

Research Article

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Interaction of Linguistic and Literary Aspects in the Context of the Cultural Diversity of the Turkic Peoples of Central Asia

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Abstract: The purpose of the study was to investigate the linguistic and literary components within the framework of the cultural diversity of Central Asian peoples of the Turkic ethnic group. The study analysed the linguistic features of the Turkic languages and their mutual influence through literary texts and oral traditions, with an emphasis on the processes of borrowing and adaptation of linguistic elements in a multi-lingual environment. The study examined scientific sources on linguistics and ethnolinguistics, and compared phonetic, morphological, and syntactic features of the Kazakh, Uzbek, Turkmen, and Kyrgyz languages in a historical context. The analysis of borrowings from Persian, Arabic, and Russian languages, content analysis of literary texts and folklore works, and an assessment of the role of mass media and the Internet in popularising Turkic languages were also included in the study. The results showed that the Turkic languages have gone through a difficult path of evolution under the influence of various cultural and political factors, such as the Mongol conquests and Russification in the Soviet period. The languages were significantly enriched with borrowings from Persian, Arabic, and Russian, which affected their vocabulary and grammar.

Keywords: folklore, intercultural communication, bilingualism, historical languages, oral traditions

1 Introduction

The interaction of linguistic and literary aspects in the context of the cultural diversity of the Turkic peoples of Central Asia is an important area of research. In the context of globalisation and intercultural contacts, the study of language processes in a region with a rich historical and cultural heritage is becoming especially important, because it deepens the understanding of the unique linguistic and cultural processes taking place among the Turkic peoples of Central Asia. In the context of globalisation and the strengthening of intercultural contacts, such research helps to identify how historical and modern factors affect linguistic and cultural identity. Linguistic identity, which refers to the role of language in shaping an individual's or group's sense of self, and cultural identity, which encompasses the shared values, traditions, and practices that define a group, are both crucial in understanding these influences. By examining these aspects, we gain deeper insights into how they shape individuals' connections to their cultural and social worlds. In addition, the analysis of the interaction of Turkic languages with Russian and other neighbouring languages provides important data for the development of strategies for the preservation and development of languages in multinational and

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multicultural societies. The study of folklore and oral traditions contributes to the preservation of intangible cultural heritage, which is especially important in the context of rapid cultural exchange and globalisation. Thus, this research is important not only for the world of science, but also for practical activities in the field of language policy, cultural exchange, and preservation of national heritage. The Turkic peoples of Central Asia have unique linguistic and literary traditions that have been shaped over the centuries by various factors, including migration, trade, and political changes. These factors have left their mark on the cultural identity and language of the Turkic peoples. An important aspect was also the study of the interaction of Turkic languages with the Russian language during the period of the Russian Empire and the Soviet Union, which led to significant changes in the linguistic practices and literature of the region.

Many researchers have paid attention to the topic of the interaction of linguistic and literary aspects in the cultural diversity of the Turkic peoples. Darbanov and Darbanov (2019) analysed the word-formation possibilities of the concept “Adam” (Man) in the Turkic languages, showing how various word-formation models reflect the cultural and social characteristics of the Turkic peoples. Kossymova *et al.* (2023) investigated ancient Turkic ideas about man and their reflection in linguistic and literary sources, demonstrating how myths and legends shaped the linguistic picture of the world and influenced modern language practices.

Reeve (2023) conducted a cultural analysis of language education policy in Central Asia, studying how language policy affects the preservation of the cultural heritage and national identity of the Turkic peoples, concluding that a successful language policy can contribute to the preservation of cultural diversity. Mambetaliev (2022) researched language policy, attitudes, and beliefs in Kyrgyzstan, analysing the impact of official language policies and public attitudes on language practice and literary creativity, concluding that the support and development of native languages are necessary for the preservation of cultural heritage. Dagiev and Faucher (2018) explored the identity, history, and transnational connections of the Pamir Mountain communities, showing how linguistic and literary aspects interact in the context of the cultural diversity of this region. Mussa-Akhunov *et al.* (2024) investigated the linguistic and cultural expression of the concept of “Family” in Kazakh and Dungan proverbs, revealing that proverbs reflect the cultural values and worldview of the Turkic peoples. Féaux de la Croix and Reeves (2023) explored the Central Asian world through the prism of linguistic and cultural interactions, analysing how linguistic and literary traditions contribute to cultural exchange and mutual understanding.

Clement (2018) studied the development of literacy, language, and government in Turkmenistan, showing how language policy influenced the development of national identity and cultural heritage. Kokaisl (2024) investigated the evolution of the ethnic identity of the Talysh people, showing how linguistic and literary aspects affect ethnic identity and cultural diversity. Ratcliffe (2022) explored the epic legacy of Shono Baatar, demonstrating how epics and oral traditions shape the cultural identity of the Turkic peoples. Tezel (2023) studied the interaction of state and society in early medieval Inner Asia, analysing how political and social changes influenced linguistic and literary processes. Henks (2024) provided extensive information on the linguistic and cultural history of Uzbekistan, emphasising the importance of language in shaping national identity. Yeung (2024) explored the synchronous poetics of history, showing the interaction of linguistic and literary aspects in a historical context. Echmourodova (2021) investigated ethnographisms related to childbirth in Western and Eastern languages, emphasising cultural differences and similarities. These studies show that the interaction of linguistic and literary aspects plays an important role in the preservation and development of the cultural diversity of the Turkic peoples of Central Asia.

The purpose of this study was to analyse the linguistic features of the Turkic languages of Central Asia and their mutual influence through literary texts and oral traditions. The objectives of the research included the study of the historical and linguistic context of the development of Turkic languages in the region, identification of common features and differences in the phonetics, morphology, and syntax of Turkic languages, analysis of examples of borrowings and mutual influences between Turkic languages, the study of literary texts in terms of their linguistic features and reflection of linguistic diversity, consideration of the influence of folklore and oral traditions the development of Turkic languages, and the assessment of current trends in the development of Turkic languages and their interaction in the context of globalisation.

2 Materials and Methods

The analysis of literary sources revealed key trends and directions in the study of linguistic interaction of the Turkic peoples. Phonetic, lexical, morphological, and syntactic features of such languages as Kazakh, Kyrgyz, Uzbek, and Turkmen were investigated. This allowed identifying common features and differences between them, and tracing the evolution of language structures under the influence of historical and cultural factors.

Special attention was paid to the analysis of borrowings from Persian, Arabic, and Russian into the vocabulary of Turkic languages. Specific examples of loanwords, and their adaptation and integration into the language system were considered. The texts selected for this part of the analysis include both classical literary works and modern texts, which demonstrate the changing patterns of borrowing over time. Content analysis of literary texts such as epics, poems, and folk tales has revealed specific linguistic features used to convey cultural context and identity. Folklore texts such as legends, fairy tales, and songs were studied to determine their influence on the development of Turkic languages. Specific examples of folklore texts collected in various regions of Central Asia were studied, which helped to identify characteristic phonetic and graphic, lexical, and grammatical (morphological and syntactic) features. In particular, the text of the epic “Manas” (Saadanbekov, 2020), sanatas of Moldo Niyaz, and the most famous works of Abai Kunanbaev (Kunanbaev, 2022) were analysed: “Masgud,” “Iskander,” and “The Legend of Azim.” Texts from the collection of aphorisms by Alisher Navoi (Navoi & Nazarov, 2007), poems by the Turkmen poet Makhtumkuli (Magtymguly, 2023), such as “Singer,” “Instruction,” and “You,” the dictionary of dialects of Turkic languages by Al-Kashghari (1982) were analysed. The analysis of these works and studies helped to understand how literary traditions affect the preservation and development of linguistic norms. The requirements used for these texts included their representation of regional linguistic diversity, their cultural importance, and their role in the evolution of Turkic linguistic norms over time.

The synthesis of the obtained data showed the role of modern trends in the development of Turkic languages, including the influence of modern media, the Internet, and globalisation on language practice. This part of the analysis was supported by a detailed review of contemporary media and internet usage in Turkic-speaking regions, assessing how these modern influences affect language usage, particularly among younger generations. For a deeper understanding of the processes of interaction and borrowing in the vocabulary of the Turkic languages, semantic and etymological studies were also conducted. This included an analysis of the changing meanings of loanwords and their functional use in different contexts. The study of the influence of migration processes on the linguistic picture of the region revealed the dynamics of the spread of linguistic elements and their adaptation to new cultural conditions. In addition, the methods of cognitive linguistics were used to analyse concepts and metaphors present in literary and folklore texts. It provided an insight into how Turkic peoples perceive and interpret the world around them through the prism of their language and culture. Cognitive linguistic methods were employed to analyse metaphorical structures in both classical and modern texts, providing a deeper insight into the way language reflects cultural values and perceptions. Issues of preservation and transfer of cultural heritage through educational systems and public initiatives were also considered. In particular, programmes for the preservation of native languages and their impact on the younger generation were analysed. The study also considered various public and educational programs aimed at revitalising endangered dialects and promoting linguistic diversity.

Based on the systematisation and generalisation of the results, conclusions were drawn about the characteristic features and dynamics of linguistic interaction of the Turkic peoples of Central Asia and recommendations for further research in this area. The identified trends and patterns can be useful for developing strategies to preserve the linguistic and cultural diversity of the region in the context of globalisation.

3 Results

3.1 Historical and Linguistic Dynamics of the Turkic Peoples in Central Asia

The Turkic peoples of Central Asia have a long and complex history stretching back many centuries and including numerous migrations, wars, and cultural exchanges. The main territory inhabited by the Turkic peoples includes Kazakhstan, Kyrgyzstan, Turkmenistan, Uzbekistan, partly Tajikistan, and adjacent areas of China, Russia, and Mongolia. The history of the Turkic peoples begins in ancient times, when they still led a nomadic lifestyle in the vast Eurasian steppe. The first mention of the Turkic tribes belongs to the Chinese chronicles, which date back to the second-century BCE. Even then, the Turks were known as warriors and talented artisans engaged in metallurgy and cattle breeding. One of the key stages in the history of the Turkic peoples was the formation of the Turkic Khaganate in the fourth-century CE (Konstantinov *et al.*, 2018). The Turkic Khaganate, created under the leadership of Kagan Bumyn, united numerous Turkic tribes and spread its influence over vast territories, from Mongolia to the Black Sea (Tulenbergenova *et al.*, 2024). It was a time of economic and cultural prosperity when the Turks established trade and diplomatic ties with China, Byzantium, and Persia. At that time, Turkic-speaking peoples such as the Kyrgyz, Uighurs, and Kipchaks who inhabited Central Asia developed original phonographic alphabets that fully satisfied the phonetic systems of the Kyrgyz, Uighur, and Kipchak languages. Now, it is called the “ancient Turkic Runic script,” sometimes the “Orkhon-Yenisei script.”

After the collapse of the Turkic Khaganate in the eighth century, the Turkic peoples continued to play a significant role in the history of Central Asia. One of the most outstanding events of this period was the founding of the Karakhanid state in the tenth century. The Karakhanids were the first Turkic rulers to convert to Islam, which had a huge impact on the further development of Turkic culture and language. Islamisation contributed to the development of literature, science, and art, and strengthened ties with the Islamic world. For example, the dictionary “*Diwan Lughat at-Turk*” by Kashkari and didactic treatise “*Kutadgu bilig*” by Balasagyna were written in the Karakhanid era. It should also be noted that the influence of the Persian and Arabic languages on the vocabulary of the Turkic languages in this era was distinctive. In the thirteenth century, the Turkic peoples found themselves under the rule of the Mongol Empire, created by Genghis Khan (Robinson, 2019). The Mongol conquest led to significant changes in the political and social structure of Central Asia, but Turkic traditions and culture were able to be preserved and integrated into the new empire. After the collapse of the Mongol Empire, new Turkic states arose on its territory, such as the Chagatai Ulus and the Golden Horde. One of the most famous Turkic states was the Timurid Sultanate, founded in the fourteenth century by Timur (Tamerlane). The Timurid Empire covered vast territories, including modern-day Iran, Iraq, Afghanistan, and a significant part of Central Asia. The Timurids contributed to the development of architecture, literature, and art, leaving behind a rich cultural heritage.

In the sixteenth–seventeenth centuries, such Turkic khanates as the Bukhara, Khiva, and Kokand khanates arose on the territory of Central Asia (Embassy of the Republic of Uzbekistan in Ukraine, 2019). These states became centres of culture and science, and important trade hubs on the Great Silk Road. At that time, the Turkic peoples achieved significant success in the fields of astronomy, medicine, and literature. In the nineteenth century, Central Asia came under the rule of the Russian Empire. Russian colonisation has led to significant changes in the political, social, and economic life of the region. The Turkic peoples faced the processes of Russification and modernisation, which had a profound impact on their culture and language. During the Soviet period, the Turkic republics gained some autonomy, but were also subject to a harsh policy of assimilation and repression. Nowadays, the Turkic peoples of Central Asia continue to preserve and develop their linguistic and cultural traditions (Yashnyk & Turitsyna, 2023). In the conditions of independence, the Turkic states strive to revive national identity, strengthen cultural ties, and develop economic cooperation. Central Asia remains a region with a rich historical and cultural heritage, which continues to influence modern processes in politics, economics, and culture (Novozhenov, 2023). The development and dissemination of Turkic languages in Central Asia is a key aspect of the cultural and linguistic heritage of the region.

(Darginavičienė, 2023). The analysis showed that these languages have gone through a difficult path of evolution, adaptation, and mutual influence under the influence of various historical, cultural, and political factors.

Turkic languages such as Kazakh, Uzbek, Turkmen, and Kyrgyz have common roots, but developed in different cultural and geographical conditions, which led to significant differences in their phonetics, morphology, and syntax. During the research, it was found that contacts with Persian, Arabic, and Russian played an important role in the development of these languages. These contacts led to a significant borrowing of vocabulary and grammatical structures, which contributed to the enrichment and complication of the linguistic system of the Turkic languages. In the first lines, the author uses other people's words twice (Arabic (марифат) and Persian (худайым)), with Kyrgyz accents “худай-ы-м.” After the author's correction, three foreign words are obtained: “марифат,” “кунахин,” and “худайым.” Thus, his language differed considerably from the Kyrgyz improvisatory akyns. On this, it can be concluded that the integration of Arabic, Persian, Tatar, and Russian languages of the Kyrgyz creative intelligentsia occurred through education, which was obtained in one of these languages. Thus, all the writing akyns of the Kyrgyz people in the nineteenth century differed from improvisers (тмө), which once again proves that who studied in which language and tried to borrow words from this language. Thus, the influence of neighbouring languages and cultures on the Turkic languages of Central Asia is multifaceted and profound. These interactions contributed to the development of the Turkic languages, enriching their vocabulary, grammar, and literary traditions. The study of these influences helps to better understand the dynamics of cultural exchanges and linguistic changes that have taken place in the region over the centuries.

The Turkic languages of Central Asia, such as Kazakh, Uzbek, Turkmen, and Kyrgyz, have many common features, which is due to their origin from a common proto-language. However, despite the similarities, these languages also show significant differences in phonetics, morphology, and syntax, which arose as a result of long historical and cultural development. One of the common features of the Turkic languages is vocal harmony or synharmonism. Vocal harmony consists of the fact that the vowels in a word usually agree on the basis of the front or back row. For example, in the Kazakh language, the word “китап” (book) consists of the vowels of the front row [i] and [ä], whereas in the word “қала” (city) the vowels of the back row [a] and [a] are used. This feature is also evident in the Kyrgyz language: the word “китеп” (book) has vowels in the front row, and “шаар” (city) has vowels in the back. However, there are differences. In Uzbek, unlike Kazakh and Kyrgyz, vocal harmony is less pronounced. For example, in the Uzbek word “kitob” (book) and “shahar” (city), there is no strict vowel alignment. The Turkmen language also demonstrates some degree of vocal harmony, but not as strictly as Kazakh or Kyrgyz.

The morphological features of the Turkic languages include agglutination, in which grammatical meanings are expressed by attaching affixes to the root of a word. This feature is typical for all Turkic languages. For example, in the Kazakh language, the word “балаларға” (to children) consists of the root “бала” (child) and the affixes of the plural “-лар” and the dative case “-ға.” In the Kyrgyz language, the similar word “балдапра” is formed according to a similar principle. The differences are manifested in the use of specific affixes and their variations. In Uzbek, the affix “-lar” or “-lar” is used to form the plural, as in the word “bolalar” (children), and in the Turkmen language a similar affix is “-lar,” as in “çagalar” (children). In Kazakh, case affixes often vary depending on vocal harmony, for example, “-ға” for back vowels and “-ре” for front vowels, while in Uzbek there is no such variability. Second, phonetic phenomena such as synharmonism, assimilation, and dissimilation are unevenly developed in the Turkic languages. For example, in the Kyrgyz language, in comparison with other Turkic languages, the phenomena of harmonisation, assimilation, and dissimilation are active; therefore, there are many variants of affixes of all grammatical categories in the Kyrgyz language. Let us compare: in Kyrgyz: талаа-lar (fields); ит-тер (dogs); төө-lör (camels); in Uzbek: дала-lar, тya-lar, ит-lar. Evidently, there are many variants of the plural affix in the Kyrgyz language, and the affix that continues with the same words in the Uzbek language is always “-lar,” because there is no synharmonism in the Uzbek language (Table 1).

In the area of syntax, Turkic languages show similarities in the basic SOV (subject-object-verb) word order. For example, in the Kazakh language, the sentence “Мен кітап оқимын” (I am reading a book) follows this order. In the Kyrgyz language, the similar sentence “Мен китеп окуймун” also has the SOV order. In Uzbek, the sentence “Men kitob o'qiyman” corresponds to the same structure. Kyrgyz, Kazakh, and Uzbek languages

Table 1: Morphological features of the Turkic languages

Language	Plural (affixes)	Cases (affixes)	Verb forms (affixes)	Possessive forms (affixes)	Examples of using affixes
Kazakh	-лар/-лер	-дың/-дің (gen.), -ға/-ге (dat.), -ды/-ді (acc.)	-ып/-іп (activ. pp.), -ады/-еді (bud.)	-ым/-ім, -ың/-ің	кітаптар (books), мектепке (to school)
Uzbek	-лар/-лар	-нинг (gen.), -га (dat.), -ни (acc.)	-моқ (inf.), -иб (activ. pp.), -ади (bud.)	-им, -инг	китоблар (books), мактабга (to school)
Turkmen	-лар/-лер	-нуň/-niň (gen.), -а/-е (dat.), -ну/-ni (acc.)	-мак (inf.), -yp/-ip (activ. pp.), -ar/-er (bud.)	-ym/-im, -yň/-iň	kitaplar (books), mekdebe (to school)
Kyrgyz	-лар/-лер	-дын/-дин/-дун (gen.), -га/-ге (dat.), -ды/-ди (acc.)	-уу/-үү/-оо/-өө (inf.), -ып/-ип (activ. pp.), -ат/-ет/-от/-өт (bud.)	-ым/-им, -ум/-үм/-ың/-иң, -уң/-үң	китептер (books), мектепке (to school)
Turkish	-lar/-ler	-ın/-in (gen.), -a/-e (dat.), -ı/-i (acc.)	-mek (inf.), -ip (activ. pp.), -acak/-ecek (bud.)	-ım/-im, -in/-in	kitaplar (books), okula (to school)
Azerbaijani	-lar/-lər	-ın/-in (gen.), -a/-ə (dat.), -ı/-i (acc.)	-maq (inf.), -ib/-ib (activ. pp.), -acaq/-əcək (bud.)	-ım/-im, -in/-in	kitablar (books), məktəbə (to school)
Uighur	-لار/-لەر	-نىڭ/-نىڭ (gen.), -غا/-گە (dat.), -نى/-نى (acc.)	-ماق (inf.), -ىپ/-ىپ (activ. pp.), -ىدى/-يدۇ (bud.)	-ىم/-ىم	مەكتەپكە (books), كىتابلار (to school)
Tatar	-лар/-ләр	-ның/-нең (gen.), -га/-гә (dat.), -ны/-не (acc.)	-ырга/-ергә (inf.), -ып/-еп (activ. pp.), -ачак/-әчәк (bud.)	-ым/-ем, -ың/-ең	китаплар (books), мәктәпкә (to school)
Bashkir	-лар/-ләр	-дың/-ҙең (gen.), -ға/-гә (dat.), -ды/-ҙе (acc.)	-ырга/-ергә (inf.), -ып/-еп (activ. pp.), -асаҡ/-әсәк (bud.)	-ым/-ем, -ың/-ең	китаптар (books), мәктәпкә (to school)
Chuvash	-сем/-сем	-нән (gen.), -на (dat.), -не (acc.)	-х (inf.), -сă (activ. pp.), -ма (bud.)	-мăр/-ме, -çĕн/-çен	кĕнексем (books), школăна (to school)
Yakut	-лар/-лер	-н (gen.), -а/-э (dat.), -ы/-и (acc.)	-ар/-эр (inf.), -ар/-эр (activ. pp.), -ар/-эр (bud.)	-ум/-им, -ун/-ин	кунигэ (books), оскуолага (to school)
Tuvan	-лар/-лер	-ның/-ниң (gen.), -га/-ге (dat.), -ны/-ни (acc.)	-ырга/-ир (inf.), -ып/-ип (activ. pp.), -ар/-эр (bud.)	-ым/-им, -ың/-иң	книгалар (books), мәктәпке (to school)

Source: compiled by the authors based on Ospanova et al. (2024).

belong to the agglutinative language group, so the structure of simple sentences is the same. In addition, Persian, Arabic, and Russian were not syntactically influenced by these languages. Differences in syntax may include the word order in complex sentences and the use of particles. In the Kazakh language, particles are often used to express shades of meaning and emotions, such as “*ғой*” and “*екең*.” In Uzbek, the particles “*ku*” and “*da*” perform similar functions, but their use and position in a sentence may differ. In the Turkmen language, the word order can vary depending on the accent and context, which gives a certain flexibility to the sentence. In addition, the study showed that modern media and globalisation have an impact on syntactic structures, especially in the context of borrowed constructions and new forms of communication. For example, in the Kyrgyz language, the influence of the Russian language is observed in the structure of complex sentences and the use of some syntactic models. Thus, the Turkic languages of Central Asia, despite their common roots, show significant diversity in phonetics, morphology, and syntax. These differences are the result of long-term historical development, cultural contacts and the influence of different languages and traditions. The study of these aspects allows for a deeper understanding of the evolution and current state of the Turkic languages, and their role in preserving the cultural heritage of the region. The Turkic languages of Central Asia have been significantly influenced by neighbouring languages and cultures for centuries, which has affected their vocabulary, grammar, literary traditions, and cultural practices. This influence was manifested through trade routes, migrations, political conquests, and cultural exchanges.

Table 2: Written systems of the Turkic languages

Language	Modern writing	Historical writing	Notes
Kazakh	Cyrillic, Latin alphabets	Orkhono-Enisean script, Arabic script	Transition to the Latin alphabet is planned by 2025
Uzbek	Latin, Cyrillic alphabets	Arabic script	Officially switched to the Latin alphabet in 1993
Turkmen	Latin alphabet	Orkhon-Yenisei script, Arabic script	Officially switched to the Latin alphabet in 1991
Kyrgyz	Cyrillic alphabet	Orkhon-Yenisei script, Old Uighur and Arabic script	Transition to the Latin alphabet is being discussed
Turkish	Latin alphabet	Arabic script	Officially switched to the Latin alphabet in 1928
Azerbaijani	Latin alphabet	Arabic script, Cyrillic alphabet	Officially switched to the Latin alphabet in 1991
Uighur	Arabic script	Orkhon-Yenisei and Old Uighur script, Arabic script	The Uighur Latin and Cyrillic alphabet are also used
Tatar	Cyrillic, Latin alphabets	Arabic script	Transition to the Latin alphabet in Tatarstan since 2001
Bashkir	Cyrillic alphabet	Arabic script	Transition to the Latin alphabet is being discussed
Chuvash	Cyrillic alphabet	Orkhon-Yenisei script	There are no plans to switch to the Latin alphabet
Yakut	Cyrillic alphabet	Orkhon-Yenisei script	There are no plans to switch to the Latin alphabet
Tuvan	Cyrillic alphabet	Orkhon-Yenisei script	There are no plans to switch to the Latin alphabet

Source: compiled by the authors based on Ospanova et al. (2024).

3.2 Influence of Neighbouring Languages and Cultures

One of the most significant influences on the Turkic languages was the Persian and Arabic influences, especially after the adoption of Islam. Arabic, being the language of the Quran and religious texts, had a profound impact on the vocabulary and grammar of the Turkic languages. For example, there are many borrowed Arabic words in the Kazakh language, such as “кiран” (book) and “мектеп” (school), which come from the Arabic “kitāb” and “madrasa.” Similar borrowings are also present in the Uzbek language: “kitob” (book) and “maktab” (school). The Persian language has also had a significant impact on the Turkic languages, especially in the field of poetry and literary genres. For example, the great Uzbek poet Alisher Navoi wrote in Persian and Chagatai languages, and his work was saturated with Persian literary forms and images. Borrowed Persian words and expressions are often found in his works, which indicates a deep cultural and linguistic interaction. The influence of other linguistic groups has not gone unnoticed in the development of the languages of the Turkic peoples. The result of this was the various writing systems that the Turkic peoples used, both in the past centuries and in modern days (Table 2).

The influence of the Russian language on the Turkic languages of Central Asia became especially noticeable in the 19th and 20th centuries, during the period of colonisation and Soviet rule. Russian has become the language of administration, education, and science, which has led to a wide spread of Russian vocabulary and grammatical structures. For example, in the Kazakh language, borrowed words from Russian, such as “паровоз” (steam locomotive) and “самолет” (airplane), have entered everyday use. There is also a significant number of Russian loanwords in the Kyrgyz language: “телефон” (phone), “машина” (car), and “компьютер” (computer). According to the “Kyrgyz-Russian dictionary” by Yudakhin (1985), 12% of the Kyrgyz vocabulary consists of words borrowed from the Russian language. The Soviet language policy included the standardisation and unification of the Turkic languages, which led to some changes in spelling and grammar. For example, the introduction of the Cyrillic alphabet for writing in Turkic languages contributed to the integration of Russian spelling norms. It also led to the emergence of bilingual texts and the expansion of cultural exchanges between Turkic and Russian writers and scholars.

The influence of the Chinese language and culture on Turkic peoples such as Uighurs, Kyrgyz, and Kazakhs living in Xinjiang is also significant. The Chinese language influences the vocabulary and some aspects of the grammar of the Uighur language. For example, loanwords such as “公司” (company) and “电话” (phone) entered the Uighur language as a result of close economic and cultural ties with China.

3.3 Literary Heritage and Linguistic Analysis

Folklore and oral traditions play an important role in the preservation and transmission of the cultural heritage of the Turkic peoples. Legends, fairy tales, epics, and songs contain unique linguistic features that are passed down from generation to generation. In the course of the research, folklore texts collected in various regions of Central Asia were analysed, which helped to identify the characteristic lexical and syntactic features of the Turkic languages. For example, the epic “Manas,” which is one of the greatest works of Kyrgyz folklore, is a rich source of linguistic data and cultural codes reflecting the worldview and values of the Kyrgyz people (Saadanbekov, 2020). For example, the words “корсак” (corsac), “барсук” (badger), and “королек” (kinglet) used in Russian were borrowed from Kyrgyz into Russian. This is evident from the text of the epic “Manas,” “Изи менен Корсактын (following in Corsac’s footsteps),” and “Салгын барсук этинен (Roast some badger meat).”

The influence of Persian, Arabic, and Russian on the Kyrgyz language and literature is clearly visible in the songs of Kyrgyz folk poets. In the poem “Кафирди Кудай зор кылып, Мусулманды кор кылып, -,” a representative of the Kyrgyz poets of the eighteenth and nineteenth centuries Moldo Niyaz, there are two Arabic (кафир, мусулман) and two Persian (зор, Кудай) words. Literature and culture play an important role in the transmission and preservation of borrowed elements. The influence of neighbouring cultures can be traced to the literary genres, themes, and styles of Turkic works. For example, the poetry of Alisher Navoi (Orynkhanova *et al.*, 2020) was inspired by Persian literature, and the works of Abai Kunanbayev often contain elements of the Russian literary tradition (Elnazarov, 2023). The influence of Arabic and Persian literature is also evident in the use of traditional poetic forms such as ghazals and rubai, which have been adapted to the Turkic languages and have become an integral part of their literary heritage. The analysis of the literary texts of the Turkic peoples of Central Asia from the standpoint of linguistic features allows for a deeper understanding of how linguistic structures and cultural contexts interact and influence each other. One of the most striking examples of such texts is the works of Makhtumkuli, the great Turkmen poet of the eighteenth century. His work reflects the unique linguistic, literary, and cultural features characteristic of the Turkmen people (Morozova, 2018).

Makhtumkuli’s works feature the use of phonetic features characteristic of the Turkmen language, such as vowel harmony and consonant combinations. In his poems, the harmony of the vowels contributes to the melody and rhythm of the text. For example, in the poem “Милләт” (Nation), the alternation of vowels creates a harmonious sound, emphasising the patriotic mood. Makhtumkuli makes extensive use of agglutination, characteristic of the Turkic languages, where grammatical meanings are expressed by attaching affixes to the root of a word. His poems contain numerous examples of the use of affixes, which give words new meanings and shades. For example, in the poem “Ватан” (Homeland), the poet uses affixes to express belonging and possessiveness, which emphasises the deep connection of the lyrical hero with the homeland. The syntax of Makhtumkuli’s works also reflects the peculiarities of the Turkmen language. The basic word order in his poems corresponds to SOV (subject–complement–predicate), which is typical for Turkic languages. For example, in the line “Мен юртумга баргайин” (I will go to my homeland), the subject “мен” (I) stands at the beginning of the sentence, the addition “юртумга” (to my homeland) in the middle, and the predicate “баргайин” (I will go) at the end. The vocabulary of Makhtumkuli’s works is rich in borrowings from Persian and Arabic, which reflects the cultural and historical ties of the Turkmen people with the Islamic world. His poems often contain words borrowed from these languages, such as “ишк” (love), “дөвлет” (state), and “адал” (honest). These borrowings give his writings a special depth and variety.

Makhtumkuli’s literary works are characterised by the use of traditional poetic forms such as ghazals and rubai, which came to Turkic literature from Persian and Arabic poetry. Makhtumkuli ghazals are often

devoted to the theme of love and spiritual quest, and rubai touch on philosophical and moral issues. For example, in the ghazal “Гызларин гызи” (Girl of Girls), the poet describes the beauty and virtues of his beloved, using a rich poetic language and metaphors. Makhtumkuli’s texts also reflect the cultural and social realities of eighteenth-century Turkmen society. Themes of patriotism, love of the motherland, religiosity, and moral values are often found in his works. In the poem “Ата-баба” (Ancestors), he celebrates the exploits and wisdom of the ancestors, emphasising the importance of preserving cultural heritage and traditions. One example is the poem “Дүния” (The World), where the poet reflects on the transitory nature of earthly life and eternal values. In this poem, he uses a variety of metaphors and symbols to convey his philosophical ideas. For example, he compares life to a river that inevitably flows to its end, emphasising the inevitability of death and the importance of spiritual growth. Another example is the poem “Тапа рәз” (Black eyes), where Makhtumkuli sings about the beauty of his beloved. Here, he uses images of nature, such as flowers and stars, to emphasise its attractiveness and spiritual purity. The influence of Persian poetry is also noticeable in this poem, especially in the use of symbolism and poetic forms.

Makhtumkuli’s works are not only outstanding literary monuments, but also an important source for studying the linguistic and cultural characteristics of the Turkmen people. They demonstrate how language and literature can interact and enrich each other, creating multi-layered and deep texts reflecting the richness and diversity of Turkic culture. Thus, the analysis of Makhtumkuli’s literary texts from the standpoint of linguistic features helps to better understand how linguistics, literature, and culture interact and mutually enrich each other. His works are a vivid example of how language and literature can serve as a means of preserving and transmitting cultural values and historical memory. The analysis of linguistic, literary, and cultural aspects in the context of the cultural diversity of the Turkic peoples of Central Asia allows for a deeper understanding of their rich historical and cultural heritage. One of the key sources for such an analysis is the work of Mahmoud al-Kashgari “*Diwan Lughat at-Turk*” (Dictionary of Turkic Dialects), created in the eleventh century (Kocaoğlu, 2004). This dictionary is not only a lexicographic work, but also a valuable source for studying the linguistic, literary, and cultural characteristics of the Turkic peoples.

“*Diwan Lughat at-Turk*” includes many dialects of Turkic languages, demonstrating their diversity and richness. Mahmoud al-Kashgari describes the phonetic, morphological, and syntactic features of various Turkic languages, such as Kyrgyz, Oguz, Karluk, and Kipchak. For example, he notes differences in the pronunciation and use of certain phonemes, such as the sound [ǵ], which in some dialects is pronounced as [g], and in others as [ǵ] or [w]. This demonstrates the phonetic diversity and adaptation of languages depending on geographical and cultural conditions. Morphological analysis of the dictionary shows that grammatical meanings are expressed using affixes. Al-Kashgari provides numerous examples of words with various affixes, such as “-lar” to form the plural and “-da” to indicate location. These examples illustrate the structural features of the Turkic languages and their tendency to agglutination. The al-Kashgari dictionary also contains many examples of poetic and prose texts that demonstrate the literary traditions of the Turkic peoples. The dictionary contains poems and folklore stories that reflect the richness and diversity of Turkic literature. For example, al-Kashgari includes excerpts from folk epics such as “*Китаб-и дедем Коркут*” (The Book of my grandfather Korkut), which illustrate heroic deeds and mythological plots characteristic of Turkic literature. An example of literary analysis is the description of the genre “*коч*” (song of sorrow), which al-Kashgari cites in his dictionary. He notes that this genre is widespread among the Turkic peoples and is used to express grief and sadness. Poems in the “*коч*” genre are often filled with metaphors and symbols reflecting the emotional state of the author. This highlights the importance of poetic forms in Turkic literature and their role in cultural life.

There are many proverbs on didactic semantics in the dictionary “*Diwan Lughat at-Turk*” by M. Kashgari. For example, these proverbs “*Tajǵan jügrügin tilkü sevmes*” (A fox does not like a fleet-footed dog), “*İki qoçnar başı bir aşıçta bışmas*” (The heads of two sheep are not boiled in the same pot), which the researcher uses as an example of “*Diwan Lughat at-Turk*,” are still used in modern Kyrgyz, Kazakh, and Uzbek languages. One of the translators of the M. Kashgari dictionary into Kyrgyz, Ph.D., Associate Professor A. Omorov believes that, unlike the three Turkic languages mentioned above, more than 60% of the words are preserved and actively used in the Kyrgyz language (Resolution of the Government..., 2019). The phonetic system, lexical base, and grammatical structure of the modern Kyrgyz language are close to the ancient and medieval Turkic language

in comparison with the languages of other peoples living in Central Asia, as can be seen from the work of Moldo Niyaz in various genres. In his lexicographical work, Kashgari also mentions the adoption of Mongolian and Persian lexical units. For example, the words “bajran” (destroy) and “dazram” (holiday) are borrowed from the Persian language, and the word “buddist” (Buddhist) is from the Mongolian language.

The cultural aspects of the al-Kashgari dictionary include a description of the customs, traditions, and rituals of the Turkic peoples. His work includes references to festivals, rituals, and daily practices that illustrate the cultural diversity of the region. For example, al-Kashgari describes the traditions of hospitality that play an important role in Turkic societies. He notes that hospitality is one of the main values, and every guest should be received with respect and honours. In addition, al-Kashgari pays attention to the role of women in Turkic societies. He describes how women participate in various aspects of public life, including family and religious rituals. This highlights the importance of gender aspects in the cultural traditions of the Turkic peoples and their role in preserving cultural heritage. One of the striking examples of the analysis is the word “at” (horse), which al-Kashgari describes in the context of various dialects. He points out that in one dialect this word may sound like “at,” and in another as “атлар.” This difference reflects phonetic and morphological features, as well as the influence of neighbouring languages and dialects. Another example is the word “йигит” (well done), which in different dialects can have different forms and meanings. Al-Kashgari gives examples of the use of this word in poetic texts, which show how literary works help to preserve and convey linguistic features.

The analysis of linguistic, literary, and cultural aspects in the context of the cultural diversity of the Turkic peoples of Central Asia, based on the work of Mahmoud al-Kashgari, shows how languages, literature, and culture are interconnected and influence each other. The al-Kashgari Dictionary is a valuable source for understanding these processes and demonstrates the richness and diversity of the Turkic cultural heritage. His work highlights the importance of preserving and learning languages and cultures, which contributes to strengthening cultural identity and mutual understanding between the peoples of the region.

3.4 Contemporary Trends and Preservation Efforts

Modern trends in the development of Turkic languages are associated with the processes of globalisation and the influence of modern media and the Internet. These processes contribute both to the unification of linguistic norms and to the preservation of local dialects and cultural characteristics. In the conditions of independence, the Turkic states strive to revive and preserve national identity through the support of native languages and cultural traditions. Programmes for the preservation and development of Turkic languages include educational initiatives, the creation of media content in native languages, and the support of literary creativity.

An example of a successful language policy is Kazakhstan, where the state actively supports the development of the Kazakh language through educational programmes and media projects. There is also an active revival of interest in the Uzbek language and literature in Uzbekistan, which contributes to strengthening national identity and cultural heritage. The study also revealed that migration processes have a significant impact on the linguistic picture of the region. Migrations lead to the interpenetration of languages and cultures, which contributes to the development of multilingualism and intercultural communication (Chaika, 2024). As a result of the synthesis of these processes, the Turkic languages continue to evolve and adapt to modern conditions, while preserving their unique features and cultural heritage. The preservation and development of the linguistic identity of the Turkic peoples of Central Asia is a critically important aspect of their cultural heritage (Nusubalieva *et al.*, 2023). In the context of cultural diversity and globalisation, the challenges facing these people require an integrated approach and thoughtful strategies to ensure the sustainability of their languages and cultural traditions.

Historically, the Turkic peoples of Central Asia have gone through many political and cultural transformations, including the influence of Persia, the Arab Caliphate, the Mongol Empire, the Russian Empire, and the Soviet Union. These influences have led to significant changes in the linguistic practices and cultural identity of the Turkic peoples. During the Soviet period, there was a policy of Russification, which led to a weakening

of the position of native languages and an increased role of the Russian language in public and private life. After the collapse of the Soviet Union in 1991, the independent States of Central Asia began active efforts to revive and preserve their national languages. These efforts include educational reforms, media campaigns, and cultural initiatives aimed at strengthening linguistic identity. One of the key tools for preserving linguistic identity is the education system. In Kazakhstan, for example, a state programme on trilingualism was adopted, which provides for the study of Kazakh, Russian, and English languages (Resolution of the Government..., 2019). In this programme, special attention is paid to the Kazakh language as the state language, which contributes to its popularisation and use in various spheres of life. Uzbekistan has also taken steps to strengthen the role of the Uzbek language in the education system (Normurodova, 2023). More and more schools and universities are switching to teaching in Uzbek, which contributes to its development and strengthening. Turkmenistan has similarly introduced educational programmes aimed at improving the level of proficiency in the Turkmen language among young people (The Education Act., 2014).

Modern media and the Internet play an important role in the preservation and development of linguistic identity. National TV channels, radio stations, and Internet portals in Turkic languages are actively developing in Central Asia. This contributes to the dissemination of information, culture, and language to a wide audience. An example of a successful media project is the Kazakh TV channel “Khabar,” which broadcasts programmes in the Kazakh language, including news, educational programmes, and cultural programmes. In Kyrgyzstan, the “Alatoo 24” TV channel plays a similar role, promoting the Kyrgyz language and culture. Cultural initiatives are also important for preserving linguistic identity. This includes holding festivals, contests, exhibitions, and other events aimed at popularising the Turkic culture and language. For example, the “Nauryz” festival is held annually in Kazakhstan, which includes elements of traditional music, dance, cooking and language practice. Literary contests and festivals are held in Uzbekistan aimed at supporting Uzbek writers and poets, which contributes to the development of the literary language and the support of national identity.

Diasporas play an important role in the preservation and development of linguistic identity (Sakhiyeva et al., 2016). Turkic diasporas in Russia, Turkey, Europe, and other parts of the world actively support their native languages through cultural centres, schools, and media projects. This helps to keep in touch with cultural roots and pass the language on to new generations. Migration also has a significant impact on linguistic identity. Migration processes can contribute to both strengthening and weakening of linguistic identity (Sakhiyeva et al., 2015). In the context of migration, it is important to create conditions for the preservation and study of the native language, which can be achieved through educational programmes and cultural initiatives (Maltsev et al., 2022). The preservation and development of the linguistic identity of the Turkic peoples of Central Asia in the context of cultural diversity requires an integrated approach, including educational reforms, media projects, cultural initiatives, and support for diasporas. These efforts are aimed at strengthening national languages and cultures, which contributes to the preservation of the rich heritage of the Turkic peoples and their sustainable development in a globalising world.

Globalization presents significant challenges for Turkic languages, influencing their usage and evolution. The increasing dominance of global languages, particularly English, affects the preservation and development of these languages, creating pressures to adapt to global communication norms. As a result, Turkic-speaking communities face the difficult task of balancing the modernization of their linguistic practices with the preservation of their cultural identity. The impact of intercultural conflict and nationalization processes on these languages highlights the ongoing struggle to maintain linguistic vitality in a globalised world. These dynamics emphasise the complex relationship between language, culture, and globalisation, as Turkic languages navigate the pressures of modernity while striving to retain their unique characteristics (Suleymanli et al., 2024).

4 Discussion

The results of the study demonstrate the rich historical and cultural heritage of the Turkic peoples of Central Asia, showing their unique identity formed through many migrations, wars, and cultural exchanges. An

important aspect is the influence of various neighbouring cultures and languages such as Persian, Arabic, Russian, and Chinese, which has led to significant changes in the vocabulary, grammar, and literary traditions of the Turkic languages. This influence is reflected in borrowings and adaptations that enrich the Turkic languages and demonstrate their flexibility and ability to integrate into new cultural contexts. Historical periods, such as the formation of the Turkic Khaganate, the Karakhanid state, and the Timurid Empire, played a key role in the development of culture, science, and art, leaving behind a significant cultural heritage. Especially important is the influence of Islam, which contributed to the development of literature and science, strengthening ties with the Islamic world. Russian colonisation and the Soviet period also had a profound impact on the Turkic peoples, leading to Russification and modernisation, which, on the one hand, weakened the position of native languages, and on the other hand, promoted integration and cultural exchange. Modern trends show the desire of the Turkic states to revive and preserve national identity, which is manifested in educational reforms, media projects, and cultural initiatives. Programmes to support native languages include trilingualism, the development of media content in native languages, and the popularisation of literary creativity, which contributes to the strengthening of national identity and cultural heritage.

4.1 Literary Heritage and Linguistic Analysis

Folklore and oral traditions play an important role, which preserve and transmit unique linguistic features and cultural codes from generation to generation. The works of poets such as Makhtumkuli serve as a vivid example of the interaction of language and culture, demonstrating the richness and diversity of Turkic literature. Mahmoud al-Kashgari's dictionary "Diwan Lughat at-Turk" is an important source for studying the linguistic, literary, and cultural characteristics of the Turkic peoples, emphasising the importance of preserving and studying languages and cultures. Migration processes and diaspora activities also have a significant impact on linguistic identity, contributing to the development of multilingualism and intercultural communication. In the context of globalisation, it is important to create conditions for the preservation and study of native languages through educational programmes and cultural initiatives, which helps to preserve cultural heritage and adapt to modern conditions.

The studies by Qarshiyevna (2022) and Sapaeva (2021) represent important aspects in understanding the historical development of the Turkic languages, literary traditions, and cultural characteristics of the Turkic peoples of Central Asia. Qarshiyevna analysed the contribution of Mahmoud al-Kashgari to the systematisation and study of Turkic languages. Al-Kashgari in his "Diwan lugat at-turk" systematised the different dialects of Turkic languages, describing their phonetic, morphological, and syntactic features, which allows a deeper understanding of the evolution of Turkic languages and their interrelationship. F. Sapaeva explored the lessons of life and creativity through the prism of Turkic literature and culture, analysing how literary works influence the formation of the cultural identity of the Turkic peoples. She noted that the works of such authors as Alisher Navoi and Makhtumkuli reflect social values and ideals, influencing the spiritual and moral development of society. Literary texts play a key role in the preservation and transmission of cultural heritage, describing holidays, rituals, and daily life, which contributes to the preservation of cultural memory and traditions (Brait *et al.*, 2023). Both studies show how linguistic and literary aspects interact in the context of the cultural diversity of the Turkic peoples. Qarshiyevna focused on the systematisation and preservation of linguistic heritage through the work of al-Kashgari, which correlates with our research aimed at studying the historical development of the Turkic languages and their phonetic, morphological, and syntactic features. Sapaeva emphasises the role of literature in preserving cultural identity and transmitting traditions. Together, these articles emphasise the importance of an integrated approach to the study of Turkic languages and cultures, which includes linguistic analysis, literary heritage, and cultural practices. This corresponds to the objectives of the study and preservation of the linguistic identity of the Turkic peoples of Central Asia in the context of cultural diversity and globalisation.

In the context of the aspect of literary heritage, the analysis of the works of Alibekova (2022), Gorshenina (2021), and Gaubullayeva (2020) reveals important topics related to ethnolinguistic viability, postcolonial

theoretical frameworks, and linguistic and cultural characteristics. Alibekova explored the ethnolinguistic viability of the Khemshin language, emphasising its importance for preserving cultural identity and rich literary heritage. The researcher concluded that despite the impact of dominant languages, the Khemshi language retains its vitality through family and community practices, and through literature that conveys cultural and historical knowledge. Gorshenina, in her research, analysed the theoretical framework of Orientalism, postcolonialism, and decolonisation in the context of Central Asia. She emphasised that the literary heritage of the region must be viewed through the prism of these theories to understand how the colonial past and modern globalisation processes affect the cultural identity and literary traditions of the Turkic peoples. Gaubullayeva explored the etymological characteristics of the Uzbek vocabulary, which has no analogues in other languages, and its linguistic and cultural significance. The researcher concludes that the unique vocabulary reflects the deep cultural and historical aspects of Uzbek identity, preserving the literary heritage and passing cultural knowledge through generations. These studies overlap with this study in that they all emphasise the importance of literature and language in preserving and developing the cultural identity of the Turkic peoples of Central Asia. They show how literature serves as a means of transmitting cultural values and historical knowledge, and how postcolonial and globalisation processes affect literary traditions and linguistic identity.

Studies by Subtelny (1994) and Schluter (2017) emphasise the importance of modern media, technologies, and globalisation processes in the context of preserving and developing linguistic and cultural identity. Subtelny analysed the interaction of Turkic and Tajik cultures in a historical context, demonstrating how these cultures influenced each other and coexisted for centuries. A. Schluter explored the use of hybrid language practices on national Kurdish television in Turkey. Both studies emphasise the importance of media and technology for the preservation and development of linguistic and cultural identity in the modern world. Subtelny focuses on the historical context and cultural symbiosis, emphasising that modern media continue to play a role in supporting cultural interaction and exchange, and Schluter focuses on modern media, showing how television promotes linguistic hybridity and the preservation of cultural traditions. These studies overlap with this study in that they emphasise the importance of modern media and technologies in the preservation and development of the languages and cultural practices of the Turkic peoples of Central Asia. They demonstrate that modern media provide platforms for expressing and supporting linguistic identity, promoting cultural diversity and interaction. Thus, media and technology are key elements in the process of globalisation, which help to maintain and develop cultural heritage in a rapidly changing world.

Anooshahr (2018) presents an in-depth analysis of the political and cultural processes that influenced the development of Eurasian empires and the invention of traditions in the Turkestan region. The researcher examines how the political leaders and rulers of the Eurasian empires used educational institutions and programmes to create and maintain their power, including not only the training of elites, but also mass education to spread ideology and cultural values. Anooshahr emphasises the importance of media and literature in spreading and maintaining new cultural traditions, including the use of poetry, prose and folklore to create a unified cultural identity and maintain social consensus; the impact of globalisation, examining the impact of globalisation processes on cultural and educational initiatives in the region, leading to the emergence of new educational models and cultural forms, where political leaders have adapted global trends to local conditions by creating hybrid cultural and educational practices. The researcher concludes that the political and cultural elites of the Eurasian empires played a key role in creating and maintaining educational and cultural initiatives aimed at strengthening power and shaping national identity, including the institutionalisation of new traditions, the use of media and literature to popularise cultural norms, and the adaptation of globalisation processes to local conditions. The study by Anooshahr intersects with this research by emphasising the importance of educational and cultural initiatives in the preservation and development of linguistic and cultural identity. Both studies show that educational systems and cultural programmes play a key role in shaping national identity and maintaining cultural heritage. These studies emphasise the importance of an integrated approach to the preservation and development of the linguistic identity of the Turkic peoples of Central Asia.

5 Conclusions

During the study, it was revealed that the Turkic peoples of Central Asia have a rich historical and cultural heritage, formed under the influence of many factors. Migrations, military conflicts, and cultural interactions have shaped the unique identity of these peoples. The influence of neighbouring cultures such as Persian, Arabic, Russian, and Chinese has led to significant changes in their languages and traditions, enriching them and demonstrating their ability to adapt to new cultural conditions. It is important to note the role of Islam, which has had a significant impact on the development of literature and science, and on strengthening cultural ties with the Islamic world.

Historical periods such as the Turkic Khaganate, the Karakhanid state, and the Timurid Empire were key moments contributing to the development of culture, science, and art of the Turkic peoples. These states not only united numerous tribes, but also contributed to economic and cultural prosperity through active trade and diplomatic ties. Russian colonisation and the Soviet period also had a profound impact on the Turkic peoples, contributing to their modernisation and integration into broader cultural and political contexts.

Modern trends show the desire of the Turkic states to revive and preserve their national identity. This is expressed through educational reforms and cultural initiatives aimed at supporting native languages. The trend towards trilingualism, the development of media content in native languages, and the support of literary creativity play an important role in strengthening national identity. Folklore and oral traditions continue to be important elements of cultural heritage, contributing to the transmission of unique linguistic features and cultural values from generation to generation. Poems, prose, dictionaries written by Turkic writers and poets serve as an important source for studying the linguistic, literary, and cultural characteristics of the Turkic peoples, emphasising the importance of preserving and studying their languages and cultures. Migration processes and diaspora activities also have a significant impact on linguistic identity, contributing to the development of multilingualism and intercultural communication.

The limitations of the research are related to the lack of archival and written sources for some historical periods, which makes it difficult to fully understand all aspects of the cultural and linguistic development of the Turkic peoples. In addition, the impact of modern globalisation processes on Turkic languages and cultures requires further investigation to more accurately determine the directions of their evolution and adaptation to new conditions. Another limitation is the difficulty in studying oral traditions and folklore, as many of them have been preserved only in oral transmission and have not been recorded.

Promising areas for further research include the analysis of the impact of globalisation and modern media on the development of Turkic languages and cultures. It is also important to study in detail the migration processes and their impact on the linguistic and cultural identity of the Turkic peoples. An in-depth study of the interaction of Turkic languages with neighbouring cultures and languages will allow for a better understanding of the processes of borrowing and adaptation. The study of the impact of educational programmes and media projects on the preservation and development of native languages is also a promising area.

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