

## Kyrgyz diaspora literature in China and Canada

### Identity, memory, and cultural adaptation

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The study aims to compare the literary traditions of China, Canada, Kyrgyzstan with a focus on the themes that unite authors from different cultures, to study their impact on the formation of cultural memory in the context of globalisation. The study examined how literary representations of migration and identity reflect the preservation of cultural memory across various socio-historical contexts by applying thematic, cultural, and comparative analysis to the works of Kyrgyz writers Chingiz Aitmatov and Mar Baidzhiev, as well as selected texts by Margaret Atwood and classical Chinese authors like Confucius and Chengda. The main results are the identification of common themes in the works of Kyrgyz and Chinese authors, reflecting social transformations, the struggle between tradition and modernity, the problem of national and cultural identity. The main achievement is the identification of important aspects common to the Kyrgyz diaspora, Canadian, Chinese literature, such as the preservation of cultural heritage, the struggle for national identity, the interaction of tradition and modernity.

**Keywords:** Kyrgyz diaspora, national identity, migration, cultural heritage, cultural dialogue, preservation of traditions.

### 1. Introduction

Kyrgyz diaspora literature in China and Canada is essential for maintaining national identity, resolving intercultural conflicts, and bringing traditional values into line with contemporary cultural norms. For Kyrgyz authors residing in these nations, writing becomes a conversation between their cultural heritage and the realities of migration. Whether negotiating cultural coexistence in Canada's multicultural environment or maintaining ethnic distinctiveness in China's complex socio-political landscape, the Kyrgyz diaspora uses artistic texts to redefine their identity within diverse societies while also maintaining emotional and linguistic ties to their homeland.

Such works reveal the complexities of integration, social dilemmas, and intercultural conflicts while reaffirming the importance of national values in a globalised world (Shniukov 2025). Diaspora

literature becomes a tool for solving local problems, such as immigration, cultural hybridisation, and the problem of assimilation, as well as a way to find harmony between preserving one's identity and accepting a new cultural environment.

Pamungkas *et al.* (2024) studied the literature as a resource for reconstructing traditional values in the modern context. Using hermeneutical and semiotic approaches, the authors determined that literature reflects cultural dynamics and serves as an instrument of symbolic politics and plays an important role in education. The deficiency in their research lies in the absence of a comprehensive comparative analysis across various cultural contexts.

Andersson (2019) studied the use of new media and information and communication technologies in migrant communities, focusing on their impact on mobility, transnationality and identity preservation. The author analyses such relevant topics as the role of social media, digital integration and cultural adaptation, and provides an overview of theoretical approaches and methodological strategies in this area.

Zhao (2024) studied the role of language and culture in shaping diaspora identity in synoptic literature. The study showed how linguistic and cultural elements influence characters' internal struggles and the preservation of cultural heritage. However, the study addressed only three texts, which limits the universality of the conclusions.

John (2024) examined the dynamics of the Indian diaspora, including the development of identity and literary and cultural influences in the context of global migration. The author focused on the history of Indian migration, which began during the era of British colonialism, and the cultural assimilation that accompanied these processes. The study also highlights the growing recognition of Indian diaspora literature both in India and abroad.

Salomoni (2024) analysed the process of transformation of public memory and national identity through the anti-narrative of the Armenian genocide in Turkey. The study used the analysis of archives, interviews, and observations to demonstrate the impact of commemorative events on the development of cultural trauma. The gap in this study is the lack of coverage of the role of marginalisation in the general discussion of cultural trauma.

Dei Ashie-Nikoi (2024) explored the emotional experiences associated with archivists in the context of the African diaspora using a self-ethical approach. The author noted that the archive is at the centre of cross-border solidarity and diaspora identity. The study insufficiently addressed the impact of such experience on the professional activities of archivists.

Losambe and Ojaide (2024) classified the literature on the African diaspora into 3 waves, analysing their themes and cross-border orientation. The authors included works by writers from different

language groups and regions. This gap is manifested in the need for a more detailed analysis of the impact of contemporary global challenges on the new literature of the African diaspora.

Noorda *et al.* (2024) studied the relationship between literary culture, national identity, and the perception of books by the online community. The authors analysed the influence of the reader's national characteristics on the perception of popular works. The study insufficiently analysed the interaction of global and local identities in the formation of reader preferences.

Oye-Oluwafemi and Adebua (2024) explored how Jhumpa Lahiri's novel reflects inter-communal conflict in a family diaspora. As such, the study addressed the contradiction between the desire of parents to preserve their cultural heritage and the desire of their children to assimilate into the United States. The study highlighted the tension between the complexity of cultural hybridisation and identity values. The main result is the identification of the role of intercultural identity in shaping intergenerational relations. The study included an analysis of how literary images can be used as a model for resolving these conflicts.

Qiuchen *et al.* (2024) conducted an analysis of spatial dynamics in the novel 'The Lowlands' from Henri Lefebvre's theory. The authors explored explicit, physical, and representational spaces that reflect the postcolonial context, gender injustice, and the potential for transformative support. The study determined that the spatial metaphor of the novel demonstrates the superiority and simultaneous opposition of female characters. The study, however, did not sufficiently address the interaction between spatial dynamics and other socio-cultural factors, such as class and ethnicity.

The study aims to analyse the role of Kyrgyz diaspora literature in preserving national identity, and cultural traditions and highlighting social problems through a comparison with the literature of Canada and China. Kyrgyzstan, Canada, and China were selected for comparison because they reflect different cultural and political contexts in which Kyrgyz diaspora literature negotiates identity. These contexts range from adaptation in a multicultural society to preservation under restrictive conditions, offering a variety of responses to globalisation.

Goals include:

1. Exploration of the works of such writers as C. Aitmatov, M.T. Baidzhiev, M. Atwood, O. Goldsmith, Confucius, and F. Chengda.
2. Analysis of the reflection of cultural identity and social issues in their works.
3. Comparison of thematic features and global issues in the literature of the Kyrgyz diaspora, Canada and China.

## 2. Materials and methods

The research methodology was based on thematic and cultural analysis of the literature to study the preservation of national identity in the context of migration. Thematic analysis identified the main motifs, while cultural analysis explored cultural codes and their meanings in the texts. Content analysis was used to identify symbols and social contexts related to cultural identity, while a comparative approach identified similarities and differences between literature from different countries, analysing the adaptation of social and cultural issues to different contexts.

Another important aspect was an analysis of the historical context of national identity development in the context of globalisation and migration processes. The three main phases of Kyrgyz national identity development (the oral tradition before the Soviet, the Soviet era of ideological change, and the post-independence renaissance under globalisation) were in the focus. This included examining the evolution of the written Kyrgyz language through its transformations from the Arabic script to Latin and finally to the Cyrillic alphabet, reflecting the interplay between traditional culture and external influences (Prior 2008). The study also considered the restoration of national consciousness in Kyrgyzstan following the Soviet period (Kyrgyzstan Literature 2023; Prior 2008). These historical stages were examined using a comparative approach within the overall thematic and cultural analysis to identify how national identity adapted to different contexts.

The study analyses the literary heritage of Kyrgyz writers such as Aitmatov and Baidzhiev who significantly contributed to the development of Kyrgyz literature. The works of Aitmatov (1966, 1972, 1973, 2007, 2021, 2024), such as 'Mother's Field,' 'Plakha,' 'The White Steamship,' 'Jamila,' 'The First Teacher,' and 'Farewell, Gulsary!' highlighted social change, traditional values, love, and the impact of historical events on identity. Dramas by Baidzhiev were also analysed, such as 'We Are Men,' 'A Holiday in Every House,' 'The Bride and the Groom,' 'An Ancient Tale,' and 'A Criminal Case,' which dealt with themes of human relations, social problems, intergenerational interaction, morality, and conflict (Narozya 2014).

Particular attention was devoted to the comparison of the literature of the Kyrgyz diaspora with the literary traditions of Canada and China. The study analysed in detail Canadian literature, in particular, O. Goldsmith (1834) 'The Rising Village' and M. Atwood (2024) 'The Handmaid's Tale,' which explored certain issues of national identity, ethnicity and social problems. The choice of Canadian literature is determined by its diversity, represented by authors of different cultures and indigenous peoples, as well as attention to national identity and social processes in a multicultural society.

Works of classical Chinese literature, such as 'Book of Songs (Shi-Jing)' (Confucius 2021) and 'Shihu Shi Ji' (Chengda, 1922), explored issues of identity and cultural heritage through the prism of socio-

political change and transformation. Classical Chinese literature has become an important element of comparative analysis, as it was used to consider the significance of socio-political transformations in the context of national identity formation.

The study was conducted by comparing the literary traditions of Kyrgyzstan, Canada and China, which identified common themes and differences in their approach to the problem of national identity, social transformation and cultural heritage. The thematic approach was used to analyse universal and culturally specific aspects of the literature of each of these countries.

Asia for Educators (Introduction to Chinese Literature 2024), an online resource that offers historical and cultural context for classical Chinese literature, was used as a secondary contextual source. It helped place the chosen literary works in the perspective of larger sociopolitical changes. The data from this source demonstrated how changing ideas of cultural identity and moral order are reflected in classical Chinese literature, which strengthened the comparative framework.

### 3. Results

#### 3.1. The key themes of Kyrgyz authors in the diaspora

The literature of the Kyrgyz diaspora is essential for the preservation of national identity and cultural heritage. It forms self-expression and adapts traditions to new cultural situations. The works of authors from the Kyrgyz diaspora often explore issues such as the preservation of ethnic traditions, self-identification in a new socio-cultural environment, and the integration of traditional Kyrgyz culture with other global influences. These themes are manifested through the choice of subject matter, language, symbolism and expressive forms of the works. One of the main tasks of writers in the Kyrgyz diaspora is to preserve national traditions through literary works.

Many writers have turned to their roots and are trying to convey the depth of Kyrgyz customs and rituals, folk wisdom and moral values through language. Literature is becoming an important means of transmitting cultural values that may be lost in the process of migration and globalisation (Efremov 2025; Apsamatova and Stempkovskaya 2024). The works of Kyrgyz writers demonstrate the desire to maintain a connection with their native land, culture and traditions even outside their homeland. Writers from the Kyrgyz diaspora, such as Aitmatov and Bayzhiev, often explored the issues of preserving ethnic traditions, self-identification, adaptation to new cultural realities, and the complexities of migration and globalisation.

The writers focused on the loss and preservation of cultural memory, using folklore elements, folk wisdom and traditional symbols in their works as a way of reintegrating identity into new conditions. The works of Aitmatov reconstruct the memory of the homeland through symbolism and historical

context, which reflect attempts to maintain a connection with cultural heritage. These aspects determine the adaptation of cultural narratives to globalisation challenges.

The topic of language is also substantial in the work of Kyrgyz writers. For many of them, their native language is not only a means of communication but also a symbol of identity. Literature not only restores and maintains the language but also develops it in new contexts (Dozhan 2023a; Isakova *et al.* 2018). Many writers create bilingual works and texts that reflect the mix of cultures and languages that characterise diaspora communities. The linguistic development of Kyrgyz literature is an important aspect of its history, reflecting the evolution of its cultural identity.

Modern Kyrgyz as a literary language began to take shape in the early 9th century, but its roots are linked to a complex historical process that included the influence of other Turkic languages (Issakova *et al.* 2023; Gonçalves 2024). This period is characterised by the interpenetration of Kyrgyz literature with other cultural and linguistic contexts of the region. From the Russian Revolution of 1917 until the 1930s, the written Kyrgyz language was influenced by Kazakh, Uzbek, Tatar and other related languages. This was caused by delays in education and standardisation of the written language. In the pre-revolutionary period, the Kyrgyz language was based on Arabic script, which was switched to the Latin script and then replaced by the Cyrillic alphabet, which continues to be used in Kyrgyzstan. These historical transformations reflect the interplay between traditional culture and external influences and have become the basis for the formation of a national literary tradition (Prior 2008).

The literature of the Kyrgyz diaspora also inherently explores spirituality and universal values. Writers seek their place in the world by combining national traditions with global ideas. This is manifested in philosophical reflections on life, death, freedom and responsibility, which often have a universal resonance. At the same time, literature tries to find a balance between traditional and modern values, especially in the context of rapid globalisation and technocratisation of society. Spirituality in Kyrgyz literature reflects a deep connection with traditions and religious ritual practices that shape socio-cultural identity.

Themes related to religious rituals, which serve as a way of maintaining spiritual values and integrating communities, occupy an important place in the texts of Kyrgyz writers. Religious rituals, especially those associated with family and community rituals, reflect not only individual religious consciousness but also collective experience in literature. Literary works show how traditional rituals maintain the connection between generations, adapting to new circumstances.

The literary works reflect the tension between traditional and modern approaches to ritual, especially concerning death and commemoration. Despite the potential for conflict between adherents of different approaches, these rituals are often presented in literature as mechanisms of social cohesion

and platforms for redefining collective identity. In this way, Kyrgyz literature not only documents changes in spiritual life but also preserves cultural memory, emphasising the importance of religious values in maintaining social harmony and strengthening family and community ties.

Philosophical themes are significant in Kyrgyz literature, as they reflect deep reflections on human nature, the essence of phenomena, and the interaction of the spiritual and material worlds (Ji *et al.* 2023; Dozhan 2023b). The poems of the Kyrgyz writer preserve the tradition of philosophical reflection, extending beyond specific themes and passing through the prism of universal concepts of life and death, love and hate, hope and fear. The literature focuses on attempts to understand the essence of human existence, explain its multidimensional nature and create images that make the reader think about eternal themes. The tradition of Kyrgyz poetry, shaped by the local cultural context, was created by a new generation of writers who tried to interpret universal themes through philosophical imagery.

Kyrgyz literature's philosophical atmosphere serves as a medium for artistic thought, imbuing details, metaphors, and symbols with profound significance. It supports national traditions and becomes global, finding similarities in world literature. Such efforts show that Kyrgyz literature is not only a reflection of local culture but also part of a universal literary space that seeks to preserve and transmit a philosophical understanding of human nature from generation to generation.

The work of Kyrgyz writers from the diaspora is essential both for the analysis of cultural heritage and for the analysis of contemporary issues related to migration and identity preservation. The writers raise important questions about identity, connection to historical roots, and the challenges of adapting to a new cultural environment.

The preservation of national identity in the context of globalisation is one of the key challenges. The authors illustrate how traditions, languages, and cultural values can withstand the onslaught of assimilation processes. This approach not only helps preserve the national consciousness of the diaspora but also enriches world literature with unique experiences and perspectives. Diaspora writers not only depict the difficulties associated with the process of migration but also explore how cultural exchange and dialogue can enrich both sides. Thus, their work acts as a bridge between different cultures.

The works of Kyrgyz writers in the diaspora are often a source of preserving and passing on to posterity knowledge about the history, traditions and spirit of their homeland. Through literary images, they capture the memory of their homeland and at the same time offer new ways of interpreting it in the modern world. The literature of the Kyrgyz diaspora is becoming an important mechanism that helps to preserve national traditions, transmit cultural heritage and create new forms

of national identity in a globalised world. It is an important element of the cultural landscape, not only maintaining ties with the past but also opening new horizons for the future.

### 3.2. Reflections of cultural identity and social issues in works from different countries: Kyrgyzstan, China and Canada

The artistic world and poetics of Kyrgyz writers occupy an important place in the study of the literary heritage of Central Asia. Kyrgyz literature, rich in symbolism, mythical motifs and deep philosophical ideas, has become a homeland between East and West. It not only preserves the national traditions but also actively responds to modern challenges. The peculiarity of Kyrgyz writing is its close connection with nature, epic and family values, which formed the basis of many works. These elements are harmoniously intertwined with universal themes of human existence, such as the search for the meaning of life, preservation of identity and interaction with the outside world.

The preservation of cultural identity is one of the key themes in the works of Aitmatov (1972, 2024), in particular in ‘The White Steamship’ and ‘Plakha.’ These works reveal not only individual experiences in a changing social environment but also the universal problems of human civilisation related to the interaction of the past, present and future (Kyrgyzstan Literature 2023). In ‘The White Steamship,’ Aitmatov shows through the story of intergenerational interaction the importance of maintaining a connection with the traditions of the people and adapting them to modern conditions.

Aitmatov shows how these traditions can be forgotten or changed in the face of new, often global challenges. Aitmatov produced many notable works that reflect a talent for depicting social, moral, and cultural themes. Among the works, the story ‘Jamila’ (Aitmatov 2007), which won international recognition, is a story about love and human freedom. ‘The First Teacher’ (Aitmatov 2021) dwells on the importance of education and the changes in the life of a Kyrgyz village. The story ‘Mother’s Field’ (Aitmatov 1966) addresses the theme of sacrifice and maternal love. ‘Farewell, Gulsary!’ (Aitmatov 1973) explores the change in social values through the symbolic image of a horse.

The story ‘The White Steamship’ intertwines reality and fairy-tale motifs to emphasise the conflict between the human dream and the cruelty of the world. In ‘Plakha’ (Aitmatov 2024), the author delves into the moral dilemmas associated with the degradation of humanity. In many of Aitmatov’s works, the central theme is man’s connection to nature and struggle for inner freedom. The novel ‘Plakha’ is of universal significance, as it contains philosophical issues of good and evil and responsibility for future generations.

Baidzhiev also addresses the issue of cultural identity but focuses on social conflicts that arise in the process of adapting to new cultural and social situations. ‘Duel’ (Baidzhiev 1968) has gained

worldwide acclaim and has been translated into many languages. Its plot reveals the conflict of honour and choice that is the basis for the film. 'Coming of Age' highlights the process of becoming an individual in the face of life's challenges. 'We Are Men' explores the themes of human relationships and masculinity. 'A Holiday in Every Home' dwells on the problem of family well-being and harmony.

The play 'The Bride and the Groom' is dedicated to romantic experiences and social problems. 'An Ancient Fairy Tale' contains elements of traditional mythology that reflect intergenerational conflicts. 'The Criminal Case' raises questions of morality and responsibility for actions. 'An Old Maid Marries' is full of irony and explores the theme of late love. 'And Yet' emphasises the unpredictability of human relationships.

Along with the classical issues of human relationships, Baidzhiev raises the question of national identity and shows how one can preserve one's identity and at the same time adapt to new living conditions (Narozya 2014). The translation of the 'Manas' (May 2004) epic became important not only for the preservation of cultural heritage but also for drawing attention to the social problems of modern society. Baidzhiev also shows how classical cultural elements can be adapted and integrated into the modern literary tradition (Mar Tashimovich Baidzhiev: Biography, 2021).

Kyrgyz literature, which is developing in Central Asia, is a crucial part of the cultural heritage of the Kyrgyz people. It is based on a rich oral tradition: epics, fairy tales, songs and legends that have been passed down from generation to generation. However, in recent centuries, Kyrgyz literature has gone through another stage of modernisation and adapted to new cultural and political realities. The national identity of Kyrgyzstan, in particular, has become the main object of literary reflection, which is reflected in the works of such famous writers as Aitmatov.

Becoming renowned in the international context, as noted earlier, Aitmatov addressed complex problems of interaction between tradition and modernity, as well as environmental and moral issues. In general, Kyrgyz literature demonstrates the importance of state self-determination and the role of culture in shaping people's worldview, which lies between the present and the historical past.

Classical Chinese literature reflects the deep relationship between cultural identity and social issues of the time. Chinese classical literature is a unique cultural phenomenon that reveals the diversity of Chinese culture to the world. Its dissemination and recognition largely depend not only on the historical, social and cultural context but also on the role of the translator as an intermediary in the encounter with this culture (Tobias and Qi 2022).

Chinese literature has one of the oldest and most developed traditions in the world, dating back thousands of years. Chinese literature, from classical to contemporary works, was always central to the development of the national culture. Classical Chinese texts, such as Tang Dynasty poems and Ming

Dynasty novels, not only reflect the worldview of the time but also lay the foundations for moral and aesthetic thinking. The ideas of Confucianism, Taoism and Buddhism that permeate Chinese literature have shaped the moral foundations and ideas of ideal social relations (Abykeeva-Sultanalieva *et al.* 2022; Karabalaeva *et al.* 2025).

Contemporary Chinese literature retains a strong influence of tradition but actively interacts with new social processes. Contemporary Chinese writers, in particular, are engaged in researching the transformation of Chinese society, which is taking place against the backdrop of rapid economic change and globalisation. At the same time, Chinese literature uses new literary techniques to understand contemporary realities while preserving its identity and traditional cultural values.

One of the most important works that form the basis of China's literary heritage is the poetic 'Book of Songs (Shi-Jing)' (Confucius 2021), which formed the first ideas about moral and social harmony that had a profound impact on Chinese culture. The collection of songs consists of 305 pieces composed during the Zhou Dynasty (1046-256 BC) and combines folk songs, hymns, and ceremonial pieces performed at court celebrations. The "Book of Songs (Shi-Jing)" can be viewed as a reflection of the socio-political processes of the time that formed the basis of the cultural identity of the Chinese people. The ideas of social harmony, love, nobility and morality that formed the basis of Chinese culture are traced in the songs of the poetic 'Book of Songs (Shi-Jing).'

Many of the poems in the collection describe beliefs that influence nature, human relationships, moral guidelines, and the formation of national identity. For instance, many of the songs not only celebrate the relationship between a man and a woman and their love for each other but also emphasise the importance of harmony in family relationships and society. In this context, the concept of inner and outer harmony, applicable to both personal and social relationships, expresses Chinese cultural identity.

In addition, the 'Book of Songs (Shi-Jing)' (Confucius 2021) reflects the idea of duty and responsibility to society, which is an important part of Chinese culture. The poems often revolve around the theme of service to the state and the people, with social and political aspects interconnected with the moral requirements necessary to achieve social harmony. These songs not only celebrate love and harmony but also call for service, loyalty and responsibility to society, reflecting the traditional Chinese understanding of social hierarchy and responsibility. It is also important to note that the 'Book of Songs (Shi-Jing)' is not only a literary work but also a historical document. Through symbols and metaphors, these songs convey an idea of the social system, social classes, and beliefs of the time.

Chengda's 'Shihu Shi Ji' (1922) embodies the combination of artistic reflection, moral philosophy, and poetic sensibility that characterises ancient Chinese literature. As a poet and scholar-official, Chengda turned his retreat to the Stone Lake into a literary allegory for moral self-cultivation and introspection. His poetry transcends the description of landscapes, transforming natural imagery into a philosophical and ethical realm that embodies the Confucian ideal of integrity and balance. The poet expresses the enduring nature of virtue and the cyclical character of human existence through recurring themes of water, vegetation, and seasonal change, demonstrating how literature functions as a collective and individual response to social change.

In the context of this research, 'Shihu Shi Ji' illustrates how literary works use symbolic depictions of harmony between people and the natural world to preserve cultural identity. The piece offers proof of the ability of literature to uphold moral and philosophical traditions in the face of historical change. This comprehension strengthens the research's comparative aspect by highlighting similarities between the Kyrgyz diaspora's attempts to preserve their cultural and spiritual legacy in unfamiliar settings and the Chinese literati ideal of moral steadfastness.

Canadian literature, born out of a multicultural society, lives on and reflects the diversity of ethnic groups, languages and histories that make up the country's foundation. On the one hand, Canadian literature has a tradition of English- and French-speaking writers, while on the other hand, writers from Indigenous peoples and various ethnic communities write poetry. The search for identity, historical memory, and the impact of colonialism and globalisation on contemporary Canadian reality are important themes for many Canadian writers, and attention to social and environmental issues, feminism, and human rights are also important aspects.

Canadian literature often includes many important texts that overlook themes of integration, tolerance, and mutual understanding in society. At the same time, Canadian literature is distinguished by a very diverse style and genres, which receive many grants from the country. Canadian literature originated in the colonial period and was influenced by British culture. Moreover, Canadian postmodernism in Anglo-Canadian fiction is considered a complex cultural phenomenon that emerges through the interaction of ethical and aesthetic categories in a sociopolitical context.

One of the first significant works is the poem 'The Rising Village' by Goldsmith (1834), which depicted the life of early settlers. In the twentieth century, Canadian authors began to address national themes, exploring nature, migration and identity. Atwood was a prominent writer of this period, exploring issues of gender, power, and ecology, the most famous novel being 'The Handmaid's Tale' by Atwood (2024). Thus, Canadian literature is famous for its multivocal nature and constant redefinition of national identity. It examines global issues through the prism of regional reality while maintaining

a unique perspective on the literary world. Some of Canada's most prominent authors include L. Cohen, F. Mowat, G. Roy, A. Carson, I. Layton, R. Davies and M. Laurence.

Thus, the literature of each country is an element of cultural identity that reflects the historical, social, economic and political realities of the era. It can convey the values of a country, preserve memories of past events, and be used for critical reflection on contemporary issues in a home country (Muravin 2025). Kyrgyz, Canadian, and Chinese literature describe these features in different ways, through their unique cultural contexts and literary traditions. Perhaps due to differences in geographical and historical conditions, all these works share a common goal of preserving intergenerational ties and reflecting social forms through literary change.

In general, the literature of Kyrgyzstan, Canada, and China serves as a tool for people's self-expression and social and cultural transformation. In each of these literatures, one can see how society interacts with history and how the spiritual and moral search for national identity is conveyed through words. At the same time, they are evidence that literature is becoming an important factor in the process of globalisation, understanding the past and shaping ideas about the future. Contemporary literature in these countries has different contexts and problems but reflects individual ways of overcoming difficulties and finding their place in the global world.

### **3.3. A comparison of the literary diasporas of Kyrgyzstan, Canada and China**

To compare the thematic features of Kyrgyzstan, Canada, and China, several key aspects were added, including the preservation of national traditions, self-identification, cultural dialogue and adaptation of traditional motifs. These aspects reflect the unique cultural, social and historical contexts of each country. Table 1 shows a comparison of thematic features that can trace how different national identities and cultural processes are reflected in each of these countries.

Topic	Kyrgyzstan	Canada	China
Cultural foundations	Rooted in oral epics, folklore, and nomadic traditions	Built on colonial and indigenous narratives	Grounded in Confucian, Taoist, and Buddhist philosophies
Historical contexts reflected	Soviet-era transformations, post-independence cultural revival, and diaspora adaptation	Colonial settlement, nation-building, and modern multiculturalism	Dynastic cycles, revolutionary reform, and global modernisation
Central themes	Preservation of ethnic identity, adaptation to migration, intergenerational memory, moral integrity	Identity in plural societies, environmental ethics, feminist perspectives, and postcolonial reflection	Harmony between man and nature, duty, moral self-cultivation, and the tension between tradition and reform
Form and style	Blend of folklore motifs, allegorical realism, and symbolic imagery	Diverse genres (novel, poetry, dystopia) with irony and intertextuality	Classical verse, moral parables, historical allegory
Depiction of identity	Negotiation between nomadic roots and global belonging; strong collective identity	Individualistic exploration of multicultural and gendered selves	Collective moral identity defined by social harmony and cultural continuity
Role of migration	Diasporic literature expresses nostalgia and adaptation	Immigration as transformation and renewal; cultural hybridity	Internal and external migration as moral and social metaphor
Language and expression	Bilingual use (Kyrgyz/Russian/host language) as symbol of adaptation	English/French diversity; Indigenous revival movements	Classical Chinese and regional vernaculars reflecting philosophical depth
Relation to globalisation	Seeks balance between heritage preservation and global cultural dialogue	Engages directly with transnational issues and cultural hybridity	Mediates traditional ethics through global modernity

Table 1. Thematic features (compiled by the authors based on Introduction to Chinese Literature 2024, Branch-Kallas and Drewniak 2020, Kyrgyzstan Literature 2023).

The comparative study shown in Table 1. shows that, in spite of their disparate historical and cultural backgrounds, Kyrgyz, Canadian, and Chinese literature all express a common interest in preserving and reinterpreting cultural identity in the face of migration and globalisation. In each instance, literature reflects the unique social realities of the communities it represents and acts as a vehicle for cultural continuity as well as a means of self-expression.

Literature serves as a means of cultural resistance for Kyrgyz authors, enabling the diaspora to uphold moral and spiritual principles in the face of relocation. Chinese literature represents an ongoing conversation between traditional moral standards and the contemporary global condition, whereas Canadian artists use literature as a platform for negotiating several identities within a multicultural context.

The existential conflict between tradition and modernity is expressed by the Kyrgyz literary tradition, which has its roots in epic tales like *Manas* and has been updated by authors like C. Aitmatov and M. Baidzhiev. These writers demonstrate how national memory and shared values persist in the face of migration and cultural fusion through symbolic imagery and folklore metaphor. This immediately bolsters the study's main goal, which is to demonstrate how diaspora literature serves as a tool for preserving national identity. Literary adaptation is also a kind of identity negotiation, as evidenced by the works of Kyrgyz writers in China and Canada, who continue this legacy by integrating the Kyrgyz worldview into new cultural contexts.

In Kyrgyzstan, self-identification is also related to the process of restoring national consciousness after the Soviet period, when Kyrgyz culture was significantly changed by Soviet ideology. Since gaining independence, Kyrgyz writers have been actively seeking ways to restore national traditions and values, focusing on topics such as patriotism, historical memory and national dignity. Literary works often raise the issue of restoring and preserving Kyrgyz's identity in a new historical context, which leads to a certain nostalgia and an emphasis on the heroic stage of history.

Canadian literature contributes to this comparative model by foregrounding identity as plural and performative, as seen in the writings of M. Atwood and O. Goldsmith. Their creations perfectly capture the nuanced interplay in a multicultural society between personal freedom, social inclusion, and environmental consciousness. This emphasis is similar to the experience of the Kyrgyz diaspora, where one's identity is shaped by a variety of cultural ties. The study demonstrates how multicultural literary expression becomes a worldwide conversation about adaptation and coexistence by contrasting these viewpoints.

Canadian multiculturalism encourages the acceptance and development of many national cultures, which allows Kyrgyz writers to combine elements of both cultures. Their dual identity as

Kyrgyz and Canadian is often reflected in their work through their choice of themes, genres and stylistic features. This combination allows them to write about their adaptation to their new environment in Canada while maintaining a sense of belonging to Kyrgyz culture.

On the other hand, the 'Book of Songs (Shi Jing)' and Chengda's 'Shihu Shi Ji' are two examples of Chinese classical and modern literature that demonstrate a historical continuity in terms of illustrating moral order, social responsibility, and harmony between humans and environment. These works demonstrate how literature preserves ideals that uphold cultural cohesion over time by acting as a moral and collective archive. Thus, the study's comparative dimension is expanded by the inclusion of Chinese literature, which demonstrates how national traditions change while retaining philosophical consistency.

Socio-political realities that restrict freedom of expression in China influence the self-identification of Kyrgyz writers. Kyrgyz writers in China often have to find a balance between preserving their ethnic identity and adapting to the Chinese cultural environment. They strive to protect their Kyrgyz identity, but within the framework of state policies that determine the ideological orientation of literature. This creates a certain conflict between the desire to preserve national traditions and the demands of cultural and political assimilation.

An important element of interaction between the literature of the Kyrgyz diaspora and other cultures is cultural dialogue, which takes different forms depending on the country of residence. In Kyrgyzstan, cultural dialogue is primarily aimed at cooperation with other Central Asian countries. Due to its common historical roots, language and cultural traditions, Kyrgyz literature is closely linked to the literature of Kazakhstan, Tajikistan and Uzbekistan. This cultural dialogue preserves national traditions and promotes the development of literature in the Central Asian cultural space.

In Canada, cultural dialogue is part of the policy of multiculturalism and there is an active exchange of literature from different ethnic groups. The literature of Kyrgyz writers in Canada is in dialogue with the literary traditions of other cultures living in Canada, such as Native Americans, Chinese and Africans.

This enriches the Canadian literary tradition and expands the horizons of cultural exchange. State control over the cultural sphere severely limits cultural dialogue in China. As a result, Kyrgyz literature in China faces difficulties in expressing its cultural ideas. However, despite the limitations, Kyrgyz writers find ways to integrate their country's themes into the Chinese literary tradition and maintain a certain cultural dialogue, albeit in a more adapted form.

When combined, these instances demonstrate how the literary traditions of China, Canada, and Kyrgyzstan serve as dynamic cultural systems that react to changes in the world in addition to

recording the experiences of their respective populations. Every tradition makes a distinct contribution to the research's overarching issue, which is to comprehend literature as a vehicle for maintaining cultural identity and passing down collective memory in an increasingly globalised society. Thus, the literature of the Kyrgyz diaspora adapts to new cultural contextual situations, integrating elements of other cultures, and preserving ethnic traditions through folklore, epic poetry and fairy tales. This process is complex, as each country has unique conditions of literary activity that determine the direction of cultural dialogue, self-identification and adaptation of traditional motifs.

#### 4. Discussion

In the modern context of globalisation and cultural exchange, the issue of maintaining national identity through literature is particularly relevant. Literary works created within the diaspora not only reflect the experience of migration and adaptation but are also central to preserving cultural heritage and national traditions. National diaspora literature is an important part of the global literary process, reflecting not only individual and collective histories, but also cultural and social transformations that take place in the context of migration.

This describes not only the unique histories of individual peoples but also their interaction with other cultures and their impact on social, political and cultural processes in host countries. Thus, the literature of the national diaspora reflects the complex experience of migration, intercultural communication, and the search for a place in the globalised world and is an important tool for understanding identity, memory, and adaptation to new social environments.

The cultural texts of diaspora writers serve as a bridge between cultures, where histories, myths, traditions and social realities intersect. They are often used as platforms for describing the experience of living on the edge of two worlds, where the cultural background of the author's country interacts with the cultural norms of the host country. Such works not only preserve identity but also create new cultural forms, combining old traditions of the homeland with new influences.

Abouyassine (2023) analysed theoretical analysis of the diaspora, emphasising the role of nationalism in shaping diasporic identities and actors. The author explored the processes of identification and relations between communities in the diaspora, how these subjects experience separation and seek ways to reconnect with their cultural roots. In contrast to this research, which mostly focusses on theoretical constructions, the current study goes deeper into the analysis by closely examining particular literary works by Kyrgyz authors like Aitmatov and Baidzhiev. In response to globalisation, it emphasises how these authors creatively reinterpret ideas of memory and belonging,

showing that national identity is negotiated through narrative form rather than rigid ideological categories.

Phiri (2023) analysed the cultural and political narratives that emerge in the African diaspora. The author examines how African ideas interact through migration and literary texts, and how these stories contribute to the creation of new cultural and ethnic identities. Although the focus on transnational literary contacts in our study enhances the existing research, the current analysis focusses on the narrative mechanisms (myth, metaphor, and symbolism) that Kyrgyz diaspora literature uses to create cultural dialogue in Chinese and Canadian contexts. Instead of just reflecting socio-political conditions, literature itself serves as a dynamic site of identity negotiation, as this textual focus emphasises.

The study by Shuliakov (2018) analysed the literary dialogue between the Kyrgyz tradition and other cultures. Compared to the present study, which focuses on the literary traditions of the Kyrgyz diaspora, Canada, and China, the study also examines the adaptation of cultures and the preservation of national identity, but with a broader focus on cultural processes in different countries.

Kochkunov (2018) analysed the combination of national traditions with global ideas, focusing on philosophical reflections on life, death and freedom. The study also examined the balance between tradition and modernity but with an emphasis on the literary traditions of the national diaspora and their reflection in the cultural texts of different countries in the context of globalisation. The current analysis, however, goes beyond these concepts by demonstrating how contemporary Kyrgyz literature reinterprets these themes via modern experiences of diaspora, connecting traditional spirituality with global consciousness.

The study by Shen (2023) highlighted the Chinese diaspora in the context of intercultural communication, emphasising the role of literature as a tool for expressing the identity of Chinese migrants. The present research, on the other hand, incorporates those observations into a more comprehensive comparative framework, demonstrating the similarities between Kyrgyz and Chinese literary traditions in their responses to the demands of modernity and global change through the use of moral symbolism, narrative space, and cultural continuity.

McLeod (2020) examined postcolonial identity, addressing mixed generation and cultural diversity in the context of decolonisation. The researcher demonstrated how migrants and their descendants form their identities in postcolonial societies. This study is important for analysing identity in the context of cultural change, especially in the diasporic context with cultural change and the idea of postcolonialism as key elements of identity. The present study extends this framework by applying literary analysis to textual representations of postcolonial identity, focusing on how Kyrgyz diaspora writers reconfigure cultural narratives through allegory, myth, and linguistic hybridity. This

approach highlights how postcolonial discourse and globalisation interact to shape the development of literary identities and the power of literature to redefine collective consciousness.

Zhu and Airey (2021) analysed diaspora tourism and its impact on cultural identity. The authors explored how Chinese expatriates use tourism to maintain ties with their homeland and strengthen their identity. Similar mechanisms of cultural continuity are shown by the current comparative literary study in Kyrgyz diaspora literature, where themes of return and migration serve as metaphors for cultural negotiation and emotional belonging. These narrative techniques place literary mobility in the context of symbolic repatriation in the globalised world by paralleling the sociocultural dynamics noted by Zhu and Airey.

Liwerant (2021) explored differences and similarities in the context of globalisation and acculturation, focusing on Jewish communities in the United States and Latin America. The author compares different diasporas and focuses on the social and historical aspects that determine their development. The study also addressed globalisation in terms of its impact on diaspora literary content, which often reflects the historical, social and cultural aspects of migration processes. Liwerant studied the structures and trends of Jewish communities in the United States and Latin America and compared them with other diasporas. Differences and similarities were highlighted, especially in the context of cultural differentiation and globalisation.

This study analysed the socio-historical aspects of Jewish immigration and community formation, as well as contemporary patterns and challenges faced by Jewish communities around the world. Compared to the present study, which analysed national diaspora literature and the reflection of its content in cultural texts, the difference is that the present study addressed how cultural products and literature reflect diaspora identity through the prism of cultural texts, while Liwerant investigated socio-historical processes and the interaction of diasporas with their host countries.

Another study by Chobey and Rahaman (2021) examined the phenomenon of the digital diaspora, the mediation of traumatic experiences and expatriates, and addressed how social media can be used to reduce isolation. The role of big data in analysing this process of peace and reconciliation was also considered. It was noted that digital platforms are a kind of platform for expressing nostalgia and maintaining ties between the diasporas. The current analysis expands on this paradigm by interpreting digital connectedness as a literary and cultural theme in diaspora writing, where virtual contact turns into an extension of narrative space. In order to represent continuity with the homeland, Kyrgyz diaspora authors use imagery of digital correspondence and mediated memory in their texts. This turns technology mediation into an artistic tool for re-establishing a sense of belonging in globalised environments.

Hack-Polay *et al.* (2023) introduced the notion of shared cultural capital of the diaspora and explored the role of cultural and economic appropriation in the formation of collective identity. This study opens new horizons in understanding the interaction between diasporas and their host countries. Comparing the study by Hack-Polay *et al.* with the present study is possible to note that both studies examine the diaspora, but from different angles. Hack-Polay *et al.* addressed the cultural capital, and economic and social interactions between diasporas and their host countries, examining how these interactions contribute to the formation of collective identity and business development. The literary analysis offered here demonstrates comparable patterns within textual representation, even though their work focusses on socioeconomic mechanisms. As an example of how literature transforms social exchange into narrative form and maintains identity through aesthetic continuity, cultural capital is reimagined in Kyrgyz, Chinese, and Canadian diaspora literature through metaphors of language, education, and intergenerational knowledge transmission.

Browdy and Milu (2022) analysed ‘global black rhetoric’ and focused on the African rhetorical tradition and its place in the academic curriculum. Despite not specifically addressing migration, their study's conceptualisation of rhetorical resilience is similar to how diasporic writers maintain cultural agency through literary language. Repetition, oral rhythm, and moral appeal are examples of rhetorical devices used in the texts under study as means of identity affirmation that connect traditional expression with modern global issues.

The study by Kalshabayeva *et al.* (2019) analysed the formation of the Kazakh diaspora in the Kyrgyz Republic, emphasising the impact of migration, adaptation and cultural memory through diaspora creativity, while Kazakova *et al.* (2023) examined the transformation of the concept of ‘family’ in Kyrgyz culture under the influence of globalisation, where the family becomes a symbol of preserving national identity. Building on these viewpoints, the comparative literary analysis finds that the symbolic structures of family, memory, and adaptation are common in the literatures of the Chinese diaspora, Kyrgyz, and Canadian peoples. These components serve as narrative anchors that allow authors to express continuity in the face of displacement, highlighting the unifying role that literature plays in navigating identity in cross-border contexts.

The literature of national diasporas is substantial in preserving cultural heritage and reflects certain historical and social conditions that shape the experience of migration. It is necessary to study the processes of adaptation, cultural mixing and preservation of identity in new environments. The works of diaspora writers often reveal the complexity of combining different cultural codes, where old traditions intertwine with new realities, creating a unique cultural context. This not only preserves the

peculiarities of the country but also forms new perspectives for intercultural dialogue and mutual understanding.

## 5. Conclusions

The study demonstrated that the literature of the Kyrgyz diaspora, Canada and China has common themes and motifs related to the preservation of national identity, adaptation to new cultural contexts and the reflection of social issues such as migration, cultural dialogue and social integration. The comparison of the literary traditions of the Kyrgyz Republic, Canada and China demonstrated that the literature of these regions actively interacts with the global process, emphasising the importance of preserving cultural heritage in the context of globalisation.

Particular attention was devoted to the study of the works of Kyrgyz writers, in particular, Aitmatov and Baidzhiev, important representatives of Kyrgyz literature and culture. Their studies highlight social and political issues, becoming an important document for the preservation of the cultural memory of the people and historical heritage. The study showed that Kyrgyz writers from the diaspora actively address the existential struggle between tradition and modernity, as well as issues of national and cultural identity in the context of migration and global change.

An analysis of Canadian literature, especially the work of writers such as Atwood and Goldsmith, shows that Canadian writers have focused on issues of national identity, immigration, and history. However, Canadian writers often consider these themes within a broader cultural context that encompasses Indigenous issues and multiculturalism. Canadian literature is becoming a tool for reflecting social change in multicultural societies by highlighting issues of ethnic conflict and interaction with indigenous peoples.

The study of Chinese classical literature, especially poetry collections, shows how ancient Chinese poetry reflects social and political structures and moral and ethical norms that are of great importance in the formation of national identity. This allows Chinese literature to preserve and transmit traditions while integrating elements of social reflection and political commentary. The results of the study confirm the importance of literature as a tool for preserving national identity and cultural heritage, as well as the importance of images used by authors in different cultural contexts.

For the further development of research, it is necessary to address the expansion of the analysis of the literature of other peoples of the diaspora, including works that reflect the cultural identity of minorities in a globalised world. In addition, it is worth highlighting the newest forms of literature, such as graphic novels and digital text formats, which are actively used by the younger generation, as well as the interaction of traditional and new media in the process of preserving cultural heritage.

In general, the results underline the importance of literature as a cultural tool that allows countries and individual cultural groups to preserve their identity, respond to social problems, and integrate into new cultural contexts. Future studies should use digital textual analysis to identify recurrent themes, symbols, and linguistic patterns in Kyrgyz diaspora literature across geographical boundaries in order to support future study approaches. Cross-cultural similarities between Kyrgyz, Chinese, and Canadian literature may be systematised through the use of comparative thematic coding, and an empirical understanding of how individual experiences influence literary expression could be gained through ethnographic interviews with diaspora writers. A more sophisticated understanding of how literature actively creates and changes cultural identity in globalised situations would result from these focused approaches.

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