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**PHYSICAL AND SOCIAL SPACES INTERACTION:
RURAL-URBAN DYNAMICS IN NEW CONSTRUCTIONS IN KYRGYZSTAN**

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**ВЗАИМОДЕЙСТВИЕ ФИЗИЧЕСКОГО И СОЦИАЛЬНОГО ПРОСТРАНСТВ:
ДИНАМИКА СЕЛА И ГОРОДА В НОВОСТРОЙКАХ КЫРГЫЗСТАНА**

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Abstract. In Kyrgyzstan's evolving cultural landscape in post-Soviet time, rural and urban dynamics reveal a captivating story of adaptation. This study explores domestic spaces, specifically the 'bathhouse', 'naves', and toilet placement preferences in newly built houses. The traditional rural 'bathhouse' has ventured into urban settings, challenging established notions. Conversely, the urban 'naves' now thrive in remote rural areas, reflecting evolving cultural tastes. Toilet placement choices among new settlement residents exemplify the fusion of rural and urban influences, highlighting their ability to adapt rural culture to urban living. This research underscores Kyrgyzstan's complex cultural identity, where tradition and modernity harmonize, transcending urban and rural boundaries.

Аннотация. В культурном ландшафте Кыргызстана, меняющемся в постсоветское время, динамика сельской и городской жизни раскрывает захватывающую историю адаптации. В данном исследовании рассматриваются домашние пространства, в частности «баня», «навес» и предпочтения в размещении туалетов в новостройках. Традиционная сельская «баня» перекочевала в городскую среду, бросив вызов устоявшимся представлениям. И наоборот, городские «навесы» теперь процветают в отдаленных сельских районах, что отражает эволюцию культурных вкусов. Выбор места для туалета жителями новых поселений является примером слияния сельского и городского влияния, подчеркивая их способность адаптировать сельскую культуру к городской жизни. Данное исследование подчеркивает сложную культурную идентичность Кыргызстана, в которой гармонично сочетаются традиции и современность, преодолевая границы городской и сельской местности.

Keywords: urban dynamics, cultural tastes, rural culture.

Ключевые слова: городская динамика, культурные вкусы, сельская культура.

In the heart of Central Asia lies Kyrgyzstan, a land of majestic mountains, boundless steppes, and a tapestry of diverse cultures. As an experienced social anthropologist with a keen focus on this enigmatic nation, I have delved deep into its rich ethnographic landscape, uncovering the intricate

interplay between rural and urban cultures that shape the lives of its inhabitants. In this exploration, we embark on a captivating journey into the realm of Kyrgyzstani cultural dynamics, illuminated by the unexpected symbolism of "Bathhouses" the resurgence of the "naves" and the intriguing choices regarding the placement of toilets. Kyrgyzstan, often celebrated for its nomadic heritage, has undergone significant transformations in recent decades. Urbanization has swept across the nation, as concrete jungles have begun to sprout amidst the idyllic countryside. Yet, beneath the surface, the threads of rural culture persist, intertwining with the emerging urban identity. Our quest begins with the seemingly mundane yet profoundly telling phenomena of the "Bathhouse" and the "naves" The "Bathhouse" – a humble structure that evokes images of communal gatherings, warmth, and rejuvenation, is an emblematic feature of rural life in Kyrgyzstan. Historically, it has been a fixture in rural households, serving as both a sanctuary for cleanliness and a hub for social interactions. However, intriguingly, the "Bathhouse" has not been confined to the rural landscape; it has found a surprising foothold in urban areas. This cross-cultural adoption prompts us to question the significance of this structure beyond its functional purpose. What does it symbolize for those inhabiting the urban milieu? Does it signify a longing for the simplicity and communal bonds of rural life in the face of urban complexity? Conversely, the "naves" a term synonymous with urban culture, has been making its presence felt even in the most remote rural corners of Kyrgyzstan. Traditionally, the "naves" represents a shared space for leisure, relaxation, and socialization. It typifies the urban lifestyle, where the hustle and bustle of city life often necessitate such dedicated areas for recreation. As we observe its migration into rural settings, we are compelled to ask: What motivates rural residents to incorporate the "naves" into their homes? Is it a desire to emulate the urban lifestyle, or does it reflect a broader shift in the understanding of leisure and community within Kyrgyzstani society? Our exploration does not end with the "Bathhouse" and the "naves" The juxtaposition of urban and rural cultures extends to a surprising realm – the choice of toilet placement. In the responses of Archa-Beshik, Ak-Bosogo, and Ak-Org newcomers to the question of where the toilet should be located, we witness a fascinating dialogue between urban and rural sensibilities. While the notion of indoor plumbing may align with urban convenience, the persistence of preferences for outdoor toilets or dual options suggests a lingering attachment to rural traditions. It raises questions about sanitation practices, privacy, and the cultural significance attached to the placement of this essential element of daily life. In the midst of these observations, a compelling narrative emerges: Kyrgyzstan is a nation in transition, where the boundaries between urban and rural cultures blur and intersect in unexpected ways. The "Bathhouse," the "naves" and the toilet's placement serve as symbols of this ongoing cultural negotiation. By examining these phenomena, we aim to delve deeper into the complex web of Kyrgyzstani identity, where tradition and modernity coexist, collide, and converge[3]. Our journey into the heart of Kyrgyzstan's rural-urban dynamics promises to reveal not only the surface tensions but also the underlying currents that shape the cultural landscape. As we navigate through the narratives of everyday life in this captivating nation, we will uncover the hidden stories of resilience, adaptation, and the enduring human connection to place and tradition[1]. In doing so, we hope to shed light on the intricate dance between rural and urban cultures that defines contemporary Kyrgyzstan and offers insights into broader questions of cultural change and adaptation in a rapidly evolving world.

In the study "What should be traditional in a home?" Question 18 was answered by 15 respondents in 3 newly constructed houses. Eight of them - "toilet", eight - "garage", seven - "fireplace", four - "bathroom", three - "aisles", two - "shower", two - "kurnik", two - "pantry". two for "tapchan", two for "garden". two said "swimming pool" and one said "gym". The fact that the house should have "toilet", "garage" and "stove" indicates that the urban dwellers carry rural culture and further organize and arrange the life in this rural culture in the urban area.

Nestled within the heart of Central Asia, Kyrgyzstan reveals itself as a captivating tapestry of cultures and traditions, where the interplay between rural and urban dynamics unfolds in unexpected ways. Drawing upon years of anthropological research, my studies have centered on the intriguing phenomenon of domestic spaces, and how they reflect the intricate relationship between rural and urban culture within this enigmatic nation. In this discussion, we embark on a thought-provoking journey to explore the cultural resonances of "Bathhouses," the revival of the "naves" and the intriguing conundrum surrounding the location of toilets in Kyrgyzstani homes.

Kyrgyzstan's landscape is marked by the dramatic transition from vast rural expanses to burgeoning urban centers, a shift that has brought about a complex reimagining of cultural spaces within homes. The "Bathhouse," a seemingly modest feature, carries profound significance in Kyrgyz rural culture. Traditionally, the bathhouse has been an emblem of communal warmth, cleanliness, and social gathering—a place where connections are forged and traditions nurtured [5].

What is particularly captivating, however, is the emergence of the "Bathhouse" in urban settings, challenging preconceived notions of its exclusively rural existence. This begs the question: What does the "Bathhouse" symbolize for urban dwellers? Is it a nostalgic link to a simpler way of life, or does it represent an evolving cultural narrative of warmth and togetherness in the urban sprawl? Conversely, the "naves" traditionally associated with urban spaces, has begun to make inroads into the rural hinterlands of Kyrgyzstan [2].

A symbol of urban leisure and sociability, the "naves" typically finds its place in the hearts of cities. Its migration to rural settings raises intriguing inquiries. Does this phenomenon signify a desire among rural residents to emulate urban lifestyles? Or, does it reflect a broader shift in the understanding of leisure and community within Kyrgyzstani society? As we explore the adoption of the "naves" in rural homes, we uncover a tale of cultural fluidity and adaptability that transcends the boundaries of urban and rural life. Moving beyond the "Bathhouse" and the "naves" we delve into the peculiar preferences concerning toilet placement among Kyrgyzstani residents. The question of where the toilet should be located unveils a fascinating dialogue between urban and rural sensibilities [3].

Respondents from Archa-Beshik new-settlement, Ak-Bosogo, and Ak-Org newcomers each provide a unique perspective on this matter. While indoor plumbing aligns with urban convenience, the persistence of preferences for outdoor toilets or dual options demonstrates a deep-rooted attachment to rural traditions. The toilet's location, seemingly a matter of practicality, becomes a lens through which we can decipher the interwoven fabric of cultural identity in Kyrgyzstan. In essence, our journey through Kyrgyzstan's domestic spaces illustrates a nation in flux, where the rural and urban cultures are not dichotomous but intertwined, their boundaries constantly shifting. The "Bathhouse," the "naves" and the toilet placement are symbols of this ongoing cultural negotiation. By delving into these phenomena, we peel back the layers of Kyrgyzstani identity, revealing a narrative of resilience, adaptation, and a persistent connection to place and tradition. As we navigate the stories of everyday life within this captivating nation, we uncover hidden tales of continuity amidst change[4]. Our exploration not only illuminates the surface tensions between cultures but also unveils the undercurrents that shape the intricate cultural landscape of Kyrgyzstan. Ultimately, our study seeks to contribute to a broader understanding of how culture evolves and adapts in the face of modernization, and how the essence of a people is reflected in the spaces they inhabit.

In the course of our investigation into the choices surrounding toilet placement in newly built houses within Kyrgyzstan's evolving landscapes, a complex interplay of cultural dynamics has come to light. The responses provided by the 15 respondents, residing in three recently constructed houses, offer valuable insights into the ways in which rural and urban cultures intertwine and

manifest in the daily lives of Kyrgyzstani residents. The responses to the question of toilet placement reveal a nuanced and fascinating tapestry of preferences. Among the 15 respondents, seven expressed a preference for outdoor toilet facilities. However, what is particularly striking is that three of these respondents also acknowledged having toilets both outside and inside their homes. On the other hand, six respondents advocated for a dual approach, suggesting that toilets should be both inside and outside the house, while two maintained a preference for indoor toilet facilities. Upon closer examination, these responses illuminate the intricate dynamics at play within Kyrgyzstan's new settlements. While it may seem paradoxical that some residents advocate for outdoor toilets, yet have embraced the idea of indoor facilities as well, this apparent contradiction underscores the complexity of cultural adaptation in rapidly urbanizing regions. It becomes evident that these respondents, though rooted in rural traditions, are not resistant to modernization. Instead, they are navigating a delicate balance between preserving elements of their rural heritage and embracing the conveniences of urban living. This phenomenon calls for a deeper exploration of the concept of "village skills" in the context of an urban environment. The respondents from the new settlement have effectively transposed traditional rural practices into the urban sphere. The presence of outdoor toilets reflects an adherence to rural sensibilities, where such facilities have been commonplace for generations. However, the simultaneous embrace of indoor toilets speaks to their adaptability in conforming to contemporary urban standards. This duality of preferences underscores the complex negotiation of cultural identity and values experienced by these residents. In essence, the residents of the new settlement have demonstrated their ability to synthesize urban and rural elements into a harmonious coexistence. They have not abandoned their rural roots but have instead integrated them into the framework of urban living. This fusion of cultural influences is a testament to the resilience and adaptability of Kyrgyzstani society in the face of profound societal changes. Our analysis reveals a profound truth: the choices surrounding toilet placement are symbolic of a broader societal shift. The new settlement residents are not merely adopting urban amenities; they are actively shaping a hybrid culture that reflects both urban and rural heritage. This is a culture in transition, a culture where the past and present converge, where traditional values find expression in modern ways of life. As social anthropologists, our quest is to continue unraveling the intricacies of this cultural transformation. What other aspects of daily life are undergoing similar changes? How do these shifts impact social structures, community bonds, and individual identities? The answers to these questions remain fertile ground for future research endeavors. In conclusion, our exploration into the choices of toilet placement among residents of Kyrgyzstan's new settlements has unveiled a compelling narrative of cultural fluidity and adaptability. The simultaneous embrace of outdoor and indoor toilets reflects the multifaceted nature of cultural identity in a rapidly evolving world. Kyrgyzstan's new settlements are not simply urbanized extensions of rural life; they are crucibles of cultural synthesis, where tradition and modernity coalesce in innovative and thought-provoking ways.

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