

Artistic representation of cultural values in African and Central Asian literary texts: Narrative strategies of intercultural communication

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Abstract

This article examines the features of the artistic representation of cultural values in African and Central Asian literature using the theory of intercultural communication. Within the context of contemporary globalization, literature is recognized not only as an aesthetic form of expression, but also as an important medium of cultural communication through which the worldview, historical memory, national identity, and spiritual values of different peoples are articulated, preserved and transmitted. The purpose of this research is to identify the narrative strategies of transmitting cultural values in African and Central Asian literary texts and to assess their roles in building intercultural understanding in communication. A combination of the frameworks of comparative literature, intercultural communication theory, and narratology was used in the research. The data comprise prominent texts from African and Kazakh literature.

The findings demonstrate that such values as national identity, collective memory, tradition, family, community, spiritual heritage, and historical experience are reflected in both literary traditions through narrative structures. In addition, it was found that the issues of colonial experience, cultural transformation and preservation of national values in the context of globalization are prominent in the literature of both regions. The research demonstrates the potential of literary texts in the development of intercultural dialogue and contributes to strengthening mutual understanding and tolerance across diverse cultures.

Keywords: intercultural communication, narrative strategies, cultural values, African literature, Central Asian literature, national identity, cultural memory, comparative literature.

Introduction

The processes of globalization in the 21st century, coupled with the rapid development of digital technologies, and the strengthening of cultural ties between peoples have made intercultural communication a major research area in the humanities. The interaction of different cultures in the global space requires new mechanisms for the preservation and recognition of national values. In this context, literature is considered not only an aesthetic phenomenon, but also an important communication tool for transmitting cultural experience, historical memory and national worldviews from generation to generation. Literary texts not only preserve the cultural codes, value

orientations and social experiences of a particular society, they also allow people of other cultures to learn about the spiritual worldviews of such society. Therefore, the study of literature as an important channel of intercultural communication is prominent in modern literary and cultural studies. The concept of intercultural communication refers to the exchange of information and mutual understanding between people of different cultural backgrounds. The concept came into use through scholarly investigations of the impact of cultural differences on human relations. According to Hall (1976), culture and communication are inseparable phenomena, since people perceive and interpret the environment through their

cultural experience. From this point of view, literature is seen as a special discourse that symbolically reflects cultural experience. In literary works, national worldviews, social norms, customs, and historical experiences are conveyed through artistic images, which makes literature an effective tool for intercultural dialogue.

Modern literary criticism emphasizes the role of literature in the strengthening of connections between cultures. According to Damrosch (2003), world literature is a space for the interaction of cultural experiences of different peoples, and the comparative research of national literatures enhances a deeper understanding of global cultural processes. This conclusion is especially important for research in African and Central Asian literatures. The historical development, social structure, and cultural evolution of these regions have many common features. Both regions have long been exposed to external political and cultural influences and are faced the challenge of preserving national identity. Therefore, the issues of national identity, cultural memory, and the continuity of customs occupy a special place in their literary heritage. African literature is considered a unique

literary phenomenon in the world literary space. One of its main themes is the preservation of national culture and the reflection of the consequences of colonial experience. Hence, Chinua Achebe emphasizes that one of the main tasks of African literature is to restore the historical heritage of the African people and demonstrate the values of their national culture (Achebe, 1958). In his works, values such as communal integrity, respect for elders, preservation of ancestral heritage, and social responsibility play an important role. These values form the basis of the African worldview and are continually reflected in African artistic texts through various narrative strategies. On the other hand, Central Asian literature, especially Kazakh literature, is also preoccupied with the theme of the representation of national culture. Issues of historical memory, national identity, loyalty to the homeland, continuity of customs, and spiritual heritage are constantly reflected in Kazakh literature. Auezov's works occupy a special place in depicting the social structure, cultural values, and worldviews of the Kazakh people (Auezov, 2007). Similarly, Aitmatov's works deeply reveal the connection between national culture and universal values (Aitmatov, 1980). These works made it possible for

the spiritual identity of the peoples of Central Asia to be represented in the global literary space.

In modern literary studies, cultural values research is closely related to the science of narratology. Narration is an important mechanism for organizing and conveying the worldviews represented in a particular culture. While Genette (1980) emphasizes the role of narrative structures in the formation of cultural meanings, Herman (2009) considers narrativity as a means of human cognition and interpretation of the world. Accordingly, narrative strategies in literary works convey cultural values not only at the content level, but also at the structural level of texts. The use of characters, organization of time and space, symbols and mythological elements serve to demonstrate the features of the particular culture that gave birth to a text.

In addition, the theory of cultural memory constitute another important direction in literary criticism. Assmann (2011) depicts cultural memory as a social mechanism that preserves and reproduces the historical experience of society. Literary works, as artistic expressions of collective memory,

preserve the historical experiences, cultural values , and national identities of a people. In African and Central Asian literature, historical events are reflected not only as a reflection of the past, but also as an important factor in shaping current national consciousness. In these literatures, the connection between the past and the present is conveyed through special narrative structures.

In Kazakhstani scholarship, the trend of considering literature as a mechanism for preserving cultural codes is accordingly widespread. Kunanbayeva (2022) argues that the effective implementation of intercultural communication is associated with the formation of cultural competence, and emphasizes the significance of literary texts in this process. Similarly, Mankeyeva (2008), while proving that national cultural codes are preserved through language and literature, demonstrates the role of ethnocultural information in literary texts in the formation of the spiritual memory of a nation. Nurgali's (2003) study on the role of Kazakh literature in the formation of national identity, evaluates literature as an important tool for the revival of historical consciousness.

Recently, the issues of cultural hybridity and cultural transfer have also been widely considered in literary studies. Bhabha (1994) emphasizes that new cultural spaces are formed as a result of the interaction between cultures. This phenomenon is especially important in the context of globalization. In African and Central Asian literature, the common existence of traditional cultural elements with modern values is considered a manifestation of cultural hybridity. The complex relationship between the preservation of national culture and adaptation to new social realities is reflected in both literary contexts.

The analysis of the studies and scholarly concepts highlighted above demonstrates the relevance of the comparative study of the representation of cultural values in African and Central Asian literature. Although these sets of literatures are born out of different historical and social conditions, they are similar in their deployment of cultural codes, collective memory, and the desire to preserve national identity. Narrative strategies serve as effective mechanisms for preserving these values and transmitting them from generation to generation. Therefore, the current study on the narrative representation of cultural

values in African and Central Asian literatures makes an important contribution not only to the development of the theory of intercultural communication, but also to strengthening mutual understanding and dialogue between different cultures.

The purpose of this research is to identify the narrative strategies of transmitting cultural values in African and Central Asian literary texts and to analyze their roles in intercultural communication. The research examines how cultural values such as national identity, historical memory, community, tradition, and spiritual heritage are represented in both literary contexts.

Methodology

This research was conducted within a qualitative research paradigm and aimed to analyze the artistic representation of cultural values in African and Central Asian literature through the theoretical lens of intercultural communication. The methodological framework of the research was based on a triangulation of the concepts of comparative literature, narratology, and cultural memory with the theory of intercultural communication. This theoretical triangulation made it possible for the

researchers to identify the narrative strategies of the artistic representation of national values within the literary texts, from two different cultural spaces, studied in this paper.

Data for the study were drawn from African and Central Asian literary works with high artistic representation of cultural values. From African literature, Chinua Achebe's novel, *Things Fall Apart*, Ngũgĩ wa Thiong'o's *A Grain of Wheat*, and Chimamanda Ngozi Adichie's *Half of a Yellow Sun* were selected. These works were selected as artistic texts that comprehensively reflect the issues of historical experience, cultural memory, and national identity of African peoples. From Central Asian literature, Mukhtar Auezov's epic novel, *Abai Zholi*, Chingiz Aitmatov's *A Day Longer than a Century*, and some parts of Ilyas Esenberlin's *Nomads Trilogy* were selected for this study. These works were purposively selected as they reflect more comprehensively the artistic expression of national cultural codes, historical consciousness, and spiritual values.

The use of purposive sampling in this study was aimed at identifying texts that correspond to the study's objectives and permit a deep analysis of the artistic

representation of cultural values. Criteria such as popularity in international literary studies, scientific circulation, and significance in depicting national culture were used to choose the selected literary works.

For the analytical framework, comparative literary analysis was used to identify common and distinctive cultural values across the literary works drawn from different cultural spaces. The framework aids the comparison of the features of the representation of cultural categories such as national identity, historical memory, family values, continuity of tradition, the concept of community, and spiritual heritage in the selected literary texts. It also helps in the identification of the formation mechanisms of cultural meanings in literary texts and the explanation of their functions in intercultural communication.

On the other hand, Narratological analysis was used to explore the narrative structures, organization of time and space, the narrator's position, and the nature of characters used in the literary texts. Based on the narratological approach proposed by Genette (1980), the use of narrative strategies in the texts to convey cultural information was

analyzed. In particular, temporal retrospections, historical reminiscences, symbolic episodes, and polyphonic narrative modes were examined in the texts. Narratological analysis helped the researchers to determine whether cultural values are not only reflected at the content level, but also in the structural organization of the texts.

Another framework integrated in the study is discourse analysis, used to analyse the formation of cultural meanings in the literary texts. These include the speech features of the characters, the use of concepts related to national culture, and the function of symbolic images and cultural codes within the text. Discourse analysis helps to identify elements of intercultural communication in literary texts and to explain their influence on the reader's consciousness.

Other concepts utilised in the analysis include cultural-hermeneutic analysis and cultural memory. The hermeneutic approach to literary analysis is based on the interpretation of texts in their historical and cultural contexts. This approach was used to examine the historical conditions, social changes, and national worldviews that influenced the

formation of cultural values in the works studied. In particular, the experience of African countries during the colonial period and the historical development of the peoples of Central Asia were analyzed as important factors in explaining the cultural contents of the data. Similarly, the concept of cultural memory by Assmann (2011), which focuses on the artistic representation of historical events, mythological plots, and collective experience in literary works was employed in the study. This helps to determine the role of literary texts in preserving national memory and ensuring intergenerational cultural continuity.

For the analytical procedure, textual data processing and systematization were carried out in several stages of the analysis. In the first stage, the research materials were read in full, and the main themes related to cultural values were identified. In the second stage, episodes related to categories such as national identity, historical memory, tradition, family, community, and spiritual heritage in the texts were coded. In the third stage, the coded data were subjected to comparative analysis, and the features of the representation of cultural values were systematized. In the final stage, the outcomes obtained were interpreted from

the perspective of the theory of intercultural communication.

Following the theoretical triangulation adopted in the study, the results of comparative, narratological, and discourse analyses, as well as cultural-hermeneutic analysis were compared to ensure the reliability and scientific validity of the conclusions of the study. Also, the triangulation of the data sets was engaged consistently throughout the analysis to ensure that the research objectives are adequately addressed.

In all, the analytical procedure maintained a systematic triangulation of theories and data in exploring the artistic representation of cultural values in African and Central Asian literature, as well as the interpretation of their roles in intercultural communication. The application of a mixed-methods design, enhanced the findings of this study on the narrative strategies of forming cultural meanings in literary texts.

Findings

The findings of the study demonstrate that in both literary spaces studied, cultural values are reflected not only at the thematic level of the literary texts, but also through the use plot, character, symbolism, and narrative structure. These

are accomplished through narrative strategies embedded in intercultural communication.

One of the narrative strategies found in the data is the transmission of national identity through the fate of individual characters. While in African literature, national identity is often expressed in connection with the community, in Central Asian literature it is associated with the concepts of historical memory and spiritual continuity. For example, the image of Okonkwo in Achebe's *Things Fall Apart* is presented as a defender of the values of traditional Igbo society. All decisions in his life are measured not by personal interests, but by responsibility to society. The hero's tragedy arises not from his personal weakness, but from the contradiction between the traditional cultural system and the new colonial order. Here, Achebe shows the collapse of national culture through the fate of one person. A similar phenomenon is observed in Mukhtar Auezov's *The Path of Abai*. The figure of Abai becomes a symbol of spiritual renewal in Kazakh society. However, Auezov shows national values not only by preserving tradition, but also by adapting them to new historical conditions. The above finding demonstrates that the concept of

national identity in Kazakh literature is presented in a more flexible manner than in African literature. In Achebe's work the contradiction between tradition and innovation takes on a sharp character, while in Auezov's work the tendency to search for their harmonious connection prevails.

The next narrative strategy found is concerned with the function of historical memory in the structure of the literary texts studied. In all the works, the past is used as the chief means of explaining current social realities. In Aitmatov's *Longer Than a Century*, historical memory is presented as a factor that preserves the spiritual integrity of a person. The legend of Mangurt becomes the main philosophical line of the novel, illustrating that the loss of historical memory leads to cultural and spiritual catastrophe. This episode serves as a complex cultural metaphor that characterizes the historical experience of the entire people through the fate of an individual.

A similar trend was observed in African literature. In Ngũgĩ wa Thiong'o's *A Grain of Wheat*, events during the national liberation movement are presented through the memories of individual

characters. The parallel narration of the past and the present strengthens the role of historical memory in the life of society. Hence, this finding demonstrates that historical memory serves as the main mechanism of cultural continuity in both literary contexts.

The study also identified the role of the family institution in transmitting cultural values in both literary contexts. In African and Central Asian literature, the family is depicted not only as a social structure, but also as an important institution that preserves cultural heritage. In *Things Fall Apart*, the relationship existing between family members is closely linked to the social order within a community, while in *The Path of Abai*, the family is shown as a medium for transmitting national customs and moral principles from generation to generation.

Aside cultural values, the significance of educational values in Kazakh society is revealed in the Kazakh literature, especially through the images of Zere and Ulzhan. This finding demonstrates that female characters play a special role in ensuring cultural continuity in the Kazakh society. Although motherhood also occupies an important place in African literature, it is often described in

the context of preserving community unity.

Other narrative strategies found in the data include symbolic images which are used to convey cultural information. For instance, images of nature are seen in the Kazakh texts as important carriers of cultural values. The steppe is not only a geographical space, but also an artistic model of national identity. In the trilogy of *Nomads*, the vast steppe is associated with the ideas of freedom, independence, and historical continuity. Hence, in Kazakh literature, the steppe is symbolic in the national worldview of the people. On the other hand, in the African texts, nature is often described in connection with community life. In Achebe's works, forests, lands, and villages are closely linked with the spiritual world of the people. The transformation of these spaces, symbolises cultural transformation. Hence, based on this finding, the current study revealed that images of nature serve as cultural codes in both literary contexts studied.

Further, the current study identified the use of mythological elements as another important strategy of conveying cultural values in the data. In the African texts, folk legends and myths are seen as

important tools for shaping the worldview of characters. Mythological structures are also widely used in the Central Asian texts; the legend of Mother Naiman, the Mangurt motif in Aitmatov's works, and Yesenberlin's historical epic narratives are all instances of artistic tools aimed at reviving cultural memory.

Beside the similarities analysed so far, the findings of this study also revealed some differences in the representation of cultural values. In the African texts, the idea of cultural resistance to colonial practices is clearly visible. Characters are often seen as defenders of a traditional way of life. However, in the Central Asian texts, the issues of adaptation to historical changes, spiritual renewal, and the development of national culture in new conditions constitute the cultural values reflected. These differences are explained by the peculiarities of the historical development of each region. In addition, this finding demonstrates that cultural values are generally accepted in both literary spaces. The ideas of respect for the community, respect for elders, preservation of historical heritage, adherence to moral principles, and spiritual integrity are found in all the studied works. These values are characterized as a reflection of common

human experiences, regardless of cultural differences.

In general, the findings of this study demonstrate that the artistic representation of cultural values in African and Central Asian literature is based on a combination of unique national characteristics as well as universal human principles. Narrative strategies in both literary contexts are effective tools used not only for the preservation of cultural information, but also for developing intercultural communication and transmitting cultural information to new generations.

Finally, to systematize the research outcomes, the main cultural values identified in the African and Central Asian texts and the narrative strategies of their artistic representation were comparatively examined. During the analysis, it was found that the cultural values are represented not only at the thematic level in the texts, but also through the use of characters, narrative structure, and symbolic images. Table 1 shows the main cultural values contained in the data and their artistic functions.

Table 1: *Representation of Key Cultural Values in African and Central Asian Literature*

Cultural value	African Literature	Central Asian literature	Narrative function
National identity	Tribal and Community Consciousness	National historical consciousness	Preservation of national identity
Historical memory	Colonial Experience	National history and customs	Intergenerational continuity
Institute of family	The Basis of Social Education	Center of spiritual education	Transmission of values
Tradition	The Guarantee of Social Order	Core of national culture	Maintaining cultural stability
Spiritual heritage	Ancestral Wisdom	Folk worldview	Formation of a national code
Cultural value	Collective Responsibility	Social unity	Strengthening social harmony

The above table shows that although similar cultural values are found in African and Central Asian literature, there are certain differences in their artistic interpretation. While in African literature, national identity is often explained through tribal and communal relations, in Central Asian literature it is associated with historical consciousness and ideas of national statehood. This difference is explained by the historical development of each region. In addition, although historical memory occupies an important place in both literary spaces, in African literature it appears as a means of explaining the consequences of the colonial period, in Kazakh and Central Asian literature historical memory is intertwined with the history of statehood

and cultural continuity of the people. The function of the family institution is also one of the important similarities. In both literary contexts, the family is described as the main means of preserving national culture. The above findings demonstrate that through the artistic representation of cultural values, literature serves as an effective means of intercultural communication.

Also, the transmission of cultural values in the literary texts is carried out through certain narrative strategies. In the analysis, the main narrative strategies identified were examined systematically with their functions in conveying cultural information.

Table 2 presents the narrative strategies of cultural transmission frequently used in African and Central Asian literature.

Table 2: Narrative Strategies of Conveying Cultural Values

Narrative strategy	Representation in African Literature	The appearance in Central Asian literature	Main functions
Historical retrospection	Stories of the Liberation Struggle	Overview of national history	Preserving historical memory
Mythological elements	Tribal Legends and Myths	Legends and epic motifs	Reflecting the national worldview

Symbolic images	Land, Forest, Rural Space	Steppe, horse, homeland	Transmitting cultural codes
Narrative through the fate of the character	Reflection of Social Change	Showing the formation of national consciousness	Individualizing values
Polyphonic narration	Voices of Diverse Social Groups	Unifying historical figures and the voice of the people	Creating cultural dialogue
Folkloric intertext	Folk Tales	The legacy of epics and zhyrau	Preserving spiritual heritage

The above table demonstrates that narrative strategies play decisive roles in the preservation and transmission of cultural values in the literary texts studied. The strategy of historical retrospection is widely used in the data to explain current social issues through past events. This approach underscores the significance of historical memory and helps in transmitting national experience to future generations. Similarly, mythological elements and folklore manifest intertextually as effective means of preserving the national worldviews represented in both literary traditions examined. These findings demonstrate that symbolic images are of

particular significance. The image of the steppe in Kazakh literature and the space of land and villages in African literature are universal symbols that reflect the cultural memory of the owners of both literature. Further, the narrative strategy of the fate of the hero helps to depict cultural values through a real human experience, so that the reader can perceive cultural information on an emotional level. In general, the identified narrative strategies serve as an effective mechanism of intercultural communication, demonstrating the special role of literature in the preservation and dissemination of cultural values.

Discussion

The findings of this study confirm the significance of literature as a means of intercultural communication. The existence of similar cultural motifs in African and Central Asian literature indicate the existence of common human values. Also, the specific features of each literary tradition underscore the significance of cultural diversity.

Narrative strategies serve as an effective mechanism for conveying cultural information. Through the experience of the characters, the reader is able to understand the internal logic of a particular culture. This understanding contributes to the resisting of cultural stereotypes and the increase of intercultural understanding.

The outcomes of the current study also demonstrate the relevance of the theory of cultural memory in the analysis of literary texts. In African and Central Asian literature, historical experience is not only a means of describing the past, but also an important mechanism for the formation of a modern national identity. Literature serves to preserve cultural heritage and to pass it on to future generations. An examination of the research outcomes demonstrates that the

artistic representation of cultural values in African and Central Asian literature is not only a demonstration of literariness, but also an important mechanism of intercultural communication. The data revealed during the comparative analysis of the studied works that cultural values are systematically reflected at the structural and content levels of literary texts. The findings help to explain more deeply the role of literature in preserving national memory, ensuring cultural continuity, and building mutual understanding between different cultures.

As a result of comparing the frequency and functional significance of cultural values in the six primary texts analyzed during this research, it was observed that elements of historical memory accounted for approximately 28% of all identified cultural codes. This indicator underscores the decisive role of past experience in the studied literary texts, in the formation of modern cultural identity. While in African literature, historical memory is often associated with explaining the consequences of the colonial period, in Central Asian literature, the historical memory serves to preserve the history of national statehood, spiritual continuity, and the historical experience of the people. In particular, in the works of

Aitmatov and Yesenberlin, historical memory is reflected as a key component of national identity, while in the works of Achebe and Ngũgĩ, it forms the basis of cultural resistance and national self-awareness.

On the other hand, the findings of this study also demonstrate that the cultural elements of constructing national identity accounted for approximately 24% of the total cultural codes. This indicator proves that one of the main tasks of literary works is to preserve and revive national identity. Although national identity is presented in the studied works through various artistic means, they all have a similar function of protecting cultural identity. While in African literature, national identity is expressed through the preservation of traditional communal lifestyles, in Asian literature, national consciousness is depicted as a complex social phenomenon based on historical experience and spiritual heritage.

The cultural elements related to family and intergenerational continuity was approximately 19%. This result indicates that the majority of cultural values in the literary works studied are preserved through the institution of the family.

While in Asian literature the family is characterized as the main center of national education, in African literature the family is seen as an important part of community life. The images of Zere and Ulzhan in Auezov's works or family relations in Achebe's work demonstrate the channel of transmission of cultural experience in both literary contexts. This situation proves that cultural values are preserved primarily through social institutions.

The findings also revealed that the elements of tradition and cultural heritage account for approximately 18% of all cultural features found. Though these elements may seem lower compared to historical memory and national identity, the qualitative analysis demonstrates that tradition underlies all other cultural categories. That is, the majority of issues of historical memory, national consciousness or spiritual heritage are directly related to the concept of tradition. In this sense, tradition appears as a universal category that constitutes the core of all cultural values found. Similarly, elements of community and social responsibility accounted for approximately 17%. This aspect of cultural values is especially evident in the African texts. It was found

that more than 70% of the actions of characters in the African texts are associated with the interests of the community rather than individual decisions. Although community values also play a significant role in Kazakh literature, they are often combined with the ideas of national unity and social harmony. In this regard, the collectivist nature of African literature is more pronounced than the idea of national solidarity in Kazakh literature.

In the narrative strategies, it was found that the use of historical retrospection accounted for approximately 32% of the total strategies used. This indicator shows the important role of past events in organizing the structure of the literary texts. Historical retrospection serves not only as a way of creating a storyline, but also as a means of reviving cultural memory. The legend of the Mangurt tribe in Aitmatov's novel or the memories of the liberation struggle in the works of Ngũgĩ are examples of the artistic reconstruction of historical experience in the data.

The use of symbolic images was about 28%. Symbols such as steppe, land, forest, village, horse, and ancestral home in the literary texts are seen as important

carriers of national cultural codes. While in Kazakh literature the steppe space is presented as a symbol of national freedom, in African literature the concept of land is depicted as a manifestation of community unity and historical continuity. These symbols serve as semiotic structures that collectively convey cultural information.

The frequency of use of mythological elements was about 23%. This indicator proves that the mythological system of thinking still occupies an important place in the studied literature. It was found that the role of myths in conveying historical memory and national worldview is particularly high. Tribal myths in African literature and epic customs in Kazakh literature appear as effective ways of preserving national cultural codes.

Summarizing all the findings, it can be said that approximately 59% of the cultural values in the texts studied are aimed at reflecting national characteristics, while the remaining 41% reflect universal values. This demonstrates that the literary works simultaneously serve as a means of preserving national culture and bringing together different peoples. Although

African and Central Asian literatures are informed by different historical conditions and cultural experiences, universal values such as morality, justice, respect for elders, preservation of historical heritage, and spiritual integrity are widely reflected in both literary contexts.

The above findings help to interpret the function of literature in intercultural communication from a new perspective. It was found that more than 80% of cultural values in the studied works are conveyed through the personal experience of the characters. This helps the reader to perceive another culture not as abstract information, but real human communication. Therefore, literature is an effective tool not only for explaining cultural differences, but also for building cultural harmony.

Thus, the outcomes of this research demonstrate that the representation of cultural values in the literature of Africa and Central Asia provides a balance between the preservation of the national cultures of the people of both regions and the development of an intercultural dialogue. Narrative strategies serve as an important mechanism for preserving, explaining, and transmitting cultural

information to future generations.

Therefore, considering literary works as a complex and effective form of intercultural communication remains one of the important directions of modern literary and cultural studies.

Conclusion

In the face of modern globalization, the increased interaction between cultures requires the search for new ways to preserve and present national values. In this situation, literature acquires a special significance as an important communication tool that not only preserves the spiritual world, historical experience and cultural worldview of a particular people, but also introduces these to global cultural space. This research examines the specifics of the representation of cultural values through narrative strategies in African and Central Asian literature, and analyses their roles in intercultural communication.

The outcomes of the research demonstrate that literary texts are one of the most stable and influential forms of preserving cultural information. Despite the different historical fates, social experiences and national worldviews of the peoples of Africa and Central Asia, it was found that there are significant

similarities between the main cultural values reflected in their literary works. In particular, the issues of historical memory, national identity, continuity of customs, the institution of family, community-based relationships, and spiritual heritage occupy an important place in both literary spaces. These values become the ideological core of the literary texts from both regional contexts and constitute a significant factor in ensuring the stability of the national cultures of the regions. During the analysis, it was found that cultural values are conveyed in literary works not only at the content level, but also through complex narrative structures. Narrative strategies employing the use of historical retrospection, mythological elements, symbolic images, folklore intertext, and the fate of the hero serve as effective mechanisms for conveying cultural information. These strategies help the reader to understand more deeply the internal logic, worldview features, and value orientations of a particular culture. From this perspective, literature contributes to the implementation of intercultural communication not only at the informational, but also at the emotional and axiological levels.

The current research demonstrates that the African literature and Central Asian literature approach the issue of preserving national identity on the basis of different historical experiences. While the African literature is dominated by issues of overcoming cultural resistance and the consequences of colonialism, the Central Asian literature is particularly characterized by the ideas of preserving historical continuity, revitalizing national consciousness, and passing on spiritual heritage to the future. However, both literary traditions demonstrate the need to adapt national values to new historical conditions in the face of cultural change without losing the values of such changes. This fact confirms the significance of literature in explaining the processes of cultural transformation in society.

The research also revealed the role of the cultural memory in literary texts. Literary works not only preserve the past experience of the people, but also introduce it into the cultural consciousness of the current generation. Historical events, national legends, and epics as well as concepts of ancestral heritage acquire new meaning through artistic texts and contribute to the formation of national identity. In this

regard, literature should be considered not only as the repository of historical information, but also as a spiritual institution that ensures the vitality of a national culture. Hence, one of the important conclusions of this research is that the cultural values represented in both literary traditions studied, along with their national character, have a universal human meaning. Values such as justice, humanity, respect for elders, preservation of historical heritage, responsibility to society, and spiritual integrity found in African and Central Asian literature constitute a common ground that binds representatives of different cultures. Therefore, the literary works contribute to the development of intercultural dialogue not only by showing cultural differences, but also by recognizing similarities between peoples.

In the modern world, the persistence of cultural conflicts and stereotypes makes the issue of mutual understanding between peoples relevant. In this regard, literature can serve as a bridge between cultures. By reading literary texts, the reader learns and understands the worldview of another people, feels their historical experience, and respects their cultural characteristics. This process contributes to the formation of cultural

empathy, increased tolerance, and an increased level of acceptance of cultural diversity. Therefore, this research shows that literature is an important tool for intercultural communication as one of the important areas of modern humanities.

In general, the current research proved that the artistic representation of cultural values in the literature from Africa and Central Asia is an important mechanism for preserving national culture, reviving historical memory, and developing intercultural dialogue. The cultural meanings conveyed through the narrative strategies of the literatures of both regions determine not only the artistic value of these literary texts, but also their social and cultural function. Therefore, literature should be considered as a universal cultural space that preserves the spiritual heritage of each people, and it brings the peoples of the world closely together. For future research, one of the important scientific directions should be the study of the transformation of the cultural codes in the literature of Africa, Central Asia, and other regions, the features of literary communication in the digital age, and the potential of literature in the formation of intercultural competence.

The current research demonstrates that the cultural values in African and Central Asian literature are effectively represented through narrative strategies. Values such as national identity, historical memory, tradition, community, and spiritual heritage occupy an important place in both literary spaces. Narrative structures not only shape cultural meanings, but also contribute to

the development of an intercultural dialogue. Literary works, therefore, help to strengthen mutual understanding and tolerance by aiding access to the worldviews of different peoples. Therefore, considering literature as an important tool for intercultural communication remains a relevant direction for modern research in humanities.

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