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## The worldview of the independence of poets-writers of the Abai region in the space of world thought: Analysis of the works

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### Abstract

**Relevance.** The research relevance of the worldview of independence and freedom among the poets of the Abai region is determined by cultural uniqueness, cultural exchange and discussion of human rights in a globalising world.

**Purpose.** The study aims to analyse the worldview of independence among the authors of the Abai region, determining the role of their work in creating a cultural identity and interaction with the global literary and cultural tradition.

**Methodology.** The contextual and intertextual analyses enriched the understanding of independence and freedom in the poems of the Abai region poets, connecting them to personal and global contexts.

**Results.** The study determined that independence combines not only individual freedom of action but also the recognition of social ties, emphasising the role of personal decisions in the social context. The analysis of poems by poets from the Abai region reveals a unique interweaving of cultural heritage and modern views on freedom and independence, full of philosophical reflections and national symbolism. The texts address the themes of self-determination, personal freedom and socio-political issues, presenting poetry as a means of discussing social problems and expressing the desire for change.

**Conclusions.** The intertextual analysis of Abai poetry shows its close connection with world literary trends, revealing how global cultural trends are harmoniously combined with the uniqueness of Kazakh literature. The influence of Romanticism, Symbolism and Modernism is particularly emphasised, enriching the texts with the idealisation of nature

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and symbolic studies. Local authors are actively adapting and reinterpreting these influences, creating multi-layered works that reflect both the personal and social aspects of contemporary Kazakh society, demonstrating a significant contribution to the global literary tradition.

**Keywords:** personal freedom; social and political criticism; romanticism; symbolism; modernism.

## **Introduction**

The issue of preserving the cultural uniqueness and identity of peoples becomes especially significant in the era of globalisation, which makes the study of local literary traditions relevant for understanding universal culture. Furthermore, the interaction of different cultures requires a deep analysis of the mechanisms of cultural exchange and influence, where the literature of the Abai region can act as a mirror of social and cultural processes. Finally, the topic of independence, freedom and self-identity in the literature is directly related to current public debates on human rights, national identity and global solidarity, which makes this study important for understanding contemporary processes. Thus, the analysis of the literature of the Abai region in the context of the worldview of independence is a significant contribution to the study of cultural diversity and the world literary canvas, emphasising the importance of dialogue and mutual understanding between different cultures. Three main trends in the study of the country's poetic tradition have been observed in the scientific space of Kazakhstan. These include the following thematic blocks: general features of national poetry, specifics of cultural export of poetry abroad, and analysis of individual poets of Kazakhstan.

The first thematic block includes the works of Z. Oshakbayeva and M. Zhetpisbayeva [1], A. Khaybullina et al. [2]. Both studies demonstrate the important role of poetry in Kazakh society as a means of spiritual development and cultural exchange, emphasising its capacity for philosophical inquiry and social commentary. The study of Z. Oshakbayeva, and M. Zhetpisbayeva covers Kazakh poetry, emphasising its importance for the spiritual modernisation of society and its deep connection with nature, historical awareness, socio-philosophical themes, lyricism and emotionality, as well as a mixture of traditional and modern forms. The study emphasises that Kazakh poetry and philosophy are inseparable, both aimed at cognition and comprehension of the world, and poetry is used as a means of philosophical research, addressing eternal questions about the meaning of life and human nature. A. Khaybullina et al. focuses on contemporary Russian-language poetry in Kazakhstan and examines genre changes and innovative approaches, in particular the desire to combine lyrical emotionality with an active reflection of extra-literary events. This emphasises the expansion of the boundaries of traditional lyrics to include philosophical reflections and socio-political relevance, enriching the genre with new forms and content.

The second thematic block has a more specific focus and is related to the foreign perception of Kazakh poetry. This issue is described by A. Mashakova [3] and M. Shagimoldina [4]. The study by A. Mashakova focuses on the importance of Kazakh literature in the global cultural context, emphasising the role of translations as a bridge between cultures. The author emphasises that the accessibility of Kazakh literature abroad through translations promotes cultural exchange and international

recognition, enriching global cultural dialogue and supporting mutual understanding between peoples. The importance of literary festivals and translation projects is also noted as a means of promoting Kazakh authors on the international stage. The study by M. Shagimoldina focuses on the challenges and problems associated with the translation of Kazakh literature into foreign languages. The study emphasises the difficulties of preserving cultural specificity, and linguistic and stylistic difficulties faced by translators. At the same time, the study highlights achievements in this area and the need for further research to improve the quality of translations and deepen cultural exchange. Both works emphasise the importance of Kazakh literature as a means of intercultural dialogue and mutual understanding, as well as the significance of translations in expanding access to and appreciation of Kazakh literature internationally. They emphasise the need to support translation initiatives and international literary exchanges to further strengthen cultural ties between Kazakhstan and the rest of the world.

In the last section, each of the articles focuses on the unique characteristics of individual Kazakh poets, illustrating the richness and diversity of the country's literary scene. Four works by Kazakh scientists were recorded: Y. Zhienbayev and Z. Asanova [5], K. Zhakibayeva [6], R. Zhetibay et al. [7], T. Tebegenov and S. Asilbekuli [8]. The four studies are united by the common theme of the importance of Kazakh poetry in reflecting and preserving national identity and cultural heritage. F. Ongarsynova's poems emphasise the themes of kinship and heroism, linking them to the rich history and culture of the Kazakh people. B. Aidarbekova's poetry combines personal and collective experience, producing detail on the Kazakh soul in a deeper way. The works of Zh. Nazhimedenov, filled with philosophical and social motifs, demonstrate the importance of poetry in expressing the national spirit. The study by T. Tebegenov and S. Asilbekuli about Zh. Nazhimedenov addressed the artistic features of his lyric and ethical works [8]. The civil and patriotic lyrics of Zh. Najimedenov, his philosophical depth, respect for ancestors and continuity of generations, as well as artistic techniques and style, all reflect deep national feelings and serve as an inspiration for future generations.

A lack of research on a specific region of Kazakhstan – the Abai region, despite the considerable contemporary scientific interest in the problems of Kazakh poetry, is notable. Therefore, the study aims to address the worldview of independence among poets and writers of the Abai region, revealing how their works contribute to the formation of cultural identity and interaction with the world's literary and cultural traditions. The implementation of the goal implies the following tasks: record the content of the concepts of “independence” and “freedom”; investigate how the concepts of independence and freedom are reflected in the works of poets and writers of the region; assess how works from the Abai region

interact with global cultural and literary trends, including the analysis of transculturation and intertextual links.

### Materials and Methods

A comprehensive approach was used to study the worldview of independence and freedom among the poets of the Abai region and to analyse their contribution to the world's cultural and literary tradition. To conduct a two-level analysis (contextual and intertextual), the primary material base was created – poems by eight well-known contemporary poets of the Abai region: T. Abdirakhmanova [9], K. Sarin [10], K. Altynbaev [11], A. Abilkasymov [12], B. Jakip [13], N. Aytuly, M. Kart, A. Elgezek, D. Berikkazhiuly. Since the sources were not available on the Internet, a search in libraries was used. Eventually, 30 poems by each poet were selected. The total database comprised 240 poems. The poems had a timeframe for their creation: 1991-2024. The author organically chose poems covering the entire period.

The methodology of contextual analysis of poems by poets of the Abai region focused on the themes of independence and freedom, was built inductively from specific observations to general conclusions. In analysing the texts, the historical and cultural context was covered, assessing how these aspects influenced the portrayal of independence and freedom. The key element of the methodology was a detailed textual analysis, including a case study, the study of stylistic and linguistic features, and a comparison of the approaches of different poets to the topics under discussion. This element was used to reveal both explicit and hidden meanings, the use of metaphors, symbols and allegories that enrich the texts, giving them depth and ambiguity. Based on the collected data and analysis, conclusions were formed, combining the observations into a general picture that reflected the diversity of views on independence and freedom in Kazakh poetry of the Abai region. Such an analysis required an interdisciplinary approach, including knowledge of literary studies, history, cultural studies, and even philosophy, which ensured a deep and comprehensive understanding of the texts under study.

Intertextual analysis revealed connections between the works of Abai authors and other texts, including literature, philosophical treatises, and religious and mythological sources. This method was used to analyse how the works interact with the broader cultural and literary context, adopting, transforming and commenting on the ideas and forms of other authors. The analysis involved a careful comparison of texts, identifying allusions, quotations, motifs and themes that resonate with other works, thus emphasising the dialogical nature of literature and its capacity for cultural exchange. This approach was used to explore the complex processes of cultural transformation and enrichment that occur during the creative process. By combining these methods, the study provided a multilevel analysis of the works, allowing not only a deeper understanding of the texts in their cultural and historical context, but also an assessment of their impact on cultural development and literary traditions. This comprehensive approach emphasised the significance of the literature under study both in the context of national culture and within the framework of the world literary process.

### Results

#### The multidimensionality of independence and freedom as central research categories

Independence is defined in various Western studies as a state or quality in which an individual or group can act independently, without external control or influence. Nevertheless, the concept of independence is considered as a complex and multidimensional concept that can vary depending on the context and interpretation [14]. Western culture over-idealises independence, which can lead to a disregard for the importance of social connections and interdependence. This notion of independence as self-sufficiency and isolation from social ties is considered limited and incomplete. Therefore, an expanded understanding of independence is proposed that includes the recognition and value of social connections and interdependence. This understanding emphasises that independence includes the ability to act in the context of social relationships and support networks, rather than in isolation from them [15]. The important factor is not abstract independence, but a sense of independence in a context that is considered culturally appropriate for the individual. Therefore, a sense of independence that is in line with cultural norms and expectations is associated with increased self-esteem and life satisfaction [16].

I. Carter and R. Shnayderman [17] analysed the concept of “freedom as independence” in depth, discussing it in the context of the debate between liberalism and republicanism. The authors examine the proposed concept of freedom, which is located between liberal and republican concepts, and conclude that such a position is unacceptable. They argue that this conception of freedom creates conditions under which unfreedom becomes pervasive because it is generated not only by real but also by potential restrictions. The most important conclusion of the paper is that the ideal of “freedom” as “independence” faces a problem due to the universal presence of the possibility of restrictions, making such freedom unattainable. During the discussion, the authors reject some objections, emphasising the difference between normative and non-normative constraints, and noting that the concept of “freedom as independence” is open and multifaceted. The authors emphasised that it is important not only to define freedom in the context of the absence of restrictions but also to determine how these restrictions affect the perception of freedom and independence. The work significantly contributes to philosophical debates on freedom and independence by offering a new perspective on these concepts and their relationship to real and potential limitations. Another study by L. Terec-Vlad [18] explored the concept of autonomy, revealing it as a synonym for self-government or self-determination. The author places this concept in the context of debates on morality, bioethics, law and political philosophy, drawing attention to self-awareness and the right of an individual to live a life freely, in its way, if it does not harm other people. The paper pays special attention to the Kantian perspective of the concept of autonomy, establishing a connection with the concept of freedom.

Independence as a concept is directly related to the theory of social choice. S. Plott [19] introduced and formalised the concept of the independence path as a property of the choice function, in which the final choice

between alternatives does not depend on the order in which the alternatives are considered. This means that if a certain set of alternatives is narrowed down gradually, the result of the choice will remain unchanged, regardless of the sequence of reduction of the set. The author proposed several axiomatizations of the concept of the independence pathway and explores how these axioms can be integrated into models of social choice. This includes analysing how choice functions that satisfy the independence path property can contribute to fairer and more efficient collective decision-making mechanisms. The study of the concept of independence in different contexts shows that the understanding of independence cannot be unambiguous or absolute. Independence includes not only the ability to act independently but also the recognition of the importance of interdependencies and social connections. This notion emphasises that independence does not mean complete isolation from others, but rather the ability to make decisions and act within the context of existing social structures and relationships. Thus, independence is a more multidimensional concept than is traditionally perceived, and its meaning and realisation can vary depending on cultural, social and personal contexts.

Close to “independence” is the concept of “freedom”. Freedom is not only the absence of restrictions but also active participation in the world that is created by our own hands. Thus, freedom is seen as an active process of forming and reshaping relations with the world, and not just as a state or a feature of an individual. This approach to freedom emphasises the interaction and interdependence between the individual and collective aspects of freedom, offering a more dynamic and integrative understanding of the concept [20]. Freedom can have different emphases and formats, for example, “freedom of speech”, which is a fundamental condition for maintaining and developing individual and collective autonomy in society [21]. There is also the concept of equating freedom and independence. Freedom as independence requires the absence of both direct pressure and structural domination that could limit an individual’s actions. This definition implies a broader understanding of freedom than the mere absence of interference, including protection from potential threats to an individual’s autonomy [22]. J. Christman [23] proposes a model of freedom that seeks to be more inclusive and reflect the realities of a globalised world. He emphasised that freedom should not be limited to the absence of coercion or interference but should also include the ability of individuals to exercise their rights and opportunities regardless of their nationality or location.

There is another view that goes beyond the traditional notions of liberal democracy and political economy and emphasises that freedom often occurs in the space between personal independence and social dependence. Freedom is not the exclusive property of the subject but rather occurs in the context of being together, in the space of joint existence. Thus, freedom is seen as a place of conflict and dialogue between autonomy and interdependence, between the desire for independence and the need to share, to be part of society [20]. The concept of freedom has many different definitions within the philosophical prism. Plato

divides freedom into several levels, including internal freedom, which is associated with the power of reason over bodily desires and urges, and external freedom, which refers to the ability to act following personal reasonable decisions without external coercion. A stoic understanding of freedom is based on the notion that true freedom is achieved through inner self-control and independence from external circumstances. The Stoics believed that only a sage can be truly free, as he lives in harmony with nature and reason, not succumbing to passions and emotions [24].

The concepts of freedom and independence have been extensively studied in the literature from several perspectives, including their philosophical foundations, manifestations in different cultural contexts, and evolution over time. Literature is seen as a field of free human creativity. Marxist theory, for instance, suggests that literature reflects human “freedom and consciousness”, meaning that when writers lose their freedom, whether through coercion or blindly following the will of others, their work suffers. This loss of freedom limits the creative expression necessary to produce meaningful literary works [25]. M. Wollstonecraft demonstrated independence as a central theme, arguing that it is necessary to promote egalitarian social relations and emphasising the collective maintenance of the conditions necessary for social independence [26]. Her vision articulates that freedom implies acting on one’s terms as social and political equals, with recognition of the differentiated roles that individuals may play. The concept of freedom is also critically examined in terms of its cultural manifestations. For instance, it is emphasised how the Chinese literary tradition has struggled with the concept of freedom limited by collectivism and the priority of social values over individual ones, thereby affecting the freedom of personal expression [27].

Freedom encompasses both the internal state of self-determination and autonomy and the external interaction with the social and cultural context, requiring consideration of interdependencies and collective aspects of life. It is a dynamic process that emphasises not only the absence of restrictions but also the active participation of the individual in public life and the formation of the common good. The understanding of freedom varies according to cultural and historical contexts, emphasising its multidimensional nature and complexity.

### **Interpretation of independence and freedom in the works of poets of the Abai Region**

The analysis of the poems of Abai poets and their interpretation of independence and freedom opens a unique field of research, combining a deep understanding of cultural heritage with modern views on these eternal human values. Abai region, named after the great Kazakh poet and thinker Abai Kunanbayev, is the cradle of many talented poets whose works explore the themes of independence and freedom through the prism of historical development, personal experience, socio-political criticism, connection to nature, cultural heritage and philosophical reflections (Table 1).

**Table 1.** The main vectors of comprehension of freedom and independence in the poetry of the Abai region

Thematic vectors of freedom and independence	Interpretation	Thematic indicators
National independence	The use of symbols and images, such as the steppe eagle, represents the struggle for independence and the cultural revival of the Kazakh people	Historical events
		Metaphors of struggle and victory
		National symbols and images
Personal freedom	Images of travel and nature symbolise the desire for self-expression and the search for personal identity	Travelling
		The search for truth
		Nature
Socio-political critics	Criticism of social inequality, censorship and corruption through allegories and symbols that emphasise the need for social change	Corruption
		Social inequality
		Censorship and freedom of speech
Philosophical reflections	Exploration of the themes of freedom of choice and the meaning of life through the prism of philosophical and cultural traditions, using images of nature and the universe	The nature of freedom
		The place of man in the universe
		The meaning of life

**Source:** compiled by the authors.

The poets of the Abai region, living at the crossroads of epochs, often address the theme of national independence in their works. These poems recount historical events, from colonial rule to the modern quest for self-determination, using symbolism and imagery that evoke pride in the past and hope for the future. Through the metaphors of struggle and victory, the authors express not only their personal feelings but also the collective consciousness of the nation. The poets of the Abai region cover various historical epochs in their works, from the time of nomadic civilisations, through the Russian Empire, and Soviet influence, to Kazakhstan's independence in 1991. These periods are characterised by various forms of colonial domination and external influence that have left a deep mark on the national consciousness and culture. The poems often use symbols and images that reflect the struggle for independence. For example, the image of a large steppe eagle is not only a national symbol of Kazakhstan but also symbolises freedom, power and high spirit. The poets use this image to depict the Kazakh people's desire for freedom and sovereignty. The use of metaphors and allegories to describe historical events allows the authors to reveal the emotional and psychological background of the epochs in greater depth. For example, the struggle against the Soviet regime and the subsequent independence are depicted through the metaphor of the dawn, the dawn of a new era, symbolising the rebirth of the nation and its identity. A common motif is to perpetuate the memory of heroes of the national liberation movement, such as K. Kasymov, the leader of the Kazakh uprising against Russian imperial rule in the 19th century. Poems dedicated to such personalities not only praise their courage and sacrifice but also serve as a source of inspiration for the modern generation, emphasising the importance of preserving national identity and cultural heritage. Images related to opposition to colonial rule and resistance to external influence are key in many of the poems. The poets describe fierce battles, tragedies of famine, forced assimilation and the loss of cultural values as ways to emphasise the resilience and defiance of the Kazakh people. Despite the hardships, the poems carry optimism

and faith in the future. The authors emphasise that every era and every challenge make a nation stronger, and that independence is a chance for revival and development based on a unique cultural and historical heritage.

The poem "Lake Ritsa" ("Озеро Рица") by T. Abdirakhmanova [9] is a profound text that reflects on the themes of independence and freedom against the background of cultural and historical contexts. The poem tells the story of the fate of people in the face of an impending natural disaster and their salvation through the courage and determination of one man, Shamsha. Independence here is manifested through pride in their land and culture, reflecting resistance to external threats and internal strife. The key point of the poem is Shamsha's decision to lead people to safety. Freedom here is not just an opportunity to act at personal discretion, but a duty to use this opportunity for the benefit of others. Shamsha, having taken responsibility, symbolises active participation in the fate of his people. The images of nature in the poem – mountains, lakes, rivers – serve as metaphors for resilience and steadfastness. Lake Ritsa, which has become a symbol of Shamsha, embodies the spirit of independence and freedom. Shamsha's transformation into a lake reinforces this symbol, emphasising the eternity and significance of her sacrifice and choice.

The poems also delve deeply into the theme of personal freedom, presenting it as an inner desire for self-expression and self-realisation. Analysing the works, it is possible to see how the poets use images of travel, nature and philosophical reflections to explore the limits of personal freedom. These poems often carry a subtext about the search for truth and meaning in life, reflecting the universal human experience. The journey in poetry often serves as a metaphor for the journey of life, the search for personality and place in the world. For example, the poet describes a journey through the endless steppes of Kazakhstan, which symbolises the desire for freedom, and the thirst for adventure and discovery. The journey here is not only a movement in space but also in time, through history and culture, which allows the poet and readers to explore their identity and roots. Nature in the poems of the Abai region's

poets often acts as a symbol of purity, beauty and enduring freedom. Climbing to the top of a mountain, watching the endless starry sky or listening to the sound of the wind in the steppe are depicted as moments of deep connection with the world and moments of true freedom. Such moments allow the characters of the poems (and through them the authors and readers) to realise their insignificance in the face of the grandeur of nature and at the same time feel their uniqueness and freedom of choice.

The poem “Sagynysh...” (“Сағыныш...”) by K. Sarin [10], viewed through the prism of independence and freedom, is not only an expression of personal nostalgia and longing but can also be interpreted as a metaphor for cultural or spiritual freedom. The text contains the motif of liberation from the winter cold, which symbolises harsh conditions or restrictions. Spring, personified in the gazelle, brings renewal and freedom, allowing the lyric hero to get rid of “kaharly kystyn ukimi” (the harsh sentence of winter, “қаһарлы қыстың үкімі”). It is a transition from depression to rebirth, reflecting a desire for independence on a personal level. The imagery of nature in the poem plays a key role in the depiction of freedom. The awakening of spring, the singing of ducks, and life resuming after winter symbolise the eternal renewal and indomitable freedom of nature, which finds its way despite all obstacles.

The socio-political criticism in the poems of the Abai region's poets reflects their deep concern about social inequality, censorship, corruption and other issues affecting society. Poetry is becoming not only a means of expressing personal feelings and reflections, but also a platform for discussing current social and political issues, protesting and proposing changes. Let us analyse how specific elements and motifs are used in the works. Poems dealing with social inequality often use imagery that emphasises the gap between the rich and the poor, the powerful and the marginalised. The poets describe life in the narrow streets of poor neighbourhoods, contrasting it with the luxury and abundance of the elite. Through such contrasts, the authors raise questions of justice, access to resources and opportunities, and criticise the system in which such divisions are possible. In the context of censorship and freedom of speech, poets can use allegories and metaphors to describe the restrictions imposed on the expression of opinions and ideas. For example, the image of a closed mouth or a pen that cannot write can symbolise restrictions on freedom of speech. Thus, the authors not only criticise attempts to suppress freedom of expression but also emphasise the importance of this freedom for the development of a healthy society. Corruption is often depicted in poetry as the root of many social evils. The poets use the images of rotten trees or contaminated water as symbols of corruption that penetrates all layers of society and undermines its foundations. In such works, the criticism of corruption goes beyond mere condemnation; it calls for active action, for the search for ways to purify and renew public life. Through their works, the poets propose a rethinking of the ideals of freedom and justice, making them relevant to contemporary society. They represent a vision of a society where freedom is not limited by social status and justice is not a privilege. Such poems become a call to dialogue about what values should underpin a renewed society.

In the works of the poets of the Abai region, the cultural heritage of the Kazakh people is not just a background or context, but an active element that shapes the meanings and ideas of the works. These poems embody a deep respect for tradition, language and history, illustrating how these elements of cultural heritage influence the understanding of independence and freedom. The traditions of the Kazakh people are not only a way of life, but also a way of thinking passed down from generation to generation. Poets often refer to traditional images and motifs such as nomadic lifestyles, hospitality, respect for elders and the majesty of nature, emphasising their importance in shaping the individual. An example is a poem in which the Nauryz holiday, a symbol of renewal and unity, becomes a metaphor for the rebirth of the nation and its desire for freedom. The Kazakh language is not only a means of communication but also a custodian of the culture, history and identity of the people. Poets use language to convey the uniqueness of the Kazakh worldview, and the richness of its expressive means and metaphors. The poems contain references to ancient words and concepts that are at risk of being forgotten in the modern world, emphasising the importance of language as a link between generations and as a basis for preserving national identity. The cultural heritage of the Kazakh people is rich in symbols and metaphors, which poets use to explore the themes of freedom and independence in depth. For instance, a traditional yurt can symbolise cosiness, simplicity of life and connection with nature, while wide steppes represent endless freedom and opportunities. The use of such images allows poets to create complex and multifaceted works, where each symbol carries a deep meaning associated with the culture and history of the people.

The poem “Ysh bayterek” (Three Birches, “Үш бәйтерек”) by K. Altynbaev [11] is a tribute to three prominent figures of Kazakh literature and culture: Saken, Ilyas and Beyimbet. These literary figures are compared to birch trees, which symbolise their greatness and steadfastness. These figures symbolise the spirit of independence and freedom of thought, which are the cornerstones of Kazakh culture and identity. They fought to preserve national identity through literature in times of social and political upheaval. To commemorate the contribution of these writers to culture, the poet suggests naming children after these three figures, which emphasises their immortal importance for future generations.

The philosophical reflections in the poems of the poets of the Abai region often address universal questions of human existence, freedom, the meaning of life and social justice. Such themes reflect the authors' deep inner dialogue with themselves and their attempts to interpret the outside world through the prism of personal experiences and cultural traditions. One of the key questions poets ask themselves is the nature of freedom. One poem presents the image of a man standing on top of a mountain, contemplating the endless expanse and reflecting on freedom as the ability to go in any direction. However, the same picture can also highlight the limitations imposed by nature or social norms on this freedom. The poet can use this image to ask: is a person free if his or her choices are limited by circumstances or his or her fears? Reflections on the meaning of life often lead poets to questions about

death and immortality. The poem also depicts a moment when a character is faced with the inevitability of death, which makes him think about what will be left behind. The poet can explore the idea of immortality through deeds, children or creativity, inviting readers to reflect on personal life goals and how they would be remembered. Some poets go even further in their philosophical reflections, considering the place of man in the universe. Through the images of the night sky, stars and infinite space, the artists question the significance of human life against the grandeur of the universe. These poems make readers think about the connection between the micro and macro worlds and what lessons can be learnt from this connection to understand themselves and their place in the world.

### Interaction of poetry of the Abai region with global cultural and literary trends

The intertextual analysis of the interaction between the poetry of the Abai region and global cultural and literary trends reveals how Kazakh literature interacts with world literary trends, as well as the influence of global cultural thought on local creativity. Let us consider this aspect on the example of the theme of freedom, which is often touched upon in the poetry of the Abai region, and its echoes in world literature. The poetry of the Abai region was found to be associated with modernism, romanticism and symbolism (Table 2). However, no connection with postmodernism in the global sense was found.

**Table 2.** Relation of the poetry of the Abai region with global literary trends

Literary movement	Interpretation	Thematic indicators
Romanticism	The romantic motif of nature as a place for spiritual renewal and personal freedom is used, emphasising individualism and emotionality	Idealisation of nature
		Freedom and individuality
Symbolism	The poems include the symbolic use of nature's elements to explore deep questions of existence and spiritual purification	Mysticism
		Allegories
Modernism	It reflects the fragmentation of experience and experiments with form, creating complex texts where the traditional and the contemporary intertwine	Experiments with shape
		Fragmentation
Postmodernism	Despite the potential influence of global literary movements, there is no direct connection with postmodernism in the poetry of the Abai region. Poets develop their unique approaches, perhaps not explicitly associating their work with specific postmodern trends	Paradoxicality
		Multiplicity

**Source:** compiled by the authors

Firstly, Romanticism, with its emphasis on individuality, emotionality and freedom, has allegedly influenced many poets in the Abai region. A comparison of the poems on nature and personal freedom with the works of such romantics as D. Byron and P. Shelley shows a common desire to idealise nature as a space for spiritual renewal and liberation from social constraints. Intertextual connections are manifested in the motifs of travel and solitude in nature, which symbolise inner freedom and separation from social norms. The poets of the Abai region often portray nature as a symbol of unlimited freedom, a place where people can find comfort and inspiration, such as D. Byron in his "Pilgrimage of Childe Harold", where the hero travels across Europe, exploring and reflecting on the nature of the human soul against the backdrop of majestic landscapes. In the poems of the Abai region's poets, nature becomes a space for meditation and self-discovery, similar to Byron's seascapes, where the sea is a symbol of inner struggle and freedom. In his "Ode to the West Wind", P. Shelley refers to nature as a force that can revive his creativity and soul. Similarly, the poets of the Abai region use images of solitude in nature to depict the desire for self-expression and individuality. They can describe the image of a lone wolf wandering through the endless steppes, which symbolises the desire to be free from social constraints and at the same time emphasises the motives of solitude and self-reflection. Similarly to D.

Byron and his criticism of social norms and restrictions, the poetry of the Abai region shows dissatisfaction with social conventions and a desire for a freer way of life. This can be manifested in poems where poets express scepticism towards the values of society, emphasising how these norms limit personal freedom and creativity. In general, the intertextual analysis shows that although poets of the Abai region can draw inspiration from global Romantic traditions, they do so based on the unique cultural and historical context of their region. They reinterpret the themes of freedom, individuality and nature, emphasising the importance of personal experience and cultural identity.

Secondly, the Symbolist movement, with its emphasis on mysticism and allegory, is also reflected in the poetry of the Abai region. Intertextual analysis was used to identify common cultural codes that poets use to explore deep questions of existence. Y. Yates used water in his works as a symbol of transformation and mystical purification. In the poem "The Second Coming", water is associated with chaos and rebirth. Similarly, in the poetry of the Abai region, water can act as an element connecting the natural world with the inner world of man, symbolising the flow of life and spiritual purification. This common symbolism emphasises the deep connection between man and nature and the cyclical processes of life and death. P. Verlaine, with his subtle nuances of emotional states and

atmosphere, uses the sky to create a special mood in his poems. P. Verlaine's sky can be gloomy and gloomy, reflecting the inner feelings of the lyrical hero. In Kazakh poetry, the sky also often serves as a mirror for the poet's soul, symbolising greatness, freedom and, at the same time, inevitable fate. This symbolism emphasises the universal struggle of man with his feelings and the pursuit of higher ideals. P. Rilke often refers to the stars as symbols of eternity and the loneliness of the human being in the universe. In the *Elegies of Duino*, the stars act as guides to the world of eternal values, reminding us of the incomprehensibility of existence. The poets of the Abai region also explore the stars in the context of searching for the meaning of life, reflecting on time and fate. The stars become symbols not only of cosmic beauty but also of hope and dreams, indicating the connection between man and the infinity of the universe. The analysis shows that, despite differences in cultural and geographical contexts, poets from different countries find a common language in symbolism, using water, sky and stars to express deep emotional and philosophical ideas. These symbols serve as universal metaphors to explore the eternal themes of the human world.

Thirdly, the influence of modernism on the poetry of the Abai region opens a unique perspective on the interaction of local traditions with global literary trends. Let us consider how aspects of modernism, such as fragmented experience and experiments with form, are reflected in the work of Kazakh poets, on the example of analogies with T. Eliot and E. Pound. T. Eliot in his famous work "The Waste Land" demonstrates the fragmentation of modern life through a collage of disparate images and quotations, creating a mosaic narrative space. Similarly, the poets of the Abai region use fragmentation not only as a narrative technique but also as a way of reflecting the fragmentation of their own cultural and historical experience. They combine elements of Kazakh folklore, historical events and personal memories to create complex texts where the personal and the collective, the traditional and the modern are intertwined, reflecting the diversity of contemporary Kazakh society. Pound's experiments with poetic form and his desire to "make it new" in the *Cantos* series reflect the loss of central metaphysical foundations and the search for a new language to express the complexity of the contemporary world. In Kazakh poetry, this search for new expression is manifested through the renewal of language, the inclusion of unexpected metaphors and the bold use of free verse. This reflects the desire of local poets to create poetry that speaks directly to the contemporary, reflecting on the experiences of transition and exploring new identities in the context of globalisation and cultural synthesis. Both T. Eliot and E. Pound experimented with form, incorporating dialogues, fragments in different languages, and references to the cultural heritage of the past into their poems to create complex textual structures. Poets in the Abai region also explore new forms to express traditional themes, for example, using avant-garde techniques to convey Kazakh folk tales or creating poetic compositions that combine classical forms with innovative content. These experiments not only renew the perception of traditional Kazakh culture but also take a fresh look at contemporary issues. The influence of modernism on the poetry of the Abai region

demonstrates how local authors find unique ways to engage with global literary movements while maintaining a connection to their own cultural and historical context. These experiments with form and content contribute to the development of a poetic language that reflects both the universal tendencies of modernism and the unique features of the Kazakh literary tradition.

Fourthly, when studying the later works of Abai poets for postmodern tendencies, such as paradox, multiple interpretations and play with the text, it becomes obvious that direct intertextual references to postmodernism were not explicitly noticed in the poetry of this region. This may indicate that, despite the potential influence of global literary trends on local creativity, poets in the Abai region are developing unique approaches to postmodernism, perhaps without so explicitly associating their work with specific Western authors. This does not diminish the significance of their work in the context of world literary culture, but rather emphasises how local authors comprehend and reinterpret global literary trends, adapting them to their unique cultural and historical context.

## **Discussion**

Analysing the poetry of Abai region poets, one can see the unique interweaving of cultural heritage with modern views on independence and freedom. These works reflect deep philosophical reflections on freedom, understood as the inalienable right to self-determination and personal fulfilment, and independence, seen in the context of national sovereignty and cultural uniqueness. The poets of the Abai region often use images and symbols that go back to the rich cultural heritage of the Kazakh people, such as steppe eagles, yurts and endless steppes, to depict the desire for freedom and independence. Through the metaphors of travel and nature, the authors explore the boundaries of personal freedom, presenting it as an inner desire for self-expression and exploration of the world. The poems also often contain socio-political criticism, reflecting the authors' concern about social inequality, censorship, corruption and other aspects affecting society. Poetry is becoming a platform not only for expressing personal feelings but also for discussing topical social and political issues, proposing changes and expressing protest. Philosophical reflections in poetry often address universal issues of human existence, including the nature of freedom, the meaning of life, death and immortality. These themes allow authors and readers to engage in a deep inner dialogue, interpreting the outside world through the prism of personal experiences and cultural traditions. The analysis of poems by poets from the Abai region shows that their work is a bridge between the past and the present, reflecting both respect for traditions and cultural heritage and a desire for a modern understanding of independence and freedom. These works act as a mirror reflecting the collective consciousness of the nation and the individual aspirations of the individual, offering a deep and multi-layered view of these eternal values.

Many works by world researchers primarily concern the study of poetry as a form of socio-political criticism. Comparing the study by K. Plys [28] of the role of poetry in postcolonial anti-authoritarian movements in Islamic South Asia with an analysis of poems by poets from the Abai region, common themes and differences in the use of

poetry as a form of expression and resistance can be noted. Both studies emphasise how poetry serves not only as an artistic expression but also as an instrument of political resistance and criticism. The poets use their work to reflect on socio-political issues, including corruption, suppression of freedom of speech, and protest the usurpation of power. Both the poetry of the Abai region and the poetry studied by K. Plys helps to strengthen ties between people, inspire movement members and create a sense of unity and solidarity in the struggle for common goals. Yet K. Plys focuses on a specific historical period – the Emergency in India, when poetry served to fight against authoritarian rule and censorship. The analysis of poems by poets from the Abai region covers a wider range of time and themes, reflecting both respect for tradition and a desire for a modern understanding of freedom and independence.

Turkish researcher O. Özer [29], analysing Aryburnu's work, reveals that his poetry and theatre works are deeply immersed in reflections on war and freedom, reflecting not only the poet's personal experience and the historical context of his time but also universal human values. This approach to creativity finds interesting parallels and contrasts with the poetry of the Abai region. Similarly to the studies of poetry in the Abai region, Aryburnu's work serves as a means of expressing political resistance and criticising socio-political dynamics. His poems about war and freedom serve as a commentary on the social and political structure of his time. The use of symbols, metaphors, and abstraction in Aryburnu's work is reminiscent of the techniques used by poets from the Abai region, where poetry becomes a complex layer for exploring deeper themes and ideas.

The study by R. Conrad [30] of the poetics of freedom of L. Myricks and young black poets, as well as the analysis of poems by poets from the Abai region, present two unique perspectives on the role of poetry in social and political movements. Despite the difference in cultural and geographical contexts, both studies emphasise the importance of literature as a means of expressing and shaping ideals of freedom and resistance. In both contexts, poetry is used as a powerful tool for confronting social and political injustices. For young African American poets such as L. Myricks and the poets of the Abai region, poetry is a way of fighting for equality, freedom and independence. In both cultures, poetry reflects both deeply personal and collective aspirations for liberation. This is not only the personal experience of the poets, but also the voice of broad social movements seeking change.

A comparison of the analysis of the theme of freedom in M. Welbeck's work, as presented in the study by T. Wójcik [31], with the study of poems by poets of the Abai region reveals different approaches to understanding and expressing freedom through literature. Both studies delve into the philosophical and social aspects of freedom but do so from different cultural and ideological contexts. Both M. Welbeck's analysis and the analysis of the Abai poems raise the theme of the multi-layered nature of freedom, including personal autonomy, social interactions and interdependence. Both studies emphasise that freedom is not a monolithic concept but contains various aspects and facets. The work of both the poets of the Abai region and Michel Houellebecq is presented as a means for philosophical reflection on freedom. In both cases, the

literature serves as a platform for in-depth analysis and critical reflection on freedom in the context of contemporary social and individual challenges. Nevertheless, the poetry of the Abai region often uses images of steppes, yurts and steppe eagles to symbolise the desire for freedom, while Welbeck, through his prose and poetry, explores freedom in the context of contemporary social, cultural and political dilemmas, using the symbolism of postmodernism.

The study of the interaction of poetry from the Abai region with global cultural and literary trends through intertextual analysis opens a rich palette of interconnections and influences, demonstrating how local creativity interacts with global literary trends. This study provides a deeper understanding of how global cultural flows intertwine with the unique cultural and historical features of Kazakh literature, especially in the context of the theme of freedom. The influence of Romanticism, Symbolism and Modernism on the poetry of the Abai region underlines the common aspirations to idealise nature, use symbolism to explore deep questions of existence and experiment with form and content to express the complexity of the modern world. These literary movements have enriched local creativity, allowing poets from the Abai region to find new expressive means and forms to reflect on the eternal themes of freedom, individuality and connection with nature. Local authors borrow and adapt global literary ideas, transforming them in the context of their unique cultural and historical experiences. This interaction contributes to the creation of complex texts that intertwine the personal and the collective, the traditional and the modern, reflecting the diversity of contemporary Kazakh society. The study also shows that, despite global influences, poets in the Abai region are developing their unique approaches to postmodernism and other contemporary literary movements. They do not simply copy Western styles, but creatively reinterpret them, adapting them to their cultural and historical context, which makes their work significant in the context of world literary culture. In conclusion, the interaction of Abai poetry with global cultural and literary movements underlines the richness and complexity of this literary phenomenon. Local poets not only actively borrow and adapt global trends, but also make a unique contribution to them, enriching the global literary tradition with their perspectives and voices. This dialogue between the local and the global, the traditional and the modern, the individual and the collective opens new horizons for understanding Kazakh literature and its place in world culture.

The study of intercultural influences in literature, how they manifest and interact with local literary traditions, such as those of the Abai region, can be greatly enriched by examining recent scholarship on similar topics on a global scale. A study by Ö. Ezli [32] changes in the intercultural narrative structure and the analysis of Abai poetry in terms of its interaction with global cultural and literary trends represent two different approaches to the study of literature. However, they both reflect important aspects of the impact of globalisation and intercultural interactions on literary works. Both studies examine literature in the context of globalisation and intercultural interactions, emphasising how literary works reflect and

shape social and cultural discourses. Both Ö. Ezli and the analysis of Abai's poetry show how literary movements and themes evolve in response to changing social and cultural realities, especially in the context of freedom, vulnerability and identity. The main difference is that Ö. Ezli's work explores post-migrant societies and focuses on vulnerability and discrimination, while the analysis of Abai poetry explores how Kazakh literature adapts and reinterprets global literary movements in its unique cultural and historical context.

The role of literature and art in intercultural education was pointed out by the researcher N. Puțuntean [33]. His research and analysis of the poetry of the Abai region emphasise the importance of literature in overcoming cultural and national barriers and promoting deep intercultural exchange and understanding. Both studies believe that literature helps to form a new system of values that combines national and universal aspects, which contributes to the development of intercultural competence among readers. N. Puțuntean emphasises the role of literature in intercultural education and overcoming stereotypes and xenophobia, while the analysis of Abai poetry focuses more on the analysis of literary trends and their impact on the expression of cultural identity.

R. Tabatadze [34] analyses the concepts of "freedom" and "slavery" in the English and Georgian linguistic consciousnesses, identifying culturally specific features and interrelationships between language and cultural perception. Comparing this study with the analysis of Abai poetry and the influence of global cultural and literary trends on it, it is possible to identify both common themes and unique differences in approaches to the study of freedom and cultural identity through literary and linguistic works. Both Abai literature and the English and Georgian linguistic consciousnesses discuss the concepts of freedom and slavery, reflecting universal and culturally specific understandings of these concepts. Both studies address issues of intercultural interaction and exchange, whether through literature or linguistic markers, emphasising how cultural identities and perceptions are shaped and manifested through language and narratives. R. Tabatadze focuses on linguistic analysis and cultural consciousness related to the concepts of freedom and slavery in two different languages, while the analysis of Abai poetry focuses on literary interaction with global trends and their impact on the theme of freedom in local literature.

The analysis of poems by poets from the Abai region and their comparison with international literary studies reveal common themes of freedom while emphasising the unique cultural and historical contexts in which these themes unfold. The literature of the Abai region reflects a deep connection to national heritage and cultural traditions, using the symbolism of the steppes, yurts and eagles to depict the desire for independence and personal freedom. This work finds parallels with poetic works exploring resistance and freedom in other cultures, demonstrating literature as a universal tool for expressing and criticising social and political injustices. At the same time, the poetry of the Abai region interacts with global literary movements, enriching and reinterpreting them in the context of its unique cultural and historical realities. This interaction underlines the importance of intercultural

exchange and influence in shaping deep and multi-layered works that contribute to a common understanding of the universal values of freedom, individuality and cultural identity.

## **Conclusions**

The study of the concept of independence shows its multifaceted nature: it not only means autonomy of action but also recognises the importance of relationships and social ties. Independence does not imply isolation, but rather the ability to make decisions within social structures. This notion varies in different cultural and personal contexts, combining internal autonomy with collective aspects and social interaction. Freedom, therefore, includes active participation in public life and contribution to the common good, reflecting a dynamic and complexity that depends on cultural and historical characteristics.

The study of poems by poets from the Abai region reveals a unique combination of cultural heritage and modern ideas about freedom and independence. These texts are imbued with philosophical reflections on these concepts, viewing freedom as a fundamental right to self-determination and independence through the prism of national sovereignty and cultural identity. The poets use symbols associated with Kazakh heritage – steppe eagles, yurts, endless steppes – to express the people's desire for self-expression and independence. Through the images of nature and travel, the authors explore the limits of personal freedom, seeing it as a desire for self-realisation and knowledge of the world. The poems also contain social and political criticism, focusing on issues of inequality, censorship and corruption, turning poetry into a platform for discussing important social and political topics, calling for change and expressing discontent. The philosophical themes that permeate the works – the nature of freedom, the meaning of life, questions of death and immortality – allow readers and authors to delve deeper into reflections on eternal values, interpreting life through personal experience and cultural traditions.

An intertextual analysis of the poetry of the Abai region reveals its deep connection with world literary trends, demonstrating the dynamic interaction of local art with global cultural trends. This study demonstrates how global cultural influences are integrated with the unique features of Kazakh literature, especially in the theme of freedom. Inspiration from Romanticism, Symbolism, and Modernism enriches Abai poetry, bringing an idealisation of nature, symbolic exploration of the essence of existence, and formal experiments to reflect modernity. Local poets adapt global ideas, reinterpreting them through the prism of their cultural and historical contexts. This exchange contributes to the creation of multi-layered texts where the personal and the public, the traditional and the innovative merge to reflect contemporary Kazakh society. The study emphasises that Abai poets not only perceive global trends but also develop their unique approaches, especially to postmodernism, making a significant contribution to world literature.

An important limitation of this study is its geographical focus, as the analysis is limited to the poetry of the Abai region. To gain a more complete understanding of the interaction between Kazakh culture and world literary trends, it is necessary to expand the study to other regions

of Kazakhstan. This approach will demonstrate the diversity and uniqueness of the Kazakh literary tradition in a broader national context. Further research should focus on the sociological perspective. An assessment of the perception and influence of Abai poetry on contemporary Kazakh society will help to understand how the ideas of independence and freedom are changing in the modern cultural and social context.

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### Conflict of Interest

The authors declare that there is no conflict of interests.

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## **Світоглядна самостійність поетів-письменників Абайського краю в просторі світової думки: Аналіз творів**

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### **Анотація**

**Актуальність.** Дослідження світогляду незалежності та свободи серед поетів Абайського регіону актуальне для розуміння культурної унікальності, культурного обміну та обговорення прав людини у світі, що глобалізується.

**Мета.** Дослідження покликане проаналізувати світоглядні позиції авторів Абайського краю, визначити роль їх творчості у створенні культурної ідентичності та взаємодії з глобальною літературною та культурною традицією.

**Методологія.** Контекстуальний та інтертекстуальний аналізи збагатили розуміння незалежності та свободи у віршах поетів Абайської області, пов'язуючи їх з особистим та глобальним контекстами.

**Результати.** У дослідженні встановлено, що незалежність поєднує в собі не лише індивідуальну свободу дій, а й визнання соціальних зв'язків, підкреслюючи роль особистих рішень у соціальному контексті. Аналіз віршів поетів Абайського краю виявляє унікальне переплетення культурної спадщини і сучасних поглядів на свободу і незалежність, насичене філософськими роздумами і національною символікою. Тексти торкаються тем самовизначення, особистої свободи та соціально-політичних питань, представляючи поезію як засіб обговорення соціальних проблем і вираження прагнення до змін.

**Висновки.** Інтертекстуальний аналіз віршів поетів Абайського краю показує їх тісний зв'язок зі світовими літературними течіями, виявляючи, як гармонійно поєднуються світові культурні тенденції з унікальністю казахської літератури. Особливо підкреслюється вплив романтизму, символізму та модернізму, що збагачує тексти ідеалізацією природи та символічними дослідженнями. Місцеві автори активно адаптують і переосмислюють ці впливи, створюючи багатопланові твори, які відображають як особистісні, так і соціальні аспекти сучасного казахського суспільства, демонструючи значний внесок у світову літературну традицію.

**Ключові слова:** особиста свобода; соціальна та політична критика; романтизм; символізм; модернізм.