933-943.

<sup>42</sup> A. Ayazbekov, R. Nurkhasimova, S.S. Khudaibergenova, D. Zhunussov & A. Zulpukharov, “Puberty Start of Girls Residing in Urban and Rural Areas of the Turkestan Region,” *Advances in Gerontology* 12, no. 1 (2022): 47-55.

the cult of the “female worker”<sup>43</sup>. By promoting women’s hard labour, the Soviet leadership perverted the idea of gender equality<sup>44</sup>. The daily life of women in late Soviet society is described in the collective work of O. Gnydiuk et al.<sup>45</sup>. The authors argue that constant hard work contributed to the deterioration of Soviet women’s health and negatively affected their daily lives and quality of life in general. The authors of the paper have raised an interesting and important topic by analysing the daily life of women in the late Soviet Union, taking into account the political, economic and social context, identifying the material objects and the spiritual component of everyday life of that era. At the same time, it should be said that the authors predominantly focused their attention on women of low social status. On the other hand, the daily lives of women who were among the elite of Soviet society may have been quite different from what the authors described in their work.

The environment, as well as socio-political factors, largely determine the structure of women’s everyday life in this or that historical period. Thus, microhistory has a mutual connection with macrohistory. At the same time, it is worth saying that some aspects of everyday life do not directly depend on political or social factors. Moreover, changes in everyday life occur much more slowly and can catch up with changes in political and social life. The influence of different historical factors on the formation of women’s everyday life is discussed by authors such as E. Sertalp<sup>46</sup>, Annette Timm and Joshua Sanborn<sup>47</sup>. In particular, they studied the striking changes that took place in women’s life since the Great French Revolution. The societal shifts and scientific and technological progress of the nineteenth and twentieth centuries, according to the authors, literally overturned the traditional ordinary life of the European woman. E. Sertalp discusses the changes that took place in women’s everyday life after the World War II.

Thus, researchers have explored various aspects of the history of women’s everyday life, mainly taking into account crucial historical epochs, as well as totalitarian regimes, which had a stronger control over public life, influencing the everyday life of ordinary people. Most of the authors have correctly considered the factors determining everyday life. Knowing the context of an era makes it easier to study the everyday life of the people who lived then. That is, without studying history at the macrohistorical level, without knowing the key historical events and the historical personalities involved in them, it is hardly worthwhile to embark on the study of history at the microhistorical level and study the

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<sup>43</sup> B.A. Zhetpisbayev, G.T. Baisalova, K.K. Shadiyev, A.S. Khamzin, Y.A. Buribayev & Z.A. Khamzina, “Legal support of the process of Kazakhstan accession to the OECD: Potential for improving quality of individual’s labour rights regulation,” *Journal of Advanced Research in Law and Economics* 8, no. 7 (2017): 2302-2307.

<sup>44</sup> Z. Khamzina, Y. Buribayev, Y. Yermukanov & A. Alshurazova, “Is it possible to achieve gender equality in Kazakhstan: Focus on employment and social protection,” *International Journal of Discrimination and the Law* 20, no. 1 (2020): 5-20.

<sup>45</sup> Gnydiuk, Qeburia, Styazhkina & Parunova, *Women and history: Gender perspectives of everyday life*, 43.

<sup>46</sup> E. Sertalp, “Being a woman in the 1950s and the 1960s: Women and everyday life in Ginger and Rosa,” *Journalism and Mass Communication* 10, no. 2 (2020): 102-116.

<sup>47</sup> Timm & Sanborn, *Gender, sex and the shaping of modern Europe*, 72.

everyday life of ordinary people of that era. This is the principle that underlies the methodology of studying the history of women's everyday life, and all authors who have studied this issue adhere to it.

## 5. Conclusions

Thus, it is worth concluding that the history of women's everyday life has become a very popular direction in modern historiography. This direction is relatively young. The world historiography began to pay attention to women's everyday life in the 2nd half of the twentieth century, and in the post-Soviet countries studies on this subject began to appear *en masse* only in the 1990s. Speaking about Kazakhstani historiography, it should be said that here the history of women's everyday life is still underdeveloped, although more and more scientific works devoted to this subject are published in Kazakhstan.

The study of the history of women's everyday life includes the methodology of historical research in combination with the methodology of related disciplines, both humanitarian and natural. In order to study the history of women's everyday life, it is necessary to know and take into account the natural, geographical and demographic factors that determine people's everyday life. Knowledge of psychology will help to better understand the behavioural side of women's everyday life. The methods of sociology and statistical methods will make it possible to identify specific trends in the daily lives of women of a particular historical era.

Scholars study a variety of aspects of the history of women's everyday life, with some topics being more researched and others remaining outside the special attention of historians. Among the most popular topics are women's everyday life in twentieth-century totalitarian states or post-totalitarian societies. Also, popular among researchers all over the world are the topics that are devoted to women's everyday life under war or occupation regime. At the same time, in Kazakhstan, topics on women during the Second World War are popular. In Ukraine, studies of women's lives during the Soviet totalitarian era are common. In the United Kingdom, scholarly works on women's everyday life in the former colonies of the British Empire are being published. Spain studies the totalitarian experience of the twentieth century. In France, topics related to general theoretical issues of the history of women's everyday life are widespread.

This study is limited to the study of the methodology of the history of women's everyday life. Future research is aimed at a deeper study of the structure of women's everyday life, its interrelation with other aspects of society, and the formation of the structure of women's everyday life belonging to different social formations.



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