

ABSTRACT
of the dissertation by Aigerim Yerbolovna Zhumadilova
on the topic: “Modernization of national consciousness: the search for a new
identity and theme in Arabic literature (since 2000) on example of Egypt,
Algeria and Palestine”,
submitted for the degree of Doctor of Philosophy (PhD) in the educational
program 8D02209 – Oriental Studies

General description of the research. The dissertation is devoted to a comprehensive study of the processes of modernization of national consciousness and the formation of new identity in contemporary Arabic literature of Egypt, Algeria, and Palestine since 2000. It analyzes the key artistic strategies and narrative practices through which literature reflects and constructs new forms of self-awareness emerging in the context of postcolonialism, globalization, cultural hybridity, and political instability. The study demonstrates that modern Arabic prose performs not only the function of representing social processes but also becomes an active agent of their transformation.

Relevance of the research. In the context of the global transformations of the 21st century, issues of national identity and modernization of public consciousness acquire particular importance for the Arab world. Social upheavals, postcolonial consequences, cultural hybridity, and political instability actualize the rethinking of traditional forms of self-awareness. In this regard, literature acts not only as a reflection of ongoing changes but also as a tool for their comprehension and modeling.

Egypt, Palestine, and Algeria represent countries with different historical and political trajectories but with similar challenges: the crisis of post-Pan-Arab ideology, the trauma of colonial and occupation experiences, and contradictory processes of modernization. Contemporary literature of these regions demonstrates a search for new identity: from collective narratives to individualized ones, from heroic epics to chronicles of everyday life, from nationalist declarations to strategies of memory and decolonization of language.

The traditional motifs of struggle, exile, social justice, and nostalgia, characteristic of 20th-century literature (Mahfouz, Kanafani, Mammeri, Haddad), have in the 21st century been supplemented with new themes – trauma, memory, silence, corporeality, and migration. This allows literature to be considered not only as a mirror of socio-political processes but also as a space for developing alternative narratives.

The relevance of the research lies in the necessity of an interregional analysis that compares the strategies of Egypt, Palestine, and Algeria in the context of identity transformation. The interdisciplinary approach (philosophical, sociological, postcolonial, and memory studies) makes it possible to identify both universal mechanisms of identity rethinking and unique features inherent to each country. Thus, the dissertation represents a significant contribution to the study of cultural modernization processes and the dynamics of identity in contemporary Arabic literature.

Object of the research is contemporary Arabic literature created after 2000, examined on the example of three regions – Egypt, Palestine, and Algeria.

Subject of the research is the processes of modernization of national consciousness, as well as the transformation of identity and literary themes in the works of these countries, reflecting the socio-cultural and political changes of the early 21st century.

The aim of the research is to identify and analyze the literary strategies and artistic techniques through which contemporary Arabic prose of Egypt, Palestine, and Algeria (since 2000) represents the processes of modernization of national consciousness, the formation of a new identity, and the search for new thematic directions reflecting socio-political transformations.

To achieve this aim, the following tasks are set:

1. To reveal the conceptual foundations of the notion of “identity” and its interpretations in philosophy, psychology, sociology, as well as in the Arab intellectual tradition;
2. To analyze the categories of “national identity” and “national consciousness” in their relation to the modernization processes of the 21st century;
3. To determine the role of literature as a medium of representation and transformation of national consciousness in the context of postcolonialism and social fragmentation;
4. To characterize the historical and cultural preconditions for the formation of Arab national consciousness (Pan-Arabism, the Islamic model, colonization and decolonization);
5. To substantiate the methodological approaches most relevant for analyzing contemporary Arabic prose (postcolonial theory, trauma and memory theory, the concepts of achrony and subjectivity);
6. To investigate the modernization of national consciousness in Egyptian prose after 2000, identifying the shift of thematic dominants and the narrative strategies employed;
7. To analyze Palestinian prose of the 21st century as a representation of national consciousness in the conditions of occupation and exile, through the strategies of memory, trauma, and resistance;
8. To examine the specificity of the formation of a new Algerian identity, comparing the Arabic- and French-language traditions, their narrative techniques and figurative systems;
9. To identify the common and divergent tendencies in the representation of the modernization of national consciousness in the literature of Egypt, Palestine, and Algeria, defining the key themes, images, and strategies of the postcolonial period.

Methodological framework of the research.

The methodological basis of the study is an interdisciplinary approach that combines methods of literary analysis with philosophical, socio-psychological, postcolonial, and cultural-anthropological theories. The key principle is the

understanding of identity as a dynamic, multi-layered construct formed within historical and cultural contexts.

1. **Theoretical approaches.** Erik H. Erikson's theory of stages of identity development (analysis of characters' crises of self-determination), George H. Mead's concept of social interaction (the formation of the "Self" through interaction), Henri Tajfel and John Turner's social categorization theory (mechanisms of "in-group/out-group"), Stuart Hall's ideas on the discursive nature of identity (multiplicity and fragmentation of the "self"), postcolonial analysis by Edward Said and Homi Bhabha (hybridity, mimicry, the "third space"), as well as trauma theory and transgenerational memory (representation of violence and historical traumas) are applied.

2. **Historical and cultural methods.** The historical-comparative method (comparison of regions), the historical-genetic method (continuity of identity models), as well as cultural and civilizational approaches (the multi-layered nature of Arab consciousness). These methods make it possible to situate literature within broader processes of modernization are employed.

3. **Literary methods.** The foundation is interpretive textual analysis with consideration of the historical and political context. Additionally, the comparative method (juxtaposing Egypt, Palestine, Algeria), semantic analysis, and cultural-historical analysis (symbols, allegories) are applied. The research is primarily interpretive in nature; quantitative methods (such as content analysis) were not used.

4. **Discourse and narratological analysis.** Narratology (Gérard Genette, M.M. Bakhtin) is applied to study types of narrators, achrony, focalization, dialogism, and polyphony. Discourse analysis reveals the representation of power, trauma, and identity through linguistic strategies and oppositions ("us/them," "center/periphery").

Scientific novelty of the research:

1. For the first time in national Oriental studies, a comparative analysis has been carried out on the modernization of national consciousness and the formation of new identity in contemporary Arabic literature of Egypt, Palestine, and Algeria (since 2000), which revealed both common trends and regional specificities;

2. The conceptual field of the categories "identity," "national consciousness," and "modernization" has been clarified and systematized, which made it possible to develop a comprehensive methodology for text analysis in a postcolonial context;

3. An integrated approach to the analysis of 21st-century Arabic prose has been introduced into scholarly discourse, combining postcolonial, trauma, and cultural memory concepts that were previously applied in isolation;

4. New artistic mechanisms of identity representation have been identified: in Egyptian prose – revolutionary fragmentation and the post-national

subject; in Palestinian prose – memory, trauma, and disappearance as forms of identity; in Algerian prose – linguistic ambivalence and decolonial practices;

5. Typological differences in literary strategies have been established: Egypt—as a space of post-revolutionary fragmentation; Palestine—as a strategy of memory and traumatization; Algeria—as cultural plurality and hybridity beyond the binary opposition of “Arabic vs. French writing”;

6. A new interpretation of the role of 21st-century literature has been proposed: it is understood not only as a reflection of national consciousness but also as an active agent of its transformation, modeling new forms of identity through thematic shifts (trauma, memory, migration, silence) and innovative narrative strategies (fragmentation, the unreliable narrator, intertextuality).

Theoretical significance lies in the development of a comprehensive methodology for analyzing identity and modernization in Arabic literature. The dissertation expands the conceptual apparatus of Arabic studies, comparative literature, and postcolonial research.

Practical significance lies in the possibility of applying the results in educational courses on Arabic literature, cultural studies, and Oriental studies, as well as in programs of humanitarian modernization and cultural diplomacy. The findings correspond to the priorities of the *Rukhani Zhangyru* program and the state cultural policy of the Republic of Kazakhstan.

Main theses submitted for defense:

1. Identity in philosophical, psychological, sociological, and Arab traditions is understood as a dynamic, multi-level category, which makes it possible to use it as a methodological basis for analyzing the modernization of consciousness;

2. National identity and national consciousness in the Arab world of the early 21st century are presented as fluid constructs, transformed under the influence of globalization, hybridity, and political conflicts;

3. Literature functions not only as a reflection of social processes but also as an active mechanism of representation and reinterpretation of national consciousness;

4. Historical and cultural processes of the 20th century (Pan-Arabism, the Islamic model, colonization and decolonization) formed the foundation of Arab national consciousness, which in the 21st century has been rethought in the context of modernization;

5. An interdisciplinary approach (postcolonial critique, trauma theory, cultural memory, the concepts of achrony and subjectivity) provides the tools for analyzing the artistic mechanisms of representing the modernization of consciousness;

6. Egyptian prose after 2000 reflects the transition from the post-Pan-Arab crisis to post-revolutionary narratives, employing fragmentation, the unreliable narrator, polyphony, and images of loss to model new forms of civic identity;

7. Palestinian prose of the 21st century represents consciousness under conditions of occupation and exile through strategies of memory and trauma, drawing on the symbolism of loss, motifs of disappearance, fragmentary structures, and collective voice;

8. Algerian literature develops at the intersection of decolonial discourse, linguistic plurality, and ethnocultural polyphony: the Arabic-language tradition expresses identity through memory, fragmentation, and multiple voices, while the Francophone tradition employs an imagery of inner division and the loss of the linguistic “home”;

9. The common tendencies of Egyptian, Palestinian, and Algerian literature after 2000 are the rethinking of identity, the deconstruction of myths, and the turn to the themes of trauma, memory, and silence. At the same time, Egyptian prose reflects the crisis of the post-Pan-Arab model, Palestinian prose foregrounds strategies of memory and resistance, and Algerian prose searches for identity through linguistic ambivalence, polyphony, and fragmentation.

Approbation and publications of the research. The dissertation was carried out at the Department of Near and South Asia, Faculty of Oriental Studies, Al-Farabi Kazakh National University. On the topic of the research, 1 article has been published in a foreign scientific journal indexed in *Scopus* (Q2), 4 articles in journals recommended by the Committee for Quality Assurance in the Sphere of Science and Higher Education of the Republic of Kazakhstan, as well as 4 articles in the scientific journals and proceedings of international conferences.

Structure of the dissertation. The work consists of a list of definitions, abbreviations and acronyms, an introduction, the main part (comprising four chapters), a conclusion and a list of references.