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History in Everyday Life: A Discussion

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Abstract

The main purpose of this paper is to analyze the impact of history on social life. With the passage of time, the content of history and the aims or objectives of history have changed. That is, the trend of history is changing but from the beginning man or human society is the center of the study of history. The main characteristic of the new social history is its totality. Through this paper I have tried to say that, the change and development of the society has been discussed in the Social History. So to know social change and development, social history is necessary.

Key words: Historiography, Social History, History from bellow, Recent trends in history.

It is true that all of us are interested in hearing about our past be it our family or our country. Out of this human interest in the past has emerged a special body of knowledge commonly known as history. The scope of history discussion is very wide. The journey of history has started from the beginning of the creation of life. It is clear from the definition of history that history is not the story of all past events. It is through examination and analysis that only significant events take place in history. In this view, human lifestyle, society and environment are identified as the subject of history; In a word, human civilization. As the historian analyzes the significant events that happened, he also discusses the context behind the events. People's triumphs and defeats on the path of struggle are all the subject of history-discussion. The opportunity to discuss this life history of people in different ways is identified as the subject of history. Social and cultural history is written by analyzing various socio-cultural conditions and events. It is in the light of these themes that human history is written as a whole. So history becomes 'the history of everyday life'.

Although the practice of writing down human activities began much earlier, it began to be thought of as a science much later. In a general sense, history is what is past for the future. History is the study of past events especially human affairs. The idea that history could best represent human civilization and activity was not even before the eighteenth century. Hence history writing has never been made an integral part of normal education. Philosopher Hegel had considerable doubts about the teaching of history. He wrote that

people and governments have never learned anything from history or acted on the principles derived from it. But some historians of pre-revolutionary Russia, said that the blind people do not see the flowers, the flowers are not responsible, but the blindness of the people is responsible. Recently, there is a lot of discussion about the impact of history and the necessity of history in our lives.

As a result of the study of historiography, a question has gained special importance that is, what is history? At the same time, another question has arisen that, Is history practical in everyday life? The origin of the word 'history' from the Greek word *historia* (another form *Istoria*) means investigation and examination. The habits, education, language, art, literature and culture of the people of the past which are preserved for the future are called heritage. History passes this tradition from one generation to another. In other words, History is the continuous flow of events in society and state. But, there is no universal answer to this question. Different historians have tried to look at history from different perspectives.

By history, Herodotus meant 'the investigation of past events and their writing'. Herodotus wrote history in a narrative style. But Thucydides said, 'History is the proper recording of the stories and events of the past'. Benedetto Croce argued that history is the present, because past events are currently studied as history. E.H Carr argued that, history is an endless dialogue between the present and the past. Arnold Toynbee, the greatest historian of the 20th century, said, "History is the flow of events in human society." But it can be said that, History is the description of all the events of human society through the analysis of past elements.

Indeed, there are several reasons for this wide disagreement among historians. As such, the intellectual boundaries of history are rapidly changing. The aims, objectives and content of history are changing with time. Another major obstacle is that historians sit in the present and discuss the past; they cannot go back to the past. Leopold von Rank, who was a German historian and founder of modern source-based history, believed that the duty of historians is not to judge the past or to advise the present, but rather to present the facts. This view of history is called objectivity. Like Jadunath Sarkar, he also believed that, 'No documents no History'. But subject historians, especially Ekton, believe that the mysteries of historical events are not revealed without objective analysis of data. He said that documents provide information about the outside but insight is needed to know about the heart. He emphasized the positive aspects of the Romantic Movement. He believed that history is a tool for the progress of human civilization. He believed that historian is the judge, but it is not the job of the historian to punish the sinner and protect the righteous. However, people and human civilization is the main theme of history. Niharranjan Roy argued in his book 'Bangaleer itihās' (Aadi Parba) that, society, religion, art, literature, science, finance, everything is built by people; the history of these people is true history.

History indicates the multidimensional relationship between the present generation and previous generations. History is not just the story of the rise and fall of empires or kings, sultanates, emperors. The material of history is not only found in documents and archives.

A complete history cannot be obtained based on written information alone. So the historian has to look for material from anthropology and literature. Word of mouth is now accepted as historical data. The emergence of social history as a specific branch of history is not long ago. Social history emerged as a specific stream of history from the 1950s as shown by Thomas Hobbes. The various aspects of this history are—different classes of society and their daily lives, caste and caste hatred, violence and harmony. Social history deals with changing social relations, development of social institutions, and changing trends in social values. Through social history, the image of people's past life becomes embodied in the present. From the dawn of human society to the present time, the social history shows the tangible image of socialized people's behavior, customs, institutions, socio-economic organization, etc. Society is dynamic. The present quickly becomes the past. Now what is in the present moment is past. Hence, explanatory analysis of current society instantly becomes a matter of social history. Therefore, to know the past society, the necessity and importance of studying social history is immense. The course of change and development of society is discussed in social history. Therefore, to know the social changes and development, social history reading is necessary. In other words, social history refers to the evidence-based scientific study of the socio-religious political activities of people in a society, the beliefs and values of changing social structures. So if we want to get a complete picture of the present society then we have to take the help of social history. Because the image of the present society is based on the social structure of the past. Ashish Nandy, Ramachandra Guha, Mihir Bose, Arjun Appadurai have made notable contributions to sports historiography. By the 1970s, the historiography of sports began in Europe. Historian Hobsom noted that one of the most important social practices of European life in the 20th century was sport. The sport of a society expresses the nature of that society. The participation of girls in sports in a society proves the independence of women in that society. After the industrial revolution, sports were divided into 'gentlemen's games' and 'commoners' games. The 'identity' of the class society is hidden in it. Again, in many cases, the game became a symbol of nationalism.

'Everyday history' or 'history of everyday life' is a form of social history that emerged in the 1980s among West German historians. *A History of Daily Life* is a study of popular social history in mid-twentieth-century Britain. It explores how non-academic historians, many of them women, created a new breed of social history after the First World War, characterized as the 'history of everyday life'. Actually, the 'history of everyday life' was an educational construct that emerged after 1918 based on the perceived educational needs of democracy. It became popular with the general public in educational programme, in books, classrooms, museums, and on BBC radio. After the 1950s, the tide turned in the practice of social history. Before this, the main subject of mainstream history practice was the collapse of empires, the rise and fall of dynasties, but after the 1950s, the relationship between history and other branches of social science was developed. Naturally comes variety in content and individuality in approach. History has become the history of everyday life.

As we know, the history of monarchy was written in ancient India known as 'Rajabritta'. For example, Vikramankadeva Charit, Harsha Charit, Ram Charit etc. were written. Court histories were written in the middle Ages. Looking at economic history in the modern era. In the modern era, history is tried to write a secular and rational history. In the discussion of history, instead of studying history from the point of view of kings, elites or upper classes, people of various levels of the larger population should learn about the social, cultural, intellectual history and its history along with the trend of economic and political history. In the practice of new social history, how the activities of the lower classes have worked as a driving force in the society is mentioned in the history of Dr. Ranjit Guha, Dr. Partha Chatterjee, Gautam Bhadra, Gyan Pandey etc. They have created a new way of looking at history from below, leaving the institutional and traditional way. The new social history practices included various aspects of workers, slave system, slave society, etc. which changed the way of writing history. In general, the practice of new social history began in the 1960s and 1970s. The Annal school group founded by Marx Block, Lascelle, Laduree, Braudel, etc. was the first to emphasize this practice of history. Marxist historiography called the peasant movement unplanned, but subaltern historiography showed that peasants had their own historical consciousness. Medical science is now included in the practice of social history. David Arnold was a pioneer in this regard. He studied the cholera spring plague epidemic in colonial Bengal. Arabinda Samanta analyzed the spread of malaria and its social impact in his article malarial fever in colonial Bengal, 1820-1939: social history of an epidemic. Recent historical studies have included environmental cultural history, the history of human food and clothing. In this context we would like to talk about Rachandra Guha, an Indian historian, economist, whose research works include environmental, social, political economy, cricket and contemporary. Madhav Dhananjaya Gadgil is another Indian environmentalist, academic, writer, columnist and founder of the Center for Ecological Sciences. His major contribution was his efforts towards the conservation of India's ecology. His early researches in the 1980s led to the designation of the Nilgiris as India's first biosphere reserve. Indeed, History deals with social, economic and cultural history as well as anthropology, folklore and technology as well as how our ways of life have changed and evolved. Recent historical research has included many new topics, including ecology, environment, cultural history, and the history of human food and clothing.

R.G Collingwood in his 'The Idea of History' says history enriches our knowledge base. He argued that history is the picture of the past that emerges from the historian's brain. E.H Carr mentioned that the general principles which are developed from history are very useful for people. History determines the goal of life and the goal of society and state. Journalist, statesman, administrator, literary, sociologist cannot live without history. People's intellect is awakened by reading history. History is deeply intertwined with our lives. If history is written with a scientific perspective, it can be understood how history has enriched people's lives. In fact, people are aware of learning from history. But education must have a clear understanding of space and time. History never repeats itself; any subsequent event produces some distinctive quality. But the past never fades away. The past becomes the

present according to the needs of the present. We should remember that the problems that concern us have a history. So many problems today have to be seen in the arena of the past but solved from the perspective of the present. History presents us with the great men of the past and their activities. History presents us with the great men and their deeds of the past, but also with the deeds of dishonest man. We can be wary of this comparison of good and bad. We preserve and carry the great traditions of the past for future generations. We need to know the history of ancient times for our present life. When we look backwards from the present situation, we can see the way back from which lessons can be learned for the future. The constant struggle of human beings for survival has a past history. We have seen people's desire for democracy and republic in ancient times. In fact, history captures the continuous development of life and carries it forward into the eternal future. Our mental world, the world of consciousness is strengthened by the material of history and the knowledge of historical truth. In fact, history has to be studied for the sustainability of civilization. What is the goal or purpose of history? What is the content of history?- All these questions or debates have been discussed in many ways in historical circles. In fact, the facts of history cannot speak for themselves, historians speak for them. Naturally, unbiased history writing is a very difficult task.

It is only through the study of history that we learn how early man gradually became civilized and powerful. We can know how the cultural, religious, economic and political field of human talent was developed? We can gain knowledge about the progress of human society from the beginning of its activities, thoughts and lifestyles. How human civilization has changed in different regions, how it is developing, everything can be known through reading history. History not only mentions past activities of people but also investigates the motives behind past activities of people. Find out the motives behind the past achievements of people. Thus, through the study of history one can get an idea of what was the thinking of people in the past which influences the present. Any nation's heritage and glorious history inspires that nation. The true identity of a nation is derived from the history of tradition and glory. From this it becomes easy to develop a patriotic citizen. History properly preserves the heritage and cultural values of a nation. So history helps to reach the goal of progress of society and nation. Reading history awakens people's sense of national consciousness. He finds his identity in the pages of history. The English historian Sir John Seeley pointed out that by reading the history of a country, one can not only know the past of that country but also get an idea about its future. He therefore found it more necessary to study history to create the future. Besides, the study of history makes people liberal and widens the horizons of the mind. So it can be said that, History does not punish wrongdoers or protect great people but enlightens future society by distinguishing between good and bad.

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