

The Influence of Acculturation on National Identity: A Sociolinguistic Analysis of Kazakh and Palestinian Fiction

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Abstract

The term “identity” has many specific definitions in the philosophical, psychological, sociological and cultural sciences, but can be defined as a set of individual personal and behavioural characteristics, attributes, beliefs and desires that define an individual as a member of a certain group. After gaining independence in 1991, Kazakhstan, which has experienced at least seventy years of “colonial” policy with various linguistic political strategies as well as forced migrations, found itself in an interesting sociolinguistic situation, with a large number of Russian-speaking population consisting of both ethnic Russians and other national minorities, as well as ethnic Kazakhs, representatives of the titular nation. This article analyses the sociolinguistic phenomena, such as “shala-Kazakh/urban Kazakh” in independent Kazakhstan, and the Hebrew language of the Palestinians, the indigenous population of the territory now called Israel, as well as the influence of these phenomena on the national identity.

Keywords: *Kazakhstan; shala-Kazakh; national identity; Palestine; self-identification; identification of migrants*

Introduction

National identity is a concept that refers to a national group. This depends on various factors: country, origin, place of residence, ethnic or religious affiliation and ideas about belonging to one's nationality (Kozar et al., 2018; Nykorak, 2021). Nationality may differ from the identity that a person chooses for himself in relation to a given nation or country. Today, all over the world, a crisis continues in both individual and collective identities, which noticeably revealed itself by the beginning of this century. Individuals began to appear en masse, as well as separate groups of people, are characterised by polyidentity (Stepin, 2007). E. Toffler wrote that currently “... millions of people were searching for their identity or some magical means that would help them regain their identity” (Toffler, 2004). According to S. Huntington, such types of identity are, for example:

1. ascriptive – age, gender, blood relationship, ethnicity and race;
2. cultural – clan, tribal, linguistic, national, religious, civilisational affiliation;
3. territorial – the immediate environment, village, city, province, region, climate zone;
4. political – factional and political, interest groups, ideology, interests of the state;
5. economic – work, profession, position, working environment, industries, economic sectors, trade unions, classes, states;
6. social – friends, clubs, teams, colleagues and social status (Huntington, 2004).

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The identification of a person is influenced by various aspects of life, in the analysis of which two main approaches are distinguished. The first consists of the selection and identification of factors that are significant for the identification of an individual from the point of view of society. The second approach involves factors that are significant from the point of view of the person himself. That is, the organic unity of an individual and the people around him mainly determines the positive identity of a person. A search for identity is especially relevant for Kazakhs due to the processes of migration that took place during Soviet rule. Except for economic reasons, there was such a common phenomenon as forced migration which led to self-identifying issues.

Some of the grounds for the formation of a person's personality include the desire of an individual to identify himself with other people or a group of people, as well as his separate desire for self-identity, functionally aimed at his isolation. In most cases, identification is an emotional and cognitive process of an individual identifying himself with other people, a community, or an object. Being one of the mechanisms of socialisation, identification allows a person to join the life and culture of the society in such a way that when choosing norms and rules of behaviour, he makes a decision consciously and finds satisfaction. If the policy of a country defines different individuals, as well as people in different ways, then the alienated half begins to show discontent. Under such circumstances, there is a split of society with fraught consequences. There are two ways out. First, the alienated should remain in a silent state, being only a raw material resource for the country. Secondly, society is obliged to solve this problem in a civilized manner, all individuals should receive equal rights.

The latter version of society is open, in which biased distrust of individuals and ethnic groups is eliminated, control over citizens is weakened, a rule of law state is formed and individuals and peoples receive the right to freedom and self-identity of their own choice. In such a community, theoretically, there is a possibility of self-organization and the beginning of the “melting pot” process, in which the joint-life of various ethnic groups and individuals should lead to their proper integration into one nation with a single culture based on free competition (Salikhov, 2011). History has shown that the Soviet Union failed to create a truly united nation. However, trying to create a supra-nation “the Soviet people”, a large-scale Russification was carried out throughout the territory of the union, the consequences of which are manifested at the present stage. Let's consider this in the example of Kazakhstan, where the phenomenon of “shala Kazakh” is proof of the irreversibility of the processes launched in the last century.

Consideration of the topic of national identity through the prism of socio-cultural phenomena of partially assimilated peoples is of scientific interest due to its undisclosed nature and the lack of high-quality research on this topic. The study presented in this article will help shed light on the unique features of this aspect, which is rarely seen in the scientific community, of such an important phenomenon in the sociocultural sphere as national identity. The presented study is aimed at studying the unique features of the development of the Kazakh language and their similarities with similar processes in Palestine. The influence of the above areas on the socio-cultural development of the Palestinian and Kazakh peoples and on their national identity is also considered.



Concept implementation problems of a single way of development of the Kazakh national identity

To date, the concept of a single path of development of the Kazakh national identity does not elicit a solitary response among all Kazakhstanis. The reason for this is a kind of split of the Kazakh national identity and the aforementioned phenomenon of “shala Kazakh”. Janibek Suleev believes that the phenomenon of the presence of two groups in the Kazakh nation (shala-Kazakhs and nagyż-Kazakhs) is connected with communication – linguistic. Kazakhstan owes its appearance to the Soviet period. There was a large-scale Russification of part of the Kazakhs. After the well-known cataclysms of the first half of the twentieth century, the Second World War, the virgin epic, the Kazakhs began to yield in number to the Slavic nations. New cities turned out to be in a significant sense not Kazakh, often with previously unseen industrial facilities and educational institutions (Bocharova, 2018). In the urban environment, the Kazakh ethnic group was represented only by the intelligentsia-scientific, humanitarians and civil servants, plus the so-called party nomenclature.

All other languages were pushed aside which is the second factor of universal knowledge of the Russian language in the USSR. It reached the point that some Kazakhs began to be proud of not knowing their native language. Chingiz Aitmatov wrote well about this shameful phenomenon – mankurtism (Werner and Barcus, 2006; Seitkazin, 2020). The word “shala” is translated from Kazakh into Russian as “half”, respectively, “shala Kazak” literally means “half Kazakh”. In 2009, the book “Shala Kazak. Past, present, future”, was published. Its author Mukhtar Idrissof believes that it would be a great simplification to reduce the notorious phenomenon to a purely linguistic problem, and identifies three main criteria by which Shala Kazakhs differ from Nagyż Kazakhs:

1. The author considers the rationalisation of consciousness to be the main change in the consciousness of the shala Kazakhs, making logic and reason more priority in their consciousness than feelings and emotions;
2. Cultural Russification, large-scale propaganda of Russian cinema, music and literature have put the traditional Kazakh culture;
3. Striving for higher standards of consumption.

Under the influence of these factors, the shala Kazakhs began to focus more on individualism and personal success in their actions. In one of his speeches, the first President of the Republic of Kazakhstan said that about half of the Kazakhs or about 6 million people did not speak their native language. The problem of the degradation of national culture is widely considered by poet Mukhtar Shakhonov. In the poem “Zhana kazaktar nemese rukhani baylyksyz da memleket kuruga bolady dep oylaytyn zhas biznesmenge khat”, the poet addresses the shala Kazakhs, saying:

“Zhana kazak, shala kazak-zhas inim,

Alshysynan turdy bugin asygyn.

Sagan karap oylandy da, zhasydym.

Ayrymagan azgyny men asylyn

Myna gasyr, balkim, senin gasyryn.

Zhana kazak, shala kazak, younger, brother,

Everything is one, nobility and debauchery –

You probably got a century like this,

*But, I look, I'm worried – you found your own way,
And caught your luck in it with a vengeance.*

(translation of A. Aitzhanova)” (Shakhanov, 2015).

The main thought that runs through the whole poem is the condemnation of excessive love for material goods, abandonment of spiritual wealth. Shakhanov tries to reason with the Kazakhs who have chosen this path, saying:

*“Rukhsyzydyn, kayryzyzydyn bayy,
Balkim, erten ultymyzyga zor kaygy.
Zhinasan da alemnin bar altynin,
Adamdygyn korsetpese zbarkeylyn,
Korsbar seni salkyn shattyk, salkyn un.
Eshkim rukh baylygynan bolinip,
Shyn bakytka zhetken emes, zbarkeynym!
Even all the world's riches are collected,
Humanity will not shine if inside
The joy fades, your sound will also fade.
The world around us has never been beautiful
There is no happiness without spirituality, my friend, remember that!*

(translation of A. Aitzhanova)” (Shakhanov, 2015).

M. Shakhanov does not accept the presence of the phenomenon of “shala” among the Kazakhs, but there is no anger and hatred in his attitude to the Shala-Kazakhs – only regret and slight bitterness. He stated that he did not consider either citizens or Kazakhs those figures of literature, art and science who disdained issues of language and national policy (Shakhanov, 2011; Sabluk, 2018). In addition, M. Shakhanov is one of the initiators of drawing up a public letter signed by 73 representatives of the Kazakh intelligentsia, directed against the creation of the “Kazakh nation” (Shakhanov, 2010).

Thus, the problem of returning to the original traditional Kazakh culture, the true Kazakh national identity is one of the topical issues in modern Kazakh literature. In Tolen Abdikov's story “Konaktar” we see the clash of the traditional, conservative views of the older generation, the so-called “nagyz Kazakhs” and the modern views of the youth from among the shala Kazakhs. The identity of Yergabyl is characterised by Kazakh traditions, commitment to national values, attachment to native lands and relatives. As for his son Sapabek, he is an example of the paradox of the shala Kazakh phenomenon: being the son of nagyz Kazakhs, he himself is a representative of the shala Kazakhs, with their individualism and focus on personal success. This story “Konaktar” clearly shows the current state of Kazakh society, a kind of split and the presence of two ways of developing the Kazakh national identity.



Despite the contradictions, and, sometimes, quite fierce polemics on the issue of Kazakh national identity, most of these discussions are held at the level of public figures, and as for ordinary citizens, “it simply does not exist” (Tatila, 2020). Friendship and marriages between Shala and Nagyz Kazakhs are widespread. In the following story “Zauza”, we can see an example of such a marriage (Ibraimovich, 2020; Moore, 2001). It is about a young woman named Zauza, who manages to find a cure for the coronavirus. The author of this story, Adilbek Ybyrayymuly, has built most of his career in the field of publishing and government service. They have been married for more than three years. No matter how hard she tried, she could not teach her husband to his native language. She affectionately called her husband “qyranyym – my eagle” so that these efforts of hers would not seem like an accusation. He did not go beyond the Russian concepts of “dorogaya – my darling”, “dusha moyya – my soul”. According to M. Idrissov, shala Kazakhs are an endangered species, because now there is a growing trend among them to teach their children in Kazakh schools. It should be noted that there are differences among scientists on the issue of attributing the countries of the post-Soviet space to the post-colonial discourse, however, we are inclined to the opinion of David Moore, who refers to the post-Soviet space to the post-colonial countries (Khalifeh, 2009). In this article, we want to draw a parallel between the above-mentioned phenomenon of “shala-Kazakh” in Kazakhstan and a similar phenomenon in the Palestinian-Israeli situation.

Palestinian national identity through the mirror of the national art

Palestine is a *de jure* independent, partially recognised State in the Middle East, which is in the process of being created. There are obviously similar processes in the two states: the phenomenon of “shala Kazakh”, and the process of penetration of the Jewish language and culture into the Palestinian society of Israel. Speaking about the Palestinian literature and the Palestinian identity, literary works and their thematic focus shifted from open nationalism and the active struggle for their violated rights to the themes of fear, despair, and an immense sense of loss. The phenomenon of shala Kazakh, which we considered earlier, cannot be directly compared with the Palestinian-Israeli situation, however, in this article, we would like to analyse the fiction that reflects the trends of a possible rapprochement between the two nations: Arab and Jewish. Among the Palestinian Arabs who have Israeli citizenship, the factors that can contribute to the cultural and linguistic assimilation of Arabs with Jews are most clearly manifested, Palestinians have to actively study Hebrew. Knowledge of the language of a colonising country is necessary for all spheres. As a result, two ways of developing national identity are formed, which is certainly reflected in the literature of the people. Consider the following examples:

“Wild Thorns” (Arabic: *الصبار* Al-Subaru) is a Palestinian novel written by Sahar Khalifa, which was first published in Arabic in 1976 and translated into English in 1985 (Khalifeh, 2009). The novel tells about the life of Palestinians under Israeli occupation in the city of Nablus in 1972, about two cousins who experienced completely different occupations (Abu-Manneh, 2014). Two men are the main characters of the novel: Osama, who returned to his hometown from the Persian Gulf countries as a member of the resistance movement to carry out a mission to blow up buses that transport Palestinian workers from the West Bank to Israel; and his cousin Adil, who tried to feed his family and worked in Israeli factories. Both Palestinians love and support their homeland, however, each of them has chosen his own path to achieve his goal, the independence of Palestine.

“Wild Thorns” also raises the question of “otherness”, which can be seen in the example of Zuhdi, Shlomo and Palestinian prisoners in Israeli prisons. Zuhdi, like Adil, is an employee of the Israeli industry due to the inability to support his family working in the West Bank; when he kills his Israeli colleague Shlomo, he ends up in an Israeli prison. While in prison, he reflects on the way of constructing the Palestinian liberation discourse (Khalifeh, 2009). Now Zuhdi knew that it was not a guarantee of solidarity to be a Palestinian. The time spent in prison forced Zuhdi to critically reconsider what it meant for him to be a Palestinian, and indirectly to have a Palestinian identity about Israelis. Instead of thinking about identity and the “other” as directly opposed to oneself, Zuhdi realises that it was impossible to specifically identify the factors that made up identity and distinguished oneself from “others”. This novel by Sahar Khalifa received mixed reviews, for example, the Palestinian writer Yahya Yakhliif made a critical remark about the negative positioning of armed confrontation and independence fighters in the novel, while Bashir Abu Manneh stated that this work was aimed at liberation through solidarity and honesty of the working class (Abu-Manneh, 2014). Perceptions of “working in Israel” ranges from absolute acceptance to the accusation of betraying the Palestinian cause. On one hand, some envy those who have the opportunity and are given the permits to enter Israel, whether for work or shopping and entertainment. On the other hand, this is seen by others as a lack of national affiliation and is accused of “normalization” with the occupier (Dhaher, 2016).

So, as of the 70s, we see that the Palestinian society had two ways of constructing a national identity: through open opposition to the occupiers and negotiations and even peaceful coexistence. Speaking about the current state of this issue, the attempts of the world community are not successful to resolve the conflict. There are still terrorist attacks associated with a negative attitude towards Israel and Zionism. But, on the other hand, there is a tendency to bring the two peoples closer together. In an excerpt from the novel “The Sleep Thief: Ghareeb Haifawi” by the Palestinian journalist and writer Ibtisam Azem (2012), the hero is a well-educated Palestinian with excellent knowledge of Hebrew and high standards of falafel (a traditional Arabic dish). He does not fit the stereotype of an angry, uncouth Palestinian, which is why Nina, who recently immigrated to Israel, takes him for an Israeli. Unaware that she is friends with an Arab, Nina utters an angry tirade about how the Arabs frighten her (Ibtisam, 2012). Nina's incorrect use of biblical references to the land of milk and honey indicates the fervor of a new immigrant who wants to join the historical and religious discourse. Calling Gharib's eyes “abundant”, she tries to mythologise her meeting with him. Judging by this mistake of the new immigrant, who confused an Arab with an Israeli, we can conclude that he (the Arab) has an excellent knowledge of Hebrew and the norms of behaviour in Israeli society. “Gharib” in Arabic means strange or unfamiliar, alien. Gharib is a stranger at home, on his own land. He feels like a “ghost” (Ibtisam, 2012), outside of history, neither here nor there. The novel aims to capture his ephemeral presence and a multifaceted sense of loss.

The novel also touches on the problem of the division of the Arab nation about Israel: the Druze, who mostly identified themselves as Arabs, were on the other side of the border and deserved to be called “traitors”: Gharib, who participated in the West Bank protests, fell into the hands of Israeli soldiers: “You, son a bitch, come over here”, someone shouted, slapping me across the face. The word “bitch” came from his mouth without any hint of an accent. Was he Druze or Bedouin? I pondered this in the interval between the slap on my face and my head hitting the chest of another soldier, who then held my head between his legs while



yanking my neck until I thought it would snap off. The compulsory military service of the Druze alienated them from the rest of the Palestinians inside Israel. It did not help that a good number of Druze figureheads did not support the military service of Druze youth in the Israeli army, or that they were the only Arabs who had forced conscription. Their separation from fellow Palestinians and bad reputation from the way they treated them in the West Bank and the Gaza Strip were even more concrete than the roadblocks where they were stationed”.

The question of the ethnic origins of the Druze people is a subject of ongoing debate. All the Druze leaders, historians, and intellectuals in Lebanon and Syria – as well as the rest of the Druze population – define themselves as Arabs. In Israel, too, most Druze agree with the national identity of their brothers in Syria and Lebanon, but there are also Druze in Israel who do not agree that their ethnic (Arab) origin also defines their national identity. They claim that being Druze is not merely a religious, but also a national, category. Firro (1992) and Frisch (1993) argue that this tendency accords well with the official Israeli policy that seeks to separate the Druze from the (rest of the) Arab community in Israel (Halabi, 2013; Christou, 2022).

The representatives of the authorities, cadres, police officers, etc., recruited from among the colonized form a category of the colonized that attempts to escape from its political and social condition. But in so doing, by choosing to place themselves in the colonizer’s service to protect the colonizer’s interest exclusively, they end up by adopting the colonizer’s ideology, even with regard to their own values and their own lives. According to Albert Memmi, a French writer and sociologist who was born in Tunisia and supported the liberation movements in Tunisia and Algeria: “Representatives of the authorities, police officers, etc., recruited from among the colonised, constitute a category of colonised people who were trying to escape from their political and social position. But by doing so, deciding to put themselves at the service of the coloniser solely to protect the interests of the coloniser, they eventually accept the ideology of the coloniser, even concerning their own values and their lives” (Memmi, 2003). This decision of the Druze to be a politically and socially active part of Israel, to perform military service, speaks of their desire to join Israeli society, even if it costs them loyalty to their fellow Palestinians. This part of the Palestinian population is the closest layer of Palestinian society to assimilation with Israel.

In her second novel “*Sifr al-Ikhtifaa*” (2014) *The Book of Disappearance* (2019) (Azem, 2015), Azem considered the problem of relations between Israeli Palestinians and Israelis. A sudden disappearance of all the Palestinians without a trace is the main plot of the novel. Alaa, a Palestinian Arab with Israeli citizenship, made an acquaintance with a Jew Ariel at a party, who is his housemate. The novel reveals the essence of the relationship between Arabs and Israelis from the point of view of the writer: after the disappearance of her friend and neighbour, Ariel takes possession of his apartment with the firm intention of “changing the lock”, although he is a liberal centrist and happy to be tolerant of Arabs if this does not require personal sacrifices.

We believe that the statement of A. Memmi about the relationship very accurately note the nature of the relationship between Alaa and Ariel as those between a coloniser and a colonised: “Colonial relations are not the result of individual goodwill or actions; they exist before his arrival or before his birth, and it does not matter whether he accepts them or rejects them. On the contrary, they, like any institution, a priori determine its place and the place of the colonisers and, ultimately, their true relations”. *However, the purpose of our article is to determine*

the direction of the processes of adaptation of Arabs to live in the modern realities of Israel. Based on this goal, let's consider the following excerpt from the novel: Natalie is a journalist from Germany working for one of the TV channels, whom Alaa met through an American newspaper, and from whom he worked as a freelance cameraman on the channel to continue his studies at Tel Aviv Media University. At Natalie's party, Alaa was introduced by her to Ariel as "The Arab I was talking about". This touched Alaa, and he held out his hand to Ariel, saying with a deliberately emphasised Mizrahi accent: "He said, in a deliberately exaggerated Mizrahi accent: "Shalom, Ariel. Let me introduce myself. Alaa the Arab. I am the token Arab of the party you all need so you can say you have an Arab friend. I think we met on the stairs of the building we both live in".

Alaa is an educated Arab, fluent Hebrew speaker, who has good relations with Israelis. This hero also chose the path of coexistence and cooperation with Israel as his national identity. Of course, external attributes cannot reveal the internal struggle and resistance to what is happening, the possible unwillingness to join the enemy system, in fact, however, reality constructs such methods of struggle. The recently assimilated people, such as Jews, place themselves in a considerably superior position to the average coloniser. They push a colonial mentality to excess, display proud disdain for the colonized and continually show off their borrowed rank, which often belies a vulgar brutality and avidity. Still too impressed by their privileges, they savor them and defend them with fear and harshness; and when colonization is imperiled, they provide it with its most dynamic defenders, its shock troops, and sometimes its instigators (Memmi, 2003).

We can observe the manifestation of such cruelty and severity in the defence of their interests by the colonizers in many works of Palestinian writers, let's give an example from *The Book of Disappearance*: Ravi's white face was the colour of turnip. His eyes bulged and his jaw dropped when he opened the gate to cell number 5. He wouldn't have been that shocked had he seen the corpse of a prisoner who had committed suicide or died of torture. He's been at it for thirty years and his skin was thicker than a crocodile's, as he used to say sarcastically. He has no feelings towards the terrorists, as he used to call them. He might pity them at times, especially the young ones (Azem, 2015).

According to a survey conducted among Palestinians (Pollock, 2020; Zonsbine, 2020) to date, the problem of the "Other" and self-identification in the context of the Israeli-Palestinian conflict is also considered in Hebrew literature, the authors of which are often Israeli Arabs who are fluent in Hebrew, due to their marginal position in the country. Such authors include Anton Shammass, Naim Araidí, Sayyid Kashua, Atallah Mansur, Jurais Tannus and others. Sayyid Kashua received the prize for Hebrew writers from the Prime Minister for two novels: "Dancing Arabs" (2002) and "Let It be Morning" (2006). Kashua wrote to create a more equal Israel (2014). His first novel, "Dancing Arabs" (2002), tells the story of a nameless Arab-Israeli attending an elite Jewish boarding school and code-switching between Arab and Jewish identities in an attempt to fit in (2004). These semi-autobiographical themes of identity and in-betweenness, often packaged in the tragic comedy genre, become hallmarks of Kashua's writing. Throughout the years, his fiction often uses stereotypical characters – caricatures of Jewish- and Arab-Israelis – to both foster familiarity with his audience and subvert the perception of these identities in real life (Mendelson-Maoz and Steir-Livny, 2011). Kashua wanted to "tell the Israelis...the Palestinian story" (2014) and he does this by using "humor, sarcasm, and absurdity to appeal to readers and utilizes popular media such as television and journalism" (Scott, 2019).

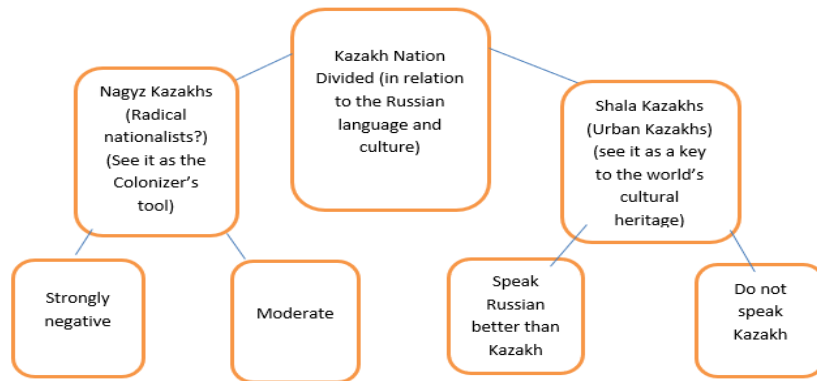
The state, the process of self-identification that the hero experienced can also be characterized by the judgment of A. Memmi: His teachers do not follow the same pattern as his father; they are not his wonderful and redeeming successors, like any other teacher in the world. They are something else. There is no communication either from the child to the teacher, or from the teacher to the child, and the child perfectly notices this. If the communication finally takes



place, it will be unsafe. The teacher and the school represent a world that is too different from his family environment. In both cases, the school does not prepare a teenager for full self-discovery and creates a constant duality in him (Pollock, 2014). These semi-autobiographical themes of identity and betweenness, often presented in the genre of tragicomedy, become a hallmark of Cachois' work. Over the years, vivid images of Jews and Arab-Israelis have often been used in his prose to improve the familiarity of the audience with them and to destroy the perception of these identities in real life (*Mendelson-Maoz and Steir-Livny, 2011*).

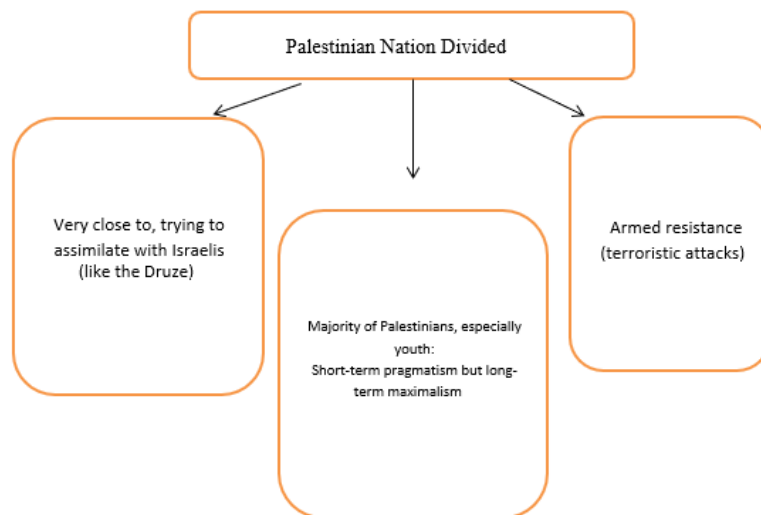
Assimilation or solidification is the only possible alternatives for a colonised as long as it tolerates colonisation. If he is denied assimilation, as we will see, he will have nothing left but to live isolated from his age. He returns to colonisation and some extent lives with this situation. Planning and building your future is prohibited. Therefore, he must limit himself to the present, and even this present is cut off and abstract (*Kashua, 2016*) (Figures 1, 2).

Figure 1. A divided Kazakh nation



Source: S. Kashua, (2016).

Figure 2. A divided Palestinian nation



Source: S. Kashua, (2016).

Conclusions

Thus, summing up the results accumulated by the study and analyzing the information received, we can formulate the following conclusions. It is difficult to imagine what colonised people would have been like without colonisation, but we definitely see what happened as a result of this. To subjugate and exploit, the coloniser displaced the colonisers from the historical, social, cultural and technical current. The presence of the phenomenon of “shala Kazakh” in modern Kazakh society is proof of its influence on the linguistic and cultural situation in the occupied country. Just as the Kazakhs were forced to master the Russian language, the way of thinking and behaviour in Soviet society, so the Palestinians have to adapt to the existing realities in Israel.

Authors consider it possible to draw a parallel between the unspoken division of the Kazakh nation and the division of the Palestinians concerning Israel. After all, Shala Kazakhs are those who grew up under the influence of the Russian language and culture, as a result of which their perception of the world, thinking and self-identification differ significantly from the Nagyz Kazakhs. For the Shala Kazakhs, their Kazakh identity is part of the civilisational identity they possess, while for the Nagyz Kazakhs, their civilisational identity is part of their Kazakh identity. The data obtained as a result of the study can be useful both in studying the topic of the linguistic culture of Kazakhstan and Palestine and as a basis for further research in the field of history, linguistics and geopolitics.

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