

PHILOSOPHICAL ASPECTS OF THE PROBLEM OF EVERYDAY LIFE

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ABSTRACT

This article considers everyday life as a new topic of philosophical reflection. The author shows the formation of the study of everyday life as a new subject area. The research work describes the main approaches that try to understand the phenomenon of everyday life. The article focuses on the principles of the most popular philosophical approaches to this topic: existentialism, philosophy of culture and postmodernism, philosophy of culture. The most adequate methodology for studying everyday life is the philosophy of culture of postmodernism. It considers the development of the study of everyday life and analyzes various philosophical approaches to understanding this phenomenon. The result of this approach directly follows from the research content of this article. The creation of a holistic picture of everyday life and an integral philosophical theory of everyday life was considered as a promising task in the development of the research work. Therefore, it is aimed at a more complex comparison of the principles of existential and conceptual philosophy, their foundations and methodological aspects. The author argues that postmodernist cultural philosophy, emphasizing plural ontology and the deconstruction of traditional structures, offers the most suitable methodology for studying everyday life. Everyday life, from this point of view, is characterized by uncertainty, various transformations, and the coexistence of multiple realities. The study concludes that methodological relativism is essential for understanding the changing and evolving nature of modern cultural life.

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Reference to this article:
Narymbayev K.D., Ismagambetova Z.N., Ylmas S. Philosophical Aspects of the Problem of Everyday Life // Adam Alemi. – 2025. – No.2 (103). – P. 3-9.

Key words: Everyday Life, Reflection, Postmodernism, Everyday Culture, Phenomenon, Philosophical Consciousness.

Күнделікті өмір мәселесінің философиялық аспектілері

Аңдатпа. Бұл мақала философиялық рефлексияның жаңа тақырыбы ретінде күнделікті өмір қарастырылады. Күнделікті өмірді зерттеудің қалыптасуын автор жаңа пәндік саласын көрсетеді. Зерттеу жұмысында күнделікті өмірдегі құбылысты түсінуге тырысатын негізгі тәсілдерге сипаттама береледі. Мақалада осы тақырыпқа ең танымал философиялық көзқарастардың ұстанымдары экзистенциализм мәдениет философиясы және постмодернизм мәдениет философиясы негізгі назарға алынды. Күнделікті өмірді зерттеудің ең адекватты әдістемесі постмодернизм мәдениетінің философиясы екені көрсетілген. Ол күнделікті өмірді зерттеудің дамуын қарастырады және осы құбылысты түсінудің әртүрлі философиялық тәсілдерін талдайды. Бұл тәсілден алынатын нәтиже осы мақаланың зерттеу мазмұнынан тікелей туындайды. Күнделікті өмірдің тұтас бейнесін және күнделікті өмірдің интегралды философиялық теориясын құру ең алдымен зерттеу жұмысын әзірлеуде перспективті міндет ретінде қарастырылды. Сондықтан экзистенциалдық және концепциялық философияның принциптерін, олардың негіздерін және методологиялық аспектілерін күрделірек салыстыруға бағытталады. Автор постмодернистік мәдени философияның көптік онтологиясына және дәстүрлі құрылымдардың деконструкциясына баса назар аударып, күнделікті өмірді зерттеудің ең қолайлы әдістемесін ұсыныптынын айтады. Күнделікті өмір бұл көзқарас бойынша белгісіздікпен, әртүрлі трансформациялармен және көптеген шындықтардың бірге өмір сүруімен сипатталады. Зерттеу әдіснамалық релятивизм қазіргі мәдени өмірдің өзгермелі және дамушы табиғатын түсінуге үшін өте маңызды деген қорытындыға келеді.

Түйін сөздер: күнделікті өмір, рефлексия, постмодернизм, күнделікті мәдениет, феномен, философиялық сана.

Философских аспекты проблемы повседневности

Аннотация. В данной статье повседневность рассматривается как новая тема философской рефлексии. Автор показывает становление изучения повседневности как новой предметной области. В работе описываются основные подходы, которые пытаются понять феномен повседневности. В статье рассматриваются принципы наиболее популярных философских подходов к данной теме: экзистенциализма, философии культуры и постмодернизма, философии культуры. Наиболее адекватной методологией изучения повседневности является философия культуры постмодернизма. В ней рассматривается развитие изучения повседневности и анализируются различные философские подходы к пониманию этого феномена. Результат такого подхода напрямую вытекает из исследовательского содержания данной статьи. Создание

целостной картины повседневности и целостной философской теории повседневности рассматривалось как перспективная задача при разработке исследовательской работы. Поэтому она направлена на более комплексное сопоставление принципов экзистенциальной и концептуальной философии, их оснований и методологических аспектов. Автор утверждает, что постмодернистская культурная философия, подчеркивающая множественную онтологию и деконструкцию традиционных структур, предлагает наиболее подходящую методологию для изучения повседневности. Повседневная жизнь, с этой точки зрения, характеризуется неопределенностью, различными трансформациями и сосуществованием множественных реальностей. Исследование приводит к выводу, что методологический релятивизм необходим для понимания изменяющейся и развивающейся природы современной культурной жизни.

Ключевые слова: повседневность, рефлексия, постмодернизм, повседневная культура, феномен, философское сознание.

Introduction

The problem of everyday life has been one of the most significant and widely debated philosophical issues of the 20th century. In the aftermath of the two world wars, the study of everyday life became especially relevant, posing a serious challenge to modernity and warranting rigorous philosophical inquiry. Until recently, everyday life was considered trivial and unworthy of serious academic attention. However, it has since emerged as a critical subject in philosophy, cultural studies, and anthropology.

This article offers a comprehensive philosophical analysis of everyday life as a socio-cultural phenomenon, exploring how it has evolved from a marginal topic to a central area of scholarly investigation. It examines how everyday practices shape and are shaped by broader cultural structures, illustrating the dynamic relationship between individual agency and social norms. Additionally, the article traces how different philosophical traditions phenomenology, structuralism, existentialism, and postmodernism have conceptualized everyday life, contributing to a deeper understanding of cultural meaning, social change, and human existence.

The novelty of this study lies in its interdisciplinary and meta-theoretical approach, integrating classical and contemporary philosophical perspectives to analyze the shifting nature of everyday life in modern and postmodern contexts. It explores how concepts such as desubstantialization, simulation, and plural ontologies have transformed traditional understandings of everyday existence, leading to new methodological frameworks such as methodological relativism. The article also introduces a fresh perspective by examining how postmodern thought deconstructs classical notions of everyday life, emphasizing cultural plurality, decentralization, and the erosion of absolute values. In doing so, it advances the discussion on the fluid, heterogeneous, and multi-perspective nature of contemporary social reality.

For much of philosophical history, the study of everyday life remained on the margins, often dismissed as a trivial or insignificant aspect of socio-cultural reality. However, in recent decades, it has gained recognition as a central theme in cultural philosophy and anthropology, necessitating new methodological approaches for its analysis. This article examines the philosophical conceptualization of everyday life, tracing its development as an independent field of study. It explores how traditional approaches, rooted in classical philo-

sophy, struggled to account for the fluidity and transformative nature of contemporary everyday existence. With the rise of existentialist and postmodernist thought, everyday life began to be understood not as a fixed, material phenomenon but as a space of meaning-making, social interaction, and symbolic exchange.

Existentialist philosophy approached everyday life through themes of human emotion, alienation, and the relationship with the "Other," while postmodernist perspectives emphasized pluralism, cultural relativism, and the destabilization of fixed structures. Everyday life, in this view, is not a stable or uniform reality but a network of interpretations and simulations. This article argues that postmodern philosophy provides the most effective methodology for understanding everyday life in the contemporary world. By embracing methodological relativism, non-linearity, and cultural plurality, it becomes possible to analyze the dynamic and ever-changing nature of human existence in modern society.

Methodology

This study employs a range of philosophical and methodological approaches to deepen the understanding of everyday life. It highlights the transition from classical philosophical paradigms - grounded in determinism, dialectical logic, and causal analysis - to postmodern methodologies that prioritize pluralism, non-linearity, and cultural relativism. The author contends that traditional methods, which focus on the materiality and invariance of socio-cultural structures, are inadequate for capturing the fluid and dynamic nature of contemporary everyday life.

Instead, this article advocates for postmodernist approaches, such as methodological relativism and interpretative strategies, as more effective tools for analysis. These methodologies emphasize the symbolic nature of everyday interactions, the role of simulation, and the continuous reconfiguration of meanings within cultural texts. By applying postmodernist frameworks, the research seeks to uncover the mechanisms of cultural transformation, the deconstruction of social norms, and the emergence of new identities in a world characterized by socio-cultural plurality.

From the perspective of modern philosophy, it is essential to establish the philosophical and methodological foundations of everyday life to clarify key concepts such as everyday knowledge and everyday consciousness. These, in turn, are

closely linked to fundamental philosophical categories such as cognition and consciousness. By addressing these issues, the study aims to contribute to a more nuanced and comprehensive understanding of the philosophical dimensions of everyday existence.

Main part

The theme of everyday life in culture has been a subject of philosophical inquiry for centuries, as it reflects the fundamental ways in which individuals and societies construct meaning, values, and social norms. Philosophers and cultural theorists have explored how everyday practices shape and are shaped by broader cultural structures, revealing the dynamic interplay between routine activities and overarching ideological, historical, and social forces.

One of the key perspectives on everyday life comes from phenomenology, particularly in the works of Edmund Husserl and Maurice Merleau-Ponty. They emphasized the lived experience and the ways in which consciousness interacts with the world through habitual actions. Everyday life, from this standpoint, is not merely a backdrop to grand historical events but a meaningful realm where individuals engage with reality through perception, bodily movement, and social interactions [1].

The structuralist and post-structuralist approaches, represented by thinkers like Michel Foucault and Pierre Bourdieu, further dissect the relationship between culture and daily practices. Foucault explored how discourses of power regulate everyday behaviors, particularly through institutions like schools, hospitals, and prisons. Bourdieu, in turn, introduced the concept of habitus, which describes how social structures are internalized in individuals' unconscious habits, tastes, and lifestyle choices, shaping their engagement with cultural norms [2].

Another important contribution comes from existentialist philosophy, where thinkers like Jean-Paul Sartre and Martin Heidegger examined the authenticity of everyday existence. Sartre's ideas about bad faith highlight how people often conform to societal expectations instead of acting with true individual agency. Heidegger, in *Being and Time*, distinguished between authentic and inauthentic modes of being, emphasizing how routine life can either deepen or alienate one's understanding of existence [3].

In contemporary cultural theory, everyday life is seen as a site of resistance and creativity. Michel de Certeau, in *The Practice of Everyday Life*, explored how individuals navigate and subvert imposed structures through small, often unnoticed acts of defiance, such as reinterpreting dominant cultural symbols or repurposing urban spaces [4, p. 24]. This perspective highlights the agency of individuals in shaping cultural meaning, even within structured environments. Thus, the philosophical dimension of everyday life in culture reveals a complex interplay between structure and

agency, habit and innovation, domination and resistance. By analyzing the seemingly mundane aspects of daily existence, philosophy uncovers deeper cultural, social, and existential meanings that shape human experience.

One of the little-studied and at the same time topical problems of the philosophy of culture and cultural anthropology is the theme of everyday life. The phenomenon of everyday life has always appeared as a marginal phenomenon, not representing a social, cognitive value in the socio-cultural life of a person - a theoretical problem. For several centuries, the problem of understanding the stable features of socio-cultural life, which would impart invariance to socio-cultural objects, was relevant for philosophy [5]. Therefore, an important methodological credo for philosophical consciousness was the substantiation of methodological guidelines with the help of which the analysis of the development of social life would be carried out. The cognitive standard of philosophical research interest was to provide analysis of developing systems, to identify their regularity, causal determinism. The main features of objects manifested in everyday life were declared to be their material fixity, physical materiality, physical-material substrate.

However, theoretical studies of recent years show that socio-cultural objects are increasingly characterized by such changes and transformations that cannot always be considered within the framework of dialectical methodology, based on known theoretical and methodological approaches based on the logic of lawful and deterministic connections. In social systems, such changes come to the forefront that are characterized by circular processes, changes in everyday life, distinguished by arbitrary life forms, not amenable to known (traditional, standard, normative) ways of organizing life. In modern social sciences, as well as in cultural studies, there is an interest in everyday forms of life organization, the distinctive features of which are not their physical reality, not their physical embodiment through activity in material substrate forms, but rather their sign, symbolic form of implementation. This is manipulation by means of signs and symbols, the creation of imitation in virtual reality. Phenomena that have desubstrate, desubstantialized, dematerial features become significant [6, p. 176-180].

The dynamics of modern socio-cultural life increasingly actualizes the importance of studying the forms of everyday life, the trajectory of their change, the spontaneity of their emergence, decay, formation, desubstantiation, destruction and deconstruction. The field of research interest begins to include such phenomena of everyday life as non-stationary, non-linear socio-cultural changes, the multi-layered nature of cultural layers. The main features of this world are immediate obviousness, intuitive reliability or subjective reliability, uncertainty and non-explicitness of the life world. E. Husserl's discovery of a previously unexplored phenomenon of social and cultural life

had an impact on philosophers, and subsequently this topic became the object and subject of non-classical philosophical reflections [7, p. 1494-1495]. The topic of everyday life in the 20th century became one of those socio-cultural phenomena that was critically studied in the paradigm of the philosophy of culture of existentialism, when the world of feelings, life aspirations, desires, fantasies, doubts, and searches was declared the most popular topic. In the philosophy of existentialism culture, the theme of everyday life was actualized in two aspects: through the prism of the dramatic nature of the individual's existence, through the prism of understanding his existence in a genuine, humanistic dimension and in the aspect of his alienated existence. The most committed aspect for the philosophy of existentialism culture is the theme in the aura of the «Other», in the relationship to the «Other», «Different», in the dimension of oneself in the prism of the «Other», «for-Other», «Other», 15 feeling of oneself as a «stranger», in the dimension - «foreign» [8, p. 262-266].

The topic of everyday life in the philosophy of postmodernism becomes one of the engaged ones. An appeal to the aura of everyday thinking, to the aura of everyday life is a characteristic topic of research interests of many theorists of the philosophy of culture of postmodernism. The true aura of everyday life, in their opinion, is the cultural interpretation of texts and versions. At the same time, the culture itself acts as a text. Each text can be interpreted in different ways, and the task of interpreting a text is not to reveal the meaning, but to expand it. In this case, the procedure of interpretation itself can be endless, and the desire to limit it to only one concept, rejecting all other possible alternatives, itself becomes meaningless. Therefore, there is no need to work in the categories of the classical strategy of being. To describe the topic of everyday life, there is no need to study the categorical tools of classical philosophy: essence, basis, cause, objectivity, principles of objectivism, determinism, dialectics and logicism [9, p. 233].

The new ontology of everyday life is not the ontology of monism, but plural ontology. It is precisely this that is the new research field for philosophical interpretation. For plural ontology, heterogeneity, pluralism, different perspectives, uncertainty, formation, nonlinear description of events and processes are quite acceptable. The phenomena of everyday life themselves appear as symbolic, having lost their physical substrate, having a simulation feature, but existing virtually phenomenon. And in this case, the very act of existence of the world of man appears as a multitude of worlds initiated by his freedom of choice [10, p. 89]. The life world of an individual turns into mobile simulation variants, as a virtual set of game action, as projections of his actual world of everyday life. The eventfulness of everyday life is measured by information that translates the real act of existence of an individual into a virtual information reality.

In the new reality, an infinite number of

communicators arise, intersect and echo each other. In this reality, establishing the Truth is not important, but the constant play of metaphors seems important. Everything that we accept as reality is in fact the point of view of an observer explaining to us his idea of it. In this case, human perception is doomed to «multi-perspectivism», to constantly changing different ways and angles of seeing reality, behind which it is very difficult to comprehend its essence. Everyday life itself acts as multi-perspectivism, as a plural, cultural strategy that is constantly changing, uncertain, heterogeneous [11, p. 156]. Every action appears as a simulation in which there is a constant transformation, a constant change of scenes: moving from a scene of increasing significance of the virtuality of experience, narcissism to a scene of decreasing vital acts. The scenario of everyday life presents a plurality of lifestyles, the virtualization of passion, desires, characterized by an increase in the playful principle, replacing the passion of life, generating their constant displacement, demonstrating the multiplicity of its derivative branches.

In the new everyday life, the standards of thinking change. In this strategy, the thought process appears as a mental game of metaphors, associations, as a spontaneous movement-wandering through a labyrinth. In this spontaneous «wandering» of thought through a labyrinth in which there is no exit, it is not the result that becomes important, but the process itself, the rhythmic pulsation of thought, the pinpoint fixation of differences that arise in the process of searching for the meaning of a word. The process itself cannot have a certain given trajectory of directed movement, even in the case when the subject himself sets this vector. In this spontaneously occurring process, there is no end, and it is impossible to arrive at what was intended in a predetermined direction.

Reflecting on the new strategy of thinking, postmodern philosophers come to the conclusion that the claims of reason in this situation are untenable. They propose new rules of «cunning» tactics. The essence of this double game is to play on both sides. On the one hand, pretend that you are playing by the rules of Legislative Reason, on the other hand, it is necessary to prepare such situations for reason so that, having fallen into the trap, it cannot get out. The «trick» of this game is in the stratagem and the strategy. The stratagem must be constructed, it must be created. The stratagem must be constructed in such a way that the mind finds itself in a dilemma. The strategy must be undertaken in such a way that the speaking continues until and is carried out when the discourse itself has already ended. The stratagem in this situation must be controlled by silent intent, and in his silence the strategist must define his positions regarding what he cannot and must not say. This arbitrary limitation is demonstrated in a conversation with a Chinese person, when it is necessary to pretend that you can speak Chinese. To do this, you only need to pretend to be able to speak by saying a phrase in Chinese. The difference be-

tween a lie and the truth can only be made at the level of mental limitation, the latter must also pass between the speaking subject and his word. According to J. Derrida, a dispute with the dominant mind can only be conducted in its language, but it is necessary to pretend. The purpose of such pretense is to kill the tyrannical mind. According to the philosopher, if a conspirator pretends that he is pretending, then the plan can be considered successful. The plan must be kept in the head, which no one should know about in principle. The plan must be unspoken [12, p. 144].

In the new everyday life, the traditional way of thinking is no longer in demand. If the traditional way of Western European thinking is thinking in opposites, oppositions, which is in principle characteristic of the strategy of monism, then in modern everyday life there is no demand for it. The new strategy of everyday life actualizes relativity, the simulation orientation of life aspirations. There is no need in it to reproduce the discourses of the past, the mystification of such phantoms of consciousness as power, universality, Truth, value. In contrast to the classical interpretation of being, in which everyday life acted as a guarantor of stability in human existence, everyday life in the dimension of postmodern culture frees a person from the illusions of absolute values. It draws his attention and interest to the everydayness of the fluid, changeable, in which it is difficult to clearly and rationally determine the result in a situation where processes and events can occur indefinitely [13, p. 147-159].

Being itself becomes probabilistically uncertain, plural, multidimensional, multi-vector. Considering various variants of everyday life, the philosophy of postmodern culture shows the multi-layered nature of cultural objects, the various scenarios of their functioning in the language strategy, which introduce a person to various types of reality and plural variants of interaction with them.

The philosophy of postmodern culture describes the synchronous coexistence of cultural pluralities in the living space of a person. The postmodern concept offers a model of cultural plurality in the conditions of decentration, desubstrateness and the formation of zones of socio-cultural uncertainty. The philosophy of postmodern culture models the situation of socio-cultural inefficiency of certain norms, rules of behavior, the formation of cultural deviations, zones of disintegration of habitual scenarios of human life [14, p. 25-53]. This allows us to analyze the process of deconstruction of the social system, to determine those values that are preserved in the cognitive experience of people. It also allows us to identify those socio-cultural mechanisms that are hidden in the "traces" of previous models of behavior and communication, relegated to the margins of cultural space. If in the classical paradigm everyday life oriented a person toward normativity, sociality, then in the new paradigm everyday life presents cultural deviation, social negativity.

It welcomes value relativism, which is interpreted as a new version of identity. It initiates a person to integrate into the world of cultural plurality, forms an attitude towards a strategy of cultural sensitivity to the "Other", towards the acceptance and recognition of the synchronous coexistence of a multilevel reality. The new model of everyday life states the plurality of human life worlds, focuses attention on the perception of nonlinear time, the absence of a given vector in the dynamics of culture, and the heterogeneity of cultural space [15, p. 18]. The new strategy of everyday life substantiates the possibility of human existence in the conditions of a process, deterritorialization, in the conditions of the collapse of stable conditions, in a sporadically changing cultural reality. Thus, postmodern culture initiates a new project in which there is no single order. At the same time, the world of individuality becomes significant, and each world of everyday life appears as a cultural plurality. Everyday life acts as a zone of uncertainty, transformation, and a zone of cultural plurality.

The emergence of a new everyday life actualizes the theoretical need for a change in methodological approaches. One of the relevant methodologies in the study of the cultural plurality of the phenomenon of everyday life is methodological relativism, proposed by postmodernist philosophy of culture. It is precisely this research orientation that allows us not only to show its phenomenal peculiarity, but also its transitional nature, uncertainty, constant fluidity, variability, and its cultural plurality.

Indeed, recently such concepts as "everyday life", "ordinary life" and, in particular, "the world of everyday life", denoting a certain sphere and a specific life path, have attracted special attention not only from cultural scientists, anthropologists and social philosophers, but also from specialists in the field of ontology and epistemology [16].

From the point of view of modern philosophy, it is necessary to define the philosophical and methodological foundations of the everyday world in order to identify the philosophical content of such philosophical terms as everyday knowledge and everyday consciousness, which are ultimately connected with such fundamental philosophical categories as cognition and consciousness. The unique complexity of studying everyday life, even against the background of very complex philosophical problems, is caused by the fact that "the process of personal life organization is a special integral type of activity and a special (rational-non-rational) type of knowledge, which cannot be reduced to either conceptual or humanitarian varieties of rational cognition, or to non-rational knowledge, although it is connected with them and is often realized through them" [17, p. 151-155]. Reducing everyday reality to only one of its parts not only does not provide the necessary completeness of the obtained picture of the phenomenon during the study, but is also fundamentally incorrect. Therefore, today it seems relevant to study the problems of everyday life precisely within the framework of the general philosophical approach.

In the onto-epistemological aspect, the world of everyday life can be interpreted as a kind of melting pot in which the most important processes of the formation of types, rationality and socio-cultural guidelines of society take place. Although the everyday practice of people does not appear in the form of any project or program, it is in it, as in a kind of "cell" of civilization, that peculiar mutations occur, not only the usual forms of communication and life foundations, customs and orders are broken - in everyday practice, the formation of the foundations of rationality that underlie the cognitive activity of the subject also occurs. It is clear that it is easier for a person to exist in conditions of preserving traditions, when a person who has learned them is confident in his actions [18]. However, when history makes leaps, the socio-cultural specifics of the individual's existence change, and the individual often does not have time to adapt to the situation, and sometimes does not even know how to express himself. The most important thing is that the realities of everyday life change dramatically, the usual way of life of each person and many thousands of people collapses. At the same time, small groups of relatives, friends, people united by common ideological principles become relevant.

In addition, in diverse philosophical studies, it is important to take into account the need of each individual to create an adequate and consistent everyday picture of the world, on the basis of which only any human activity can be carried out. It is precisely this everyday picture of the world that is the basis for the formation of scientific-philosophical or natural scientific knowledge. In principle, any socio-cultural situation allows for the formation of a certain everyday picture of the world: knowledge arises, develops, is reproduced within the framework of any type of socio-cultural existence, each of which, to a large extent, determines the specific diversity of "life worlds".

The category of "everyday life" in philosophy expresses our desire to capture and record the direct vital interaction of man with reality, and on this basis to explore the inner world of man, in his everyday existence, which is impossible without establishing and developing inseparable connections between consciousness and the external world, which is at the same time independent of it.

Everyday philosophy expresses one of the most important aspects of the problem of man, which has traditionally received much attention in philosophical research. If K. Marx subjected to philosophical analysis the alienation of man, arising in the process of capitalist production, and therefore becoming the law of his everyday existence, and Z. Freud attempted to describe alienation in civilization, today we strive to explore all the realities of everyday life in an existential-philosophical aspect [19, p. 43-50]. One of the greatest philosophers of the 20th century, a recognized specialist in the problem of man, E. Fromm, came to the well-founded conclusion that the self-perception of our era is determined by the fact that we most often do not live, but

pretend. Moreover, the more fully a person is included in alternative forms of cultural, spiritual state, the less he can show himself as he really is.

Conclusion

The study of everyday life has emerged as a significant theme in philosophical reflection, particularly within the frameworks of existentialism and postmodernism. While existentialism explores everyday life through the lens of human authenticity, alienation, and the relationship with the "Other," postmodernism presents it as a realm of fluidity, plurality, and symbolic representation. The transition from material fixity to sign-based, desubstantialized forms has reshaped the understanding of social and cultural life.

Postmodernist philosophy offers the most suitable methodology for analyzing everyday life, as it embraces uncertainty, heterogeneity, and the dissolution of fixed structures. Everyday reality is no longer defined by stable categories or objective truths but instead operates as a network of interpretations, simulations, and constantly shifting meanings. The cultural plurality of everyday life reflects nonlinear time, fragmented identities, and the coexistence of multiple realities.

This new paradigm demands a shift in methodological approaches, emphasizing methodological relativism. By accepting the instability and transitional nature of everyday life, postmodern thought provides a flexible lens for its analysis. Ultimately, postmodern culture redefines everyday life as a dynamic, evolving construct, free from the constraints of absolute values and traditional norms, making it an ever-changing space of cultural transformation.

The philosophical study of everyday life in culture reveals that what seems ordinary and routine is, in fact, deeply meaningful and shaped by historical, social, and ideological forces. As we navigate an increasingly digital and globalized world, reflecting on the philosophical dimensions of everyday culture can help individuals cultivate authenticity, resist oppressive structures, and contribute to meaningful cultural evolution.

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