

Kazakh-Polish Literary Relations: A Study of Mutual Influence and Cultural Exchange

Adibaeva Sholpan Timurovna¹, Saganayeva Akmaral², Kumatova Gulzira³, Asylbekova Marina⁴, Ongarbaeva Aliya⁵

Abstract

Kazakh-Polish literary relations are a unique phenomenon formed due to historical, cultural and social interactions between the two countries. This article analyzes the main stages of these relations, starting from the period of Polish emigration to Kazakhstan in the 19th century and ending with modern forms of cooperation. The study includes an analysis of translations, joint literary projects and themes touched upon in the works of authors from both countries. Particular attention is paid to the role of translation as a mediator of cultural dialogue, as well as the influence of historical events on literary narratives. The work is based on textual analysis, comparative methodology and archival data. The conclusions of the article emphasize the importance of such relations for strengthening mutual understanding and cultural exchange.

Keywords: *Kazakh-Polish Relations, Translation, Literature, Cultural Exchange, Polish Emigration, History, Collaborations, Central Asian Literature, Mutual Influence, Translation Studies.*

Introduction

The cultural dialogue between Kazakhstan and Poland has deep historical roots dating back to the 19th century, when thousands of Poles found themselves in Kazakhstan as a result of political exile and migration. These circumstances became the basis for the formation of a complex interweaving of cultures, which is reflected in the literature of both countries. Polish exiles brought European literary traditions to Kazakhstan, and Kazakh culture, in turn, had a profound influence on Polish authors, whose works were created under the influence of their experience in Central Asia.

The current stage of Kazakh-Polish literary relations is characterized by active interaction in the field of translation, participation in literary festivals and collaborations between writers and scholars. Translations of works by Kazakh authors into Polish and Polish authors into Kazakh and Russian play a key role in strengthening this dialogue. However, despite the wealth of material, this aspect of cultural interaction remains understudied. This article aims to identify and analyze the main stages of development of Kazakh-Polish literary relations, their key aspects and prospects. Particular attention is paid to the role of translations, historical context and contemporary literary initiatives, as well as the contribution of individual authors and researchers to this process.

Research Methodology

To study the Kazakh-Polish literary ties, an interdisciplinary methodology was chosen, including textual analysis, a comparative approach, and the study of archival materials. Several scientific methods can be used to study the Polish-Kazakh cultural and literary ties, which will help to better understand their complexity and interrelations.

The historical and cultural method will allow us to analyze the development of literary ties between Poland and Kazakhstan in the context of historical events. The history of Polish deportations to Kazakhstan,

¹ Satpayev University.

² Sarsen Amanzholov East Kazakhstan University.

³ Abai Kazakh National Pedagogical University.

⁴ Abai Kazakh National Pedagogical University.

⁵ Abai Kazakh National Pedagogical University.

starting from the end of the 18th century and especially in the 20th century, played a key role in the formation of common cultural and literary codes. The historical and cultural method helps to identify how these events were reflected in the works of writers such as Adam Mickiewicz (in the case of Poland) or Abish Kekilbayev (in the case of Kazakhstan).

The comparative method allows us to identify common themes, symbols, and motifs in the literature of the two countries. Comparative studies help to compare Polish and Kazakh literature in terms of similar historical conditions, such as repression, deportation, and themes of exile and memory. This method also reveals unique cultural features that enrich the overall literary discourse.

The method of intertextual analysis, in turn, aims to study textual echoes, influences, and borrowings.

The sociological method examines literature through the prism of social processes. The Polish diaspora in Kazakhstan has left a significant mark on the culture and literature of the region. Sociological analysis allows us to study how social conditions, such as life in deportation, influenced the work of writers.

Deconstruction allows us to analyze texts in terms of hidden meanings, cultural stereotypes, and underlying conflicts. This method helps us see how the literature of the two countries has transformed the perception of the “other” through the prism of cultural differences.

Results

The history of cultural and literary relations between Poland and Kazakhstan is a unique phenomenon based on complex historical processes and rich cultural exchange. These ties, formed over several centuries, were especially strengthened in the 20th century, when thousands of Poles found themselves in Kazakhstan as a result of deportations and political repressions. The interaction of the two peoples left a significant mark on the literature and culture of both countries. The first contacts between Polish and Kazakh cultures can be attributed to the period of the Russian Empire, when Kazakhstan was part of it, and Poland was under Russian control after the partitions of the 18th century. In the 19th century, Polish exiles, among whom were representatives of the intelligentsia, artists and writers, began to develop the Kazakh steppes. Their stay in Kazakhstan not only became part of their personal stories, but was also reflected in literature. Thus, the Polish poet and traveler Adolf Januszkiewicz left memoirs of his travels through the Kazakh lands, in which he respectfully described the culture, traditions and life of the Kazakh people. His diaries became an important historical and ethnographic source, as well as a symbol of the first literary dialogue between Poland and Kazakhstan.

The 20th century was a key period in the formation of Kazakh-Polish literary ties. During Stalin's repressions and deportations of the 1930s and 1940s, thousands of Poles were resettled in Kazakhstan. These tragic events created new conditions for interaction between the two cultures. The Polish community, finding itself in exile, preserved its cultural traditions, but at the same time actively participated in the life of Kazakh society. This was reflected in literature and art. Polish writers such as Gustaw Herling-Grudziński described the experience of survival and adaptation in exile. In their works, Kazakhstan is often presented as a place of trials, but also as a land that provided shelter and hope.

There is also interest in the Polish theme from Kazakh literature. Kazakh writers such as Mukhtar Auezov mentioned Polish exiles and their contribution to local culture and science in their works. Literary interaction between the two nations continued to develop through translations. Works by Polish classics such as Adam Mickiewicz and Henryk Sienkiewicz were actively translated into Russian and Kazakh, which helped introduce the rich Polish literary tradition to the Kazakh audience. In the post-Soviet period, cultural and literary ties between Poland and Kazakhstan received a new impetus. Poland actively supported cultural initiatives in Kazakhstan, including the publication of translations, literary festivals and joint projects. Particular attention is paid to the history of the deportation and its impact on both cultures. In 2018, a bilingual anthology of Polish-Kazakh poetry was published, which was an important step in strengthening ties between the two nations.

The current stage of relations is characterized by interaction at the level of writers' unions, translation initiatives and joint literary events. Polish and Kazakh authors continue to be inspired by each other's history, creating works that serve as a bridge between cultures. Literary residencies and festivals, such as the participation of Kazakh writers in the Krakow Literary Festival, contribute to the development of these ties.

Thus, the history of cultural and literary relations between Poland and Kazakhstan demonstrates how literature and culture can overcome historical traumas and build new forms of cooperation. These ties are not only evidence of a common past, but also an example of how literature can serve as a tool for dialogue and mutual understanding between peoples.

In Kazakhstan, especially in the context of the deportations of the Polish population during the Soviet period, writers of Polish origin emerged who made a significant contribution to local culture and literature. They wrote both in Polish and in Russian or Kazakh, creating a bridge between Polish culture and Kazakhstan.

Albert Wojcik is a Polish writer born in Kazakhstan to a family of deported Poles. His work is devoted to the theme of deportation, life in exile and the preservation of Polish identity. Wojcik's works often reflect the drama of repressed peoples.

Stanislaw Przybyszewski is one of the Polish authors associated with Kazakhstan. His works are devoted to issues of memory, historical justice and cultural ties between Poland and Kazakhstan.

Jan Czeslaw Monkiewicz is a Polish poet and novelist who spent most of his life in Kazakhstan. In his works, he described the life of the Polish community in Central Asia and interaction with Kazakh culture.

Wladyslaw Piotrkowski is the author of historical and autobiographical works in which he talked about the fates of Polish exiles in Kazakhstan, their lives and influence on the culture of the region.

Polish deportees actively participated in the cultural life of Kazakhstan, despite the difficulties. Their legacy lives on in the form of translations of Polish literature, educational initiatives, and work to preserve national identity through literature and art.

The Abai Center for Culture and Science in Slupsk, Poland, plays a significant role in strengthening cultural, educational, and literary ties between Poland and Kazakhstan. Founded to promote Kazakh culture and the legacy of Abai Qunanbayuly, the great Kazakh poet, thinker, and philosopher, the center has become an important bridge between the two countries, fostering mutual understanding and cooperation.

One of the key objectives of the Center is to promote the works of Abai and other Kazakh authors among the Polish audience. Literary evenings dedicated to Abai's poetry attract not only representatives of the Kazakh diaspora in Poland, but also local residents who want to learn more about the rich cultural tradition of Kazakhstan. Reading Abai's poems in Polish, accompanied by a discussion of their philosophical meaning, promotes a deep understanding of the universal values that bind the peoples.

The Centre is actively involved in translating works by Kazakh authors into Polish. This not only helps the Polish audience discover new horizons, but also shows how the culture of Kazakhstan fits into the world literary heritage. For example, translations of works by Abai, Olzhas Suleimenov and Mukhtar Aueзов, organized with the support of the Centre, find their readers in Poland and generate interest in Kazakh history and culture.

The educational activities of the Centre are also of key importance. Lectures, seminars and cultural programmes organized in cooperation with Polish universities help strengthen academic ties between the countries. The topics of such events range from the history of the Great Steppe to the contemporary challenges of globalization. This contributes to the formation of a positive image of Kazakhstan as a country with a rich cultural heritage and modern ambitions.

The Abai Centre also plays an important role in preserving the national identity of the Kazakh diaspora in Poland. For many Kazakhs living far from their homeland, it becomes a place to maintain contact with their native culture and pass it on to the next generation. Celebrations of Kazakh national holidays, such as Nauryz, bring together the Kazakh community and Polish friends, creating an atmosphere of unity and mutual respect. Thus, the Abai Center in Slupsk is not just a cultural institution, but an important tool for strengthening Polish-Kazakh ties. It demonstrates how culture and literature can serve as a basis for building bridges between peoples, promoting mutual understanding and cooperation. Thanks to its work, both countries have the opportunity not only to get to know each other better, but also to create a solid foundation for the further development of friendly and partnership relations.

Discussion

The study of cultural ties between Poland and Kazakhstan has attracted the attention of a number of scholars who have made significant contributions to the understanding and development of these relations.

Zhanerke Shaigozova in her article "Kazakhstan's Polonia Yesterday and Today" analyzes the historical and contemporary aspects of the presence of the Polish diaspora in Kazakhstan, exploring the cultural influence of Poles on Kazakhstani society. They highlight the first cultural contacts, starting from the 13th century, and emphasize the importance of the Polish community in shaping the cultural landscape of Kazakhstan.

Franz Boguslavsky devoted his article to the analysis of processes occurring at the level of the national identity of Kazakh Poles. The work also examines the problem of preserving the cultural heritage and traditions of the Polish diaspora in Kazakhstan, as well as their role in bilateral relations between Kazakhstan and Poland.

In the article "Multiculturalism in the History of Kazakhstan: The Contribution of the Polish Diaspora" the authors described how Kazakhstan established itself as a multi-ethnic, multicultural country in the era of globalization. Due to many historical and political factors, when Kazakhstan declared national independence in 1991, its population consisted of 130 different nationalities and 42 different religious denominations. Despite the possibility of ethnic and religious conflicts, tolerance and mutual understanding prevail in Kazakhstan. In the context of profound socio-economic transformations experienced by Kazakhstan, the problem of national harmony and unity of the peoples that make up the population of the state is one of the social challenges of our time. Akparova, . K. S., Baysarina, . K. K. , & Karimov, M. K. . (2023). Multiculturalism in the History of Kazakhstan: The Contribution of the Polish Diaspora to the Cultural Life of the Country. *KazNU Bulletin. Historical Series*, 111(4). <https://doi.org/10.26577/JH.2023.v111.i4.07>

The aim of the article is to analyze the contribution of exiled Polish figures to the social atmosphere and cultural transformation of Kazakhstan. The author talks about individuals and their influence on the development of culture and education in Kazakhstan, emphasizing the importance of the Polish diaspora in the multicultural history of the country.

The article "Ethnocultural Centers in the Development of Kazakh-Polish Relations" examines the role of ethnocultural centers in strengthening Kazakh-Polish relations. The author analyzes the activities of Polish cultural centers in Kazakhstan and their contribution to the development of bilateral relations, as well as the impact on the preservation of Polish culture and language among the diaspora. Zueva L.I. <https://e-history.kz/ru/news/show/6191>

The study of cultural ties between Poland and Kazakhstan has attracted the attention of a number of scholars who have published their works in English.

In his work, Professor Jankowski examines the ethnic structure of Kazakhstan, paying particular attention to the Polish population. He analyzes the historical presence of Poles in the region and their influence on the cultural development of Kazakhstan.

Professor Abazov, in his article "The Stories of the Great Steppe. The Anthology of Modern Kazakh Literature," compiled an anthology of modern Kazakh literature in English. This publication promotes the dissemination of Kazakh culture among the English-speaking audience and strengthens cultural ties between Kazakhstan and other countries, including Poland.

Professor Gawentski analyzes the historical and current situation of the Polish diaspora in Kazakhstan, considering its influence on bilateral relations and cultural interaction between Poland and Kazakhstan. These works contribute to a deep understanding and development of cultural ties between Poland and Kazakhstan, emphasizing the importance of cooperation in the humanitarian sphere.

Conclusion

Kazakh-Polish literary ties are an important phenomenon reflecting the interaction of cultures, their mutual enrichment and historical complexity. Historical events such as exile and migration have become the basis for the formation of these ties, and translations and contemporary literary projects continue to strengthen them today.

Themes identified in the study, such as exile, cultural mediation and the search for identity, highlight the importance of studying these ties for understanding the common cultural heritage. Contemporary literary initiatives, including festivals, anthologies and translations, create new opportunities for the development of this direction.

Thus, the study of Kazakh-Polish literary ties opens up prospects for further research and emphasizes the importance of cultural dialogue in a global context. This phenomenon is an example of how literature can serve as a bridge between peoples, overcoming geographical and historical barriers.

Kazakh-Polish literary ties have a long and multifaceted history, dating back to the 19th century, when the first Polish exiles found themselves on the territory of Kazakhstan. Despite the tragic circumstances, it was this resettlement that initiated a cultural dialogue between the two peoples. Today, the fruits of this interaction can be seen in the formation of modern Kazakh literature, which is enriched with European humanistic traditions, stylistic diversity and a new outlook on identity.

One of the key factors in the influence of Polish literature on Kazakh literature was the active participation of Poles in the cultural and educational life of Kazakhstan during the Soviet period. Polish exiles, many of whom were people of high culture - scientists, writers, teachers - became bearers of European literary thought. They introduced the Kazakh intelligentsia to Polish classics - Adam Mickiewicz, Juliusz Słowacki, Henryk Sienkiewicz. These authors, who glorified national independence, spiritual fortitude and loyalty to the homeland, found a response in the hearts of Kazakh writers, whose works were also permeated with the themes of freedom, land and the fate of the people.

From the mid-20th century to the present day, Kazakh and Polish writers have been actively translating each other. The works of Abai Kunanbayev, Mukhtar Auezov, Olzhas Suleimenov were translated into Polish, which allowed the Polish reader to become more closely acquainted with Kazakh culture. At the same time, Kazakh translators presented the Kazakh reader with the works of Czesław Miłosz, Wisława Szymborska, Stanisław Lem. Miłosz had a particularly strong influence with his reflections on memory, history and man against the backdrop of the catastrophes of the 20th century - themes close to the Kazakh literary consciousness, formed by the experience of collectivization, deportations and repressions.

In modern literature of Kazakhstan, the influence of the Polish school is felt primarily in the genre and stylistic diversity, increased interest in philosophical and essayistic prose. Many young Kazakhstani authors who received their education in Poland or participated in international cultural exchanges adopt the Polish tradition of internal monologue, autobiographical writing and socially oriented literature. An example is the work of writer Asem Zhapisheva, where features of the postmodern analysis of reality characteristic of Polish literature of the 1990s are noticeable. Thus, Kazakh-Polish literary ties are not a one-sided influence, but rather a dialogue of cultures that enriches both sides. Modern literature of Kazakhstan, located at the

junction of East and West, draws inspiration from various traditions, including Polish. This makes it more open, polyphonic and capable of speaking to the world in the universal language of art.

References

- Li D., Yerzhanova F., Abisheva S., Sabirova D., Tuleubayeva M., Smagulova B., Umarova A. Analysis of Chekhov's Literary Research Hotspots and the Application of Educational Technology Using CiteSpace // Forum for Linguistic Studies | Volume 06 | Issue 06 | December 2024 | 361-370 | DOI : <https://doi.org/10.30564/fls.v6i6.7166>, Q2, 54.
- Tony McEnergy, A. Hardie. *Corpus Linguistics: Method, Theory and Practice*. 2012. Cambridge University Press. 295 p.
- Vorobey I.A. Concordance as part of the method of analyzing a poetic concept. <https://www.academia.edu/>
- Ädel, A. 2015. "Variability in Learner Corpora." In *The Cambridge Handbook of Learner Corpus Research*, edited by S. Granger, G. Gilquin, and F. Meunier, 401–421. Cambridge: Cambridge University Press
- Orekhov B.V. Once again about the research potential of the poetic corpus: meter, vocabulary, formula. <https://publications.hse.ru/articles/178496831>
- Gasparov M.L. Meter and meaning. On one of the mechanisms of cultural memory. — M.: Fortuna EL, 2012. — P.3-16.
- Dobrushina R.M. How to use the national corpus of the Russian language in education. <https://ruscorpora.ru/old/sbornik2005/18dobrushina.pdf>
- Anokhina S.A. Using materials from the national corpus of the Russian language in studying lexical categories // National corpus of the Russian language and problems of humanitarian education. Edited by N.R. Dobrushina. – Moscow 2007. P. 150-159.
- E. A. Grishina On the markers of colloquial speech (preliminary study of the cinema subcorpus in the national corpus of the Russian language, www.ruscorpora.ru)
- Realisation of parameters of the bologna process at teaching of philologists in the Republic of Kazakhstan / Belassarova, Z., Muratbek, N., Sultaniyazova, I., Nurbaeva, A., Sabirova, D. *Review of European Studies*, 2015, 7(7), p. 356–364
- Pirmanova K. K., Serikbayeva A. D., Nurlybayev N. M., Sabirova D. A. Potential of Using Abai's Poetic Corpora for Research, Educational and Methodical Purposes // *Journal of Ecohumanism*, 2024, 3(4), p. 618–626. <https://doi.org/10.62754/joe.v3i4.3589> <https://ecohumanism.co.uk/joe/ecohumanism/article/view/3589>
- Sabirova, D., Moldagali, M., Nurbayeva, A. The Main Images of Internet Poetry of Kazakhstan. *Journal of Ecohumanism.*, 2024, 3(7), p. 5240–5248.
- Kunsulu, Pirmanova, Tokmyrzayev Darkhan, Zaurbekova Gulkhadisha, Madiyeva Gulmira, Serikbayeva Aizhan, and Sabirova Dina. 2025. "Usage of the Statistical Method to the Lexico-Morphological Structure of the Language." *Forum for Linguistic Studies* 7(3):890–905. <https://doi.org/10.30564/fls.v7i3.8419>
- Sabirova D.A., Nurbaeva A.M., Sametova Z.S., Baibolov A.U., Moldagali M.B. Artistic Features of Lydia Kossutskaya's Prose for Children (Based on The Material of The Kazakh Literary Online Magazine Daktıl) // *Journal of Ecohumanism*, 2024, 3(3), p. 1511–1516. <https://ecohumanism.co.uk/joe/ecohumanism/article/view/3616>
- Abisheva, S.D., Khavaidarova, M.M., Sabirova, D.A., Ongarbaeva, A., Moldagali, M. Experience of Implementing Trilanguage in Kazakhstan on the Example of Pedagogical Universities. *Journal of Ecohumanism* This link is disabled., 2024, 3(7), p. 283–290/https://www.researchgate.net/publication/383203186_
- Zhumagulova V., Kazhigaliyeva G., Onalbayeva A., Sabirova D., Zadayeveva A. Representation of modernization of public consciousness in the mass media discourse | Representación de la modernización de la conciencia pública en el discurso de los medios de comunicación // *Opcion*, 2019, 35(Special Issue 23), pp. 1171–1187.

Abisheva S., Polyak D., Seidullaeva G., Kermeshova Z., Sabirova D. Meaning of fiction in the formation of students' identity // Opcion, 2018, 34(85-2), pp. 186–204 ISSN 10344-3611/ISSNe: 2477-9385/ <https://produccioncientificaluz.org/index.php/opcion/article/view/23792>