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Existential Psychology of Sh. Kudayberdiuly and L. Binswanger's “Three Worlds” Theory*

Abstract. This article offers a comparative analysis of the philosophical and psychological thought of Shakarim Kudayberdiuly and Ludwig Binswanger's “three worlds” theory. The study is grounded in a hermeneutic reading of the Kazakh poet's works (the philosophical treatise “Three Truths”, the poem “Notes of the Forgotten”) alongside the Swiss scholar's key writings on the ontological structure of human existence. The analysis identifies clear parallels in their accounts of the structure of human existence, particularly in the relation between bodily, social, and inner (spiritual) dimensions. A structural correspondence emerges between Binswanger's triad (Umwelt, Mitwelt, Eigenwelt) and Kudayberdiuly's model of the harmonious person, understood as a balance among physical, social, and moral-spiritual principles. Despite differences in cultural and methodological foundations – Islamic ethical thought in Sh. Kudayberdiuly and phenomenological psychiatry in L. Binswanger – both thinkers assign a central role to the inner dimension (Eigenwelt) as a condition of authentic existence. At the same time, they diverge in their understanding of freedom and responsibility. For L. Binswanger, these are ontological features of being-in-the-world; for Sh. Kudayberdiuly, moral choice is framed in terms of service to a higher Truth and spiritual self-cultivation. The article argues that engaging with Shakarim Kudayberdiuly's philosophical legacy within contemporary existential and psychological discourse deepens its ethical dimension and expands the intercultural scope of philosophical anthropology.

Keywords: existential psychology, Shakarim Kudayberdiuly, Ludwig Binswanger, Three Worlds theory, spirituality, responsibility, meaning of life, philosophical anthropology, comparative philosophy.

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Ш. Құдайбердіұлының экзистенциалдық психологизмі және Л. Бинсвангердің «Үш әлем» теориясы

Аңдатпа. Мақалада қазақ ойшылы Шәкәрім Құдайбердіұлының философиялық-психологиялық көзқарастары мен экзистенциалдық талдаудың негізін қалаушы Людвиг Бинсвангердің «Үш әлем» тұжырымдамасының салыстырмалы талдауы ұсынылған. Зерттеудің методологиялық негізін қазақ ақынының шығармаларын («Үш анық» философиялық трактаты, «Мұтылғанның өмірі» поэмасы) және адам болмысының онтологиялық құрылымына арналған швейцар ғалымының негізгі еңбектерін герменевтикалық тұрғыдан талдау құрайды. Талдау нәтижесінде адам болмысының құрылымын түсіндірудегі мазмұндық үндестіктер, ең алдымен тұлғаның тәндік, әлеуметтік және ішкі (рухани) өлшемдерінің өзара байланысын пайымдаудағы концептуалдық параллельдер айқындалды.

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Л. Бинсвангердің триадасы (Umwelt, Mitwelt, Eigenwelt) мен Ш. Құдайбердіұлының физикалық, әлеуметтік және моральдық-рухани бастамалар арасындағы тепе-теңдікті қарастыратын үйлесімді тұлға концепциясы арасындағы сәйкестік орнатылды. Мәдени-тарихи және методологиялық негіздердің (қазақ ақынының исламдық рухани-этикалық дәстүрі мен швейцар ғалымының феноменологиялық психиатриясы) айырмашылығына қарамастан, екі ойшыл да адамның ішкі әлеміне (Eigenwelt) ерекше мән береді, бұл болмыстың шынайылығына жетудің маңызды шарты болып табылады. Сонымен бірге жауапкершілік пен еркіндікті түсіндірудегі принциптік айырмашылықтар анықталды. Л. Бинсвангер бұл өлшемдерді адамның әлемдегі болмысының онтологиялық қырлары ретінде қарастырады, ал Ш. Құдайбердіұлы адамгершілік таңдауды Жоғары Ақиқатқа ұмтылу және тұлғаның рухани жетілуі тұрғысынан түсіндіреді. Қорытындысында Шәкәрім Құдайбердіұлының философиялық мұрасына қазіргі экзистенциалдық-психологиялық дискурсы аясында жүгіну оның этикалық мазмұнын тереңдетуге ықпал етіп, философиялық антропологияның мәдениетаралық зерттеу мүмкіндіктерін кеңейтетіні дәлелденеді.

Кілт сөздер: экзистенциалдық психология, Шәкәрім Құдайбердіұлы, Людвиг Бинсвангер, Үш әлем теориясы, руханилық, жауапкершілік, өмір мәні, философиялық антропология, салыстырмалы философия.

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Экзистенциальный психологизм Ш. Кудайбердиұлы и теория Трёх миров Л. Бинсвангера

Аннотация. В статье представлен сравнительный анализ философско-психологических воззрений казахского мыслителя Шакарима Кудайбердиұлы и концепции «трех миров» основателя экзистенциального анализа Людвиг Бинсвангера. Методологическую основу исследования составляет герменевтическое осмысление произведений казахского поэта (философский трактат «Три истины», поэма «Записки забытого»), и ключевых работ швейцарского ученого, посвященных онтологической структуре человеческого существования. В процессе анализа выявлены содержательные параллели в понимании структуры человеческого бытия, прежде всего в трактовке соотношения телесного, социального и внутреннего (духовного) измерений личности. Установлено соответствие между триадой Л. Бинсвангера (Umwelt, Mitwelt, Eigenwelt) и концепцией гармоничной личности у Ш. Кудайбердиұлы, предполагающей равновесие между физическим, социальным и нравственно-духовным началами. Доказано, что, несмотря на различие культурно-исторических и методологических оснований (исламская духовно-этическая традиция у казахского поэта и феноменологическая психиатрия у швейцарского ученого), оба мыслителя придают ключевое значение внутреннему миру человека (Eigenwelt) как условию достижения подлинности существования. При этом выявлено принципиальное различие в интерпретации ответственности и свободы. Л. Бинсвангер рассматривает их как онтологические характеристики бытия-в-мире, Ш. Кудайбердиұлы осмысливает нравственный выбор в контексте служения Высшей Истине и духовного самосовершенствования личности. В заключение обосновывается вывод о том, что обращение к философскому наследию Шакарима в рамках современного экзистенциально-психологического дискурса способствует его этическому углублению и расширяет межкультурные перспективы философской антропологии.

Ключевые слова: экзистенциальная психология, Шакарим Кудайбердиұлы, Людвиг Бинсвангер, теория трех миров, духовность, ответственность, смысл жизни, философская антропология, сравнительная философия.

1. Introduction

The problems of human existence, the search for meaning in life, and the pursuit of inner harmony under conditions of finitude and uncertainty have long occupied a central

place in the history of philosophical thought (Benyu, 2024). In the twentieth century, existentialism, emerging in the context of Europe's socio-cultural crises, introduced a new perspective on the human being by shifting the focus of inquiry from the analysis of "essence" to the interpretation of "being-in-the-world". Within this framework, the human being is understood as a subject of choice and responsibility, capable of shaping their own life and moral orientation (VanderWeele, et al., 2020).

One of the key representatives of the existential approach in clinical theories of personality is Ludwig Binswanger, who integrated Martin Heidegger's phenomenological ontology with the practice of depth psychology. His concept of the "three worlds" (Umwelt, Mitwelt, Eigenwelt) offers a holistic model of human existence, encompassing its bodily, social, and inner dimensions (Binswanger, 1999, p. 42).

In a different cultural and historical context, anthropological questions of comparable depth were developed in the philosophical and literary legacy of Shakarim Kudayberdiev. His worldview was shaped by the Islamic spiritual and ethical tradition, the ideas of Abai Kunanbayev, and universal humanistic concepts of human purpose, as reflected in the works of Zh. Altaev, D. Dariabek, and Zh. Tashtyrova (Altaev, Dariabek, Tashtyrova, 2014), Y. Sydykov, A. Nysanbayev, E. Kurmanbaev (Sydykov, Nysanbayev, Kurmanbaev, 2016). The existential aspects of the Kazakh poet's legacy are examined in the article by A. Nikambekova. Based on an analysis of Sh. Kudayberdiev's humanistic ideas, the author emphasizes the significance and relevance of his creative heritage for contemporary society (Nikambekova, 2022). But despite this, his philosophical thought remains insufficiently examined within comparative studies in existential anthropology and psychology (Segizbayev, 1996, p. 35; Alzhanova, 2000, p. 67).

At the same time, Sh. Kudayberdiev's reflections on moral choice, responsibility, and spiritual self-development make it possible to interpret his work as a distinct form of existential thought that emerged outside the Western European tradition. In this respect, a comparison between his anthropological model and Ludwig Binswanger's concept of the "three worlds" appears particularly promising.

The relevance of this study is grounded in several considerations. First, contemporary humanities scholarship shows a sustained interest in intercultural and interdisciplinary dialogue, as well as in identifying universal structures of human experience that extend beyond specific cultural contexts.

Second, a degree of asymmetry persists in academic discourse: canonical texts of Western European thought on human existence (M. Heidegger, K. Jaspers, J.-P. Sartre, A. Camus) continue to occupy a dominant position, whereas non-Western intellectual traditions, including the philosophical heritage of Kazakhstan and Central Asia, remain underrepresented or are approached primarily from historical or ethnographic perspectives.

Third, in the context of an intensifying crisis of meaning – often described in the humanities as an "existential vacuum" (V. Frankl) – there is a growing need to engage with ethical frameworks that offer a constructive account of the human place in the world.

The research problem addressed in this article lies in the limited examination of Shakarim Kudayberdiev's philosophical and psychological thought in relation to the concepts of European existential psychology. Existing studies tend to approach his work

primarily from historical, cultural, or literary perspectives (Alzhanova, 2000; Rysbekova, 1999; Segizbaev, 1996), while its anthropological significance remains insufficiently explored.

The aim of this article is to provide a comparative analysis of existential thought in the philosophical work of Shakarim Kudayberdiev and Ludwig Binswanger's theory of the "three worlds". To achieve this aim, the study: (1) identifies the key features of Kudayberdiev's anthropological model; (2) analyses Binswanger's theoretical framework; (3) compares the two approaches in terms of their understanding of human existence, freedom, responsibility, and spiritual development; and (4) assesses their significance for contemporary philosophical anthropology.

The scientific novelty of this study lies in providing a systematic and detailed comparative analysis of the philosophical and anthropological models of Shakarim Kudayberdiev and Ludwig Binswanger at a structural level. It demonstrates that the Kazakh poet's anthropological framework can be meaningfully related to the Swiss Scholar's triad of Umwelt, Mitwelt, and Eigenwelt, making it possible to identify both structural affinities and significant differences between the two approaches.

In particular, the analysis shows that, unlike L. Binswanger's existential psychology, Sh. Kudayberdiev's model is characterised by a pronounced hierarchical organisation and incorporates a sacred ethical and spiritual dimension as a structuring principle. This perspective not only offers a new interpretation of Kudayberdiev's work within the broader context of existential thought, but also suggests that it may be considered as an alternative anthropological model capable of enriching and ethically extending the framework of Western existential psychology.

2. Materials and Methods

The study draws on the philosophical and poetic works of Shakarim Kudayberdiev, as well as the major writings of Ludwig Binswanger, in which their views on the human being and human existence are articulated. In particular, the analysis considers Sh. Kudayberdiev's "Three Truths" ("Ush anyq"), "Notes of the Forgotten" ("Eske alynbaghandyń jazbalary"), along with his poems and poetic works.

These texts present Kudayberdiev's anthropological framework, structured around the triad "conscience – reason – soul", which plays a central role in the pursuit of truth and the attainment of inner harmony (Kudayberdiev, 1991). They also reveal key features of his existential reflections, including themes of loneliness, moral choice, the tension between the individual and society, and the search for meaning in life (Kudayberdiev, 1993).

The article also examines Ludwig Binswanger's seminal work "Being-in-the-World" (Binswanger, 1999), together with his articles and clinical case studies, which illustrate the application of the existential-analytical approach (Binswanger, 2001). To clarify specific aspects of his concept, the study engages with works by his followers, critics and researchers of the existential-psychological tradition (Niedlmen, 1999; Rutkevich, 1985; Nilsson, 2020; Wong et al., 2022). In total, the analysis draws on more than fifteen key sources, which ensures the breadth of the study and supports the validity of its findings.

The methodological framework of the study is interdisciplinary in nature. It encompasses several approaches that are consistent with the aims and objectives of the work.

The key research method is comparative analysis. On this basis, a comparison was made of the conceptual and categorical apparatus, ontological premises and anthropological conclusions of the concepts of Sh. Kudayberdiev and L. Binswanger. The application of this method has made it possible to identify the similarities and differences between the philosophical and aesthetic views of the Kazakh thinker and the Swiss scholar, as well as the distinctive features of their approaches to the problems of humanity, human spiritual and moral development, and human existence.

The hermeneutic method was used to interpret the works of Shakarim Kudayberdiev within their cultural, religious, and literary context. It made it possible to clarify the key ideas underlying his understanding of human existence and personhood.

A phenomenological approach guided the analysis of how human experience is structured and expressed in the works of Shakarim Kudayberdiev and Ludwig Binswanger. Particular attention was given to themes such as loneliness, the search for meaning, guilt, responsibility, and inner choice.

The study also employed conceptual and content analysis to identify, systematize, and interpret the key concepts in the thought of the Kazakh poet-thinker and the Swiss philosopher-psychiatrist, including "truth", "conscience", "soul", "Umwelt," "Mitwelt", "Eigenwelt," and "authenticity", as well as their interrelations.

Together, these methods ensured a comprehensive approach to the research problem and provided a solid theoretical foundation for the findings.

3. Discussion and Results

3.1. L. Binswanger's Theory of the "Three Worlds" in the Context of European Existential Anthropology

Building on Martin Heidegger's phenomenological analysis of Dasein, Ludwig Binswanger understands human existence not as an isolated entity or as something reducible to biological determinants or environmental influences, but as a fundamental mode of being-in-the-world (In-der-Welt-sein). In his account, this mode of being forms a dynamic and integrated whole structured by three interrelated yet ontologically distinct dimensions.

The first is Umwelt ("surrounding world"), which refers to the natural and biological dimension of human existence. It includes embodiment, vital needs, and the influence of the physical environment. Human beings are inseparable from this dimension, yet their relation to it is always mediated by meaning. According to Ludwig Binswanger, disturbances of mental balance – manifested in psychosomatic and anxiety disorders – typically arise when this dimension comes to dominate the others.

The second is Mitwelt ("shared world"), the socio-intersubjective dimension of human existence. It encompasses interpersonal relations and forms of communication. Within this dimension, the person is constituted through interaction with the Other, through dialogue and recognition. When participation in the shared world is distorted or diminished, it leads to alienation, which in turn underlies various forms of mental disorder associated with social isolation and withdrawal from communication.

The third dimension is Eigenwelt ("own world"), which refers to the sphere of self-awareness, self-understanding, and self-experience. At this level, a person's values and life

priorities take shape. Eigenwelt plays a central role in sustaining authentic existence, as it is through this dimension that individuals are able to relate to the natural and social worlds in a reflective and responsible way (Binswanger, 1999, pp. 45-48).

In Binswanger's account, a harmonious mode of existence depends on the capacity to maintain a dynamic balance between Umwelt, Mitwelt, and Eigenwelt. Mental disorders are interpreted as forms of imbalance arising from either a reduction of, or an excessive fixation on, one of these dimensions of being-in-the-world (Niedlmen, 1999, p. 96). In this sense, the "three worlds" theory functions as a dynamic model for understanding both the conditions of psychological balance and the forms of its disruption.

Thus, Ludwig Binswanger's "three worlds" theory offers a structural model of human existence in which the bodily, social, and inner dimensions are held in dynamic balance. In this sense, it provides an analytical framework for comparison with anthropological concepts developed in other cultural traditions. The model also makes it possible to identify both structural correspondences and fundamental differences in relation to the philosophical legacy of Shakarim Kudayberdiev.

3.2. Shakarim Kudayberdiev's Existential Psychologism: Reconstructing a Model of the Harmonious Person in the Eastern Tradition

An analysis of Shakarim Kudayberdiev's philosophical and poetic works makes it possible to reconstruct his anthropological model and to examine it in relation to Ludwig Binswanger's "three worlds" theory. Although this model remains largely implicit, it displays internal coherence and reveals clear structural affinities with Binswanger's existential anthropology, alongside important axiological differences.

In works such as "Three Truths" ("Ush anyq"), "Notes of the Forgotten" ("Eske alynbaghandyń jazbalary"), as well as in a number of philosophical poems, the human being is presented as existing across three interconnected dimensions. In Sh. Kudayberdiev's view, the human being is part of the natural world, governed by its own laws, and includes the sphere of "nifsani" – that is, instincts, passions, and bodily desires. This corresponds to the vital-biological level of human existence and can be understood as a functional analogue of Umwelt.

This dimension is neither rejected nor demonized; however, it is seen as potentially dangerous when moral and rational control is weakened. According to Shakarim Kudayberdiev, immersion in the realm of passions leads to the loss of human dignity, the erosion of the self, and ultimately to evil and spiritual decline (Kudayberdiev, 1991, p. 54).

The socio-moral dimension (analogous to Mitwelt) in Sh. Kudayberdiev's thought is grounded in human life within the community ("qauym"). It is articulated through the categories of duty ("paryz"), justice ("adilet"), and conscience (namys). Within this dimension, responsibility toward others, society, and history takes shape.

In the poetry of Shakarim Kudayberdiev, the bodily, socio-moral, and inner-spiritual dimensions of human existence are manifested through individual poetic images, motifs, and lyrical reflection. These dimensions should not be directly equated with Ludwig Binswanger's Umwelt–Mitwelt–Eigenwelt model; rather, they can be considered as a comparative framework for interpreting the literary text.

The bodily-natural dimension of human existence is articulated in the poem "Reason Is an Immeasurable Radiant Light" through the interrelationship between the soul, the body, and reason:

"Reason is an immeasurable radiant light,
The soul employs this light for the sake of the body.
By the difficult and mysterious magic of fate,
The soul is bound to the body, and reason to the soul"" (Kudayberdiev, 2006, p. 204).

The interrelationship of the concepts of "concern for the body", "soul", and "reason" expressed in the lines of the poem reveals the unity of human physical existence and inner being. This demonstrates a conceptual resonance with Binswanger's notion of Umwelt, which refers to the human being's relationship with the natural-physical world (Binswanger, 1999, p. 255). However, in Shakarim Kudayberdiev's conception, bodily existence is not separated from the soul and reason but is complemented by spiritual and ethical content.

In contrast to Mitwelt in Ludwig Binswanger's account – where the social world may become a source of alienation or inauthentic existence – in Sh. Kudayberdiev's work it is governed by normative ethical principles of social interaction. It is understood as a sphere of moral service to the people and the state, civic responsibility, and concern for the common good.

The socio-moral dimension is revealed in the poet's poem "Your Human Duty" through the lyrical subject's relationship with society and the people:

"Your human duty is
To work for the benefit of your people.
Never stray from the righteous path,
Preserve your honor and remember this" (Kudayberdiev, 2008, p. 70).

The concepts of "duty", "people", and "honor" presented in the poem portray the human being not as a subject isolated from others, but as a person endowed with social responsibility. This artistic model resonates with Binswanger's concept of Mitwelt, which refers to the shared world of human beings and their relations with others (Binswanger, 1999, p. 255). At the same time, in Shakarim Kudayberdiev's poetry, social relations are endowed with a distinct moral and ethical content grounded in honor and responsibility.

The spiritual-intellectual dimension (analogous to Eigenwelt) in Kudayberdiev's thought constitutes the foundation of the person. It is associated with reason ("aqyl"), the pursuit of Truth ("Aqikat"), and spiritual self-cultivation. Within this dimension, reflexive self-relation comes to the fore, together with an orientation toward the transcendent and a dialogical relation with God.

The inner-spiritual dimension is manifested in the poem "The True and the False" through self-knowledge, processes of thinking, and moral evaluation:

"Consider where reason and knowledge may reside,
What place do they occupy within the body?
To know, to believe, to love – these are the functions of reason;
How can one determine what brings harm and what brings benefit?" (Kudayberdiev, 1988, p. 55).

As demonstrated in the lines of the poem, the lyrical subject does not merely perceive external phenomena but reflects upon them and evaluates them in terms of benefit and

* Here and throughout, literal English translations of Shakarim Kudayberdiev's poems are provided

harm, good and evil. This establishes a conceptual parallel with the dimension of *Eigenwelt*, which characterizes the individual's relationship with their inner being (Binswanger, 1999, p. 255). The methodological potential of applying Binswanger's existential analysis to the interpretation of the human "worlds" represented in literary texts has also been demonstrated in relevant studies (Dementieva, 2022, pp. 79-83).

At the same time, Shakarim Kudayberdiev does not present the bodily, socio-moral, and inner-spiritual dimensions as a ready-made three-component theoretical system. Rather, this structure is analytically identified in the course of the study on the basis of recurring images, concepts, and psychological motifs in the poet's works. Therefore, the relationship between these dimensions in Shakarim Kudayberdiev's works and Binswanger's *Umwelt–Mitwelt–Eigenwelt* model is considered not as a direct correspondence, but as a conceptual resonance in the artistic and psychological representation of human existence.

In contrast to Ludwig Binswanger's understanding of *Eigenwelt*, the inner world in Kudayberdiev's thought has a distinctly sacred character. It is conceived as a space in which the human self is related to a higher moral and ontological order.

According to Sh. Kudayberdiev, the primary aim of human existence lies in achieving dynamic harmony (*tatulyq*) among the bodily, socio-moral, and spiritual-intellectual dimensions. This harmony is attained through ongoing spiritual development, moral self-perfection, and the overcoming of passions. A central role is played by the triad "conscience–reason–soul".

Within Sh. Kudayberdiev's system of values and aesthetic ideals, this triad functions as the foundation of human existence, ensuring the integrity of the self and the harmony of one's life trajectory (Kudayberdiev, 1991, pp. 78-80).

4.1. Comparative Analysis: Convergences, Divergences, and the Potential for Synthesis

1. Structural Isomorphism and Divergent Value Hierarchies

The most significant result of the comparison is the structural correspondence between Ludwig Binswanger's triad and Shakarim Kudayberdiev's three-part anthropological model. Both thinkers move beyond reductionist and dualistic accounts of the human being, instead conceiving it as an integrated whole articulated across three interrelated modes of being.

At the same time, the status and meaning of these dimensions differ in important ways. In Binswanger's account, drawing on Martin Heidegger, *Umwelt*, *Mitwelt*, and *Eigenwelt* are ontologically coequal, even if they may enter into tension with one another. In Sh. Kudayberdiev's thought, by contrast, the model is explicitly hierarchical and value-laden: the spiritual dimension, corresponding to *Eigenwelt*, assumes a guiding and normative role in relation to the bodily and socio-moral levels.

This hierarchy is reflected in Sh. Kudayberdiev's emphasis on spiritual self-cultivation and on the need to subordinate passions to reason and conscience. In "Three Truths" ("Ush anyq"), the highest aim of human existence is presented as the pursuit of Truth and moral perfection, while the vital-natural principle ("nifساني") is treated as something that must be disciplined and overcome (Kudayberdiev, 1991, pp. 15-20).

In this respect, the corresponding dimension in Sh. Kudayberdiev's model has a distinctly sacred character, understood as a form of being before God, whereas in L. Binswanger it remains immanent to human existence.

2. Freedom: Ontological and Moral Perspectives

A key point of convergence between the Kazakh poet-thinker and the Swiss psychiatrist lies in their shared recognition of human responsibility for existence. However, they conceptualize freedom in markedly different ways.

In Ludwig Binswanger's theory, freedom has an ontological status. It is understood as an existential condition of being – namely, the capacity to choose between authentic and inauthentic modes of existence and to realize the self within the structure of being-in-the-world.

In Shakarim Kudayberdiev's thought, by contrast, freedom is framed primarily in moral terms. It is understood as a choice between adherence to an objective moral law and deviation from it. Freedom is thus both a gift and a trial, entailing responsibility before a higher Truth. This idea is vividly expressed in the poem "To My Descendants I Shall Pass on a Verse...", where the poet addresses future generations and reflects on the responsibility each person bears not only for their own existence, but also for the spiritual and meaningful trace they leave in the world:

"I shall pass this verse on to my descendants –

A source of joy for some, and of laughter for others.

Though we shall never meet,

Let them know how I was tormented by sorrow" (Kudayberdiev, 1988, p. 145).

Thus, in L. Binswanger's account, freedom appears as an ontological condition of existence, whereas in Sh. Kudayberdiev's thought it assumes a distinctly ethical and teleological character.

3. Methodological Foundations: Descriptive and Normative Approaches

Key differences between L. Binswanger's and Sh. Kudayberdiev's approaches emerge at the methodological level. As a clinician and psychiatrist, Ludwig Binswanger develops his theory in the context of analyzing pathological forms of existence. His approach is primarily descriptive and phenomenological, focusing on the structure of being-in-the-world.

Sh. Kudayberdiev, by contrast, writes as a philosopher, educator, and moral guide. His anthropology is explicitly normative and didactic, oriented toward articulating a path to a harmonious and ethically meaningful life.

This difference is especially evident in their treatment of the social dimension. In L. Binswanger's account, Mitwelt denotes the sphere of intersubjective relations, which may take both authentic forms (dialogue, love) and inauthentic ones (conformism, alienation). In Sh. Kudayberdiev's thought, the social world is understood primarily as a domain of moral duty and service to the people, often accompanied by experiences of loneliness and misunderstanding. This tension is reflected in the poem "Alash":

"Now I stand naked before the whole world.

Everyone has moved on – I am alone.

Tell me, my people, in what way have I failed you,

And what misfortune have I brought upon you?" (Kudayberdiev, 1990, p. 95).

In this respect, the social dimension in Kudayberdiev's thought is, on the one hand, normatively structured; on the other, it converges with Binswanger's analysis of existential alienation.

4. The Problem of Meaning: Immanent and Transcendent Sources

The question of meaning brings into focus one of the key differences between L. Binswanger's and Sh. Kudayberdiev's worldviews. In his work, Ludwig Binswanger develops an existential approach in dialogue with Martin Heidegger. For L. Binswanger, the meaning of existence is not given a priori, nor is it something that can be discovered in the world as a pre-existing entity. Rather, it is immanent and is constituted through human freedom, as individuals shape their existence and realize their possibilities.

In Sh. Kudayberdiev's philosophy, by contrast, the meaning of human life has a transcendent and objective character. It is understood as grounded in the knowledge of the "Three Truths" and in service to the Supreme Truth ("Aqikat"), realized through moral self-cultivation, spiritual development, and service to society (Kudayberdiev, 1991, pp. 71-72).

Thus, in L. Binswanger's account, meaning emerges from within human freedom and existential choice, whereas in Sh. Kudayberdiev's thought it is disclosed as an objective spiritual reality, one that requires inner readiness and moral effort to be grasped.

The identified similarities and differences between the philosophical-anthropological models of Shakarim Kudayberdiev and Ludwig Binswanger allow for a systematic comparison across several key criteria, including the structure of being, conceptions of freedom and responsibility, sources of meaning, methodological foundations, and interpretations of alienation. The results of this comparative analysis are summarized in Table 1.

Table 1. Comparative Characteristics of the Concepts of Shakarim Kudayberdiev and Ludwig Binswanger

Comparison criteria	Shakarim Kudayberdiev	Ludwig Binswanger
Structure of being	Hierarchical Harmony of the Bodily, Social, and Spiritual principles	Dynamic equilibrium of three ontologically equal dimensions: Umwelt, Mitwelt and Eigenwelt
Eigenwelt Nature	Sacral space oriented to the knowledge of the Absolute Truth and God; world of transcendence	Phenomenological space of self-awareness, self-interpretation and the constitution of personal meaning; world of immanence
Freedom and responsibility	Moral freedom of choice and responsibility to one's conscience, society, and God	Ontological freedom as a constitutive existential and responsibility for the authenticity of one's own being-in-the-world
Source of meaning	Transcendent (service of the the Highest Truth and moral Goodness)	Immanent (free self-design in the world)
Methodology	Philosophical-ethical and normative, rooted in the religious-moral tradition	Phenomenological, descriptive, arising from psychiatric practice (Daseinsanalyse)
Key problem	Spiritual self-improvement, moral choice and achieving harmony	Authenticity of existence, overcoming existential crisis and organization of dialogue between worlds
View on Alienation	Alienation from God, Truth, and one's own moral duty to society	Alienation from one's own Eigenwelt, obsession with the Umwelt or an unauthentic Mitwelt

The issues of human existence, spiritual quest, and the inner self in the works of Shakarim Kudayberdiev have been examined in literary studies from the perspective of the genre, artistic-psychological, and conceptual features of the poet's poetry. Analyzing the genre nature of the poem "The Life of the Forgotten", A. Aktanova focuses on the artistic function of autobiographical memory in the work, the lyrical character's self-reflection, and the specific ways in which the authorial self is represented (Aktanova, 2014, pp. 28-32). A.N. Nurlanova, T.A. Kulgildinova, K.A. Kusmanova, and A.A. Sarsembayeva relate the category of "pure reason" in Shakarim Kudayberdiev's poetry to the poet's artistic conception of the human being and examine the issues of consciousness, spiritual purity, and human existence in his poetic texts from a philosophical and psychological perspective (Nurlanova et al., 2023, pp. 25-35). K.B. Urazaeva and G.D. Rysmaganbetova examine Sufi poetics in Shakarim Kudayberdiev's poetry, the concept of "Zhar", motifs of spiritual purification, and the artistic function of symbolic imagery (Urazaeva & Rysmaganbetova, 2020, pp. 104-111). K.S. Kurmambayeva examines the issues of morality, conscience and faith, spiritual distress, and inner quest in Shakarim Kudayberdiev's poems on the basis of literary texts, analyzing the poetic representation of conscience and human qualities in the poet's works (Kurmambayeva, 2024, pp. 347-357).

Although these studies have comprehensively addressed the autobiographical, spiritual-poetic, moral, and philosophical-psychological aspects of Shakarim Kudayberdiev's poetry, the artistic and psychological manifestations of the lyrical subject's relationships with the natural environment, the social world, and their own inner being have not been systematically examined from the perspective of existentialist psychology. This article analyzes these relationships by employing Ludwig Binswanger's dimensions of Umwelt, Mitwelt, and Eigenwelt as a theoretical tool for interpreting the literary text.

The novelty of the study lies in examining, at the textual level, the lyrical subject's inner reflection, psychological states, and relationships with the surrounding world in Shakarim Kudayberdiev's poetry, and in identifying their artistic function in the formation of existentialist psychology.

4.2. The Potential for Synthesis: Towards an Integrative Existential Anthropology

The comparative analysis suggests that Shakarim Kudayberdiev's ideas extend beyond a purely historical-philosophical context and may offer significant heuristic potential for contemporary existential thought. The distinctiveness of his approach lies in its emphasis on the primacy of the spiritual and moral dimension of human existence (Eigenwelt), which distinguishes it from Ludwig Binswanger's descriptive phenomenology.

In the Swiss scholar's existential anthropology, the primary focus lies on the structures of being-in-the-world and on modes of human existence. Questions concerning the ultimate ground and purpose of existence do not occupy a central place; rather, they are addressed mainly in terms of individual existential choice.

In Sh. Kudayberdiev's philosophy, by contrast, authentic existence is directly oriented toward moral and spiritual categories such as Truth, Goodness, and Conscience. In this sense, his anthropological model introduces a more explicit axiological dimension into existential analysis, providing normative orientation for human existence.

A comparison of these approaches points toward the possibility of developing a more integrative anthropological model – one that accounts for both the ontological conditions

of being-in-the-world and its value-oriented structure. In this context, Kudayberdiev's ideas can contribute to a deeper understanding of the role of moral orientation in human existence.

Such a perspective is also potentially significant for existential therapy, where the question of meaning is central but is not always considered in close connection with the ethical foundations of human choice.

5. Conclusion

This study identifies key similarities and differences between the concepts of being and personhood in the thought of Shakarim Kudayberdiev and Ludwig Binswanger. The comparative analysis of their views on the human and the world yields findings that are significant both for the history of philosophy and for contemporary philosophical anthropology.

First, Shakarim Kudayberdiev's account of being and personhood – marked by a profound engagement with the inner life, freedom, responsibility, alienation, and the question of meaning – can be understood as a distinctive and conceptually coherent form of existential psychologism, shaped within the Kazakh and Islamic intellectual traditions. His teaching on the "three principles" is not only a moral-ethical doctrine but also a developed model of existence with the features of a systematic philosophical anthropology.

Second, a comparison between Shakarim Kudayberdiev's works and Ludwig Binswanger's "three worlds" theory reveals both a shared understanding of the multidimensional nature of human existence and fundamental differences in their philosophical foundations. Binswanger, working within the European philosophical tradition, foregrounds the ontology of freedom, choice, and the constitution of meaning. Kudayberdiev, by contrast, develops an ethically centered model in which freedom is inseparable from moral duty, and meaning is disclosed through spiritual orientation toward a transcendent Truth.

Third, Sh. Kudayberdiev's approach – grounded primarily in the ethical dimension of human existence (Eigenwelt) – both complements and deepens L. Binswanger's theory. Integrating his ideas into contemporary philosophical and psychological discourse opens the way for a more comprehensive anthropological model, one that accounts not only for modes of being-in-the-world but also for the orientation of human existence toward higher meanings and values.

Thus, the findings point to several directions for further research, including the study of Shakarim Kudayberdiev's literary legacy, the comparison of his ideas with other strands of existential and humanistic psychology, and the role of the Sufi tradition in shaping his philosophical and aesthetic thought. Such work may contribute to a broader intercultural philosophical dialogue and to a deeper understanding of existential questions within non-Western intellectual traditions.

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