

# opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,  
Lingüística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

Año 36, abril 2020 N°

# 91

Revista de Ciencias Humanas y Sociales

ISSN 1012-1587/ ISSNc: 2477-9385

Depósito Legal pp 198402ZU45



Universidad del Zulia  
Facultad Experimental de Ciencias  
Departamento de Ciencias Humanas  
Maracaibo - Venezuela



## **The concept of people and new ideological concepts in Kazakhstan`s media**

**V.I. Zhumagulova<sup>1</sup>**

<sup>1</sup>Kazakh State Women's Pedagogical University, Almaty, Kazakhstan.  
[Zhumagulova@KSWPU.ac.kz](mailto:Zhumagulova@KSWPU.ac.kz).

**G.A. Kazhigalieva<sup>2</sup>**

<sup>2</sup>Kazakh State Women's Pedagogical University, Almaty, Kazakhstan.  
[Kazhigalieva@KSWPU.ac.kz](mailto:Kazhigalieva@KSWPU.ac.kz).

**E.M. Khankishiyeva<sup>3</sup>**

<sup>3</sup>Kazakh State Women's Pedagogical University, Almaty, Kazakhstan.  
[elchik78@mail.ru](mailto:elchik78@mail.ru)

**Orynkhanova G.A.<sup>4</sup>**

<sup>4</sup>Kazakh State Women's Pedagogical University, Almaty, Kazakhstan.  
[Orynkhanova@KSWPU.ac.kz](mailto:Orynkhanova@KSWPU.ac.kz).

**Zadayeva A.A.<sup>5</sup>**

<sup>5</sup>Kazakh State Women's Pedagogical University, Almaty, Kazakhstan.  
[Zadayeva@KSWPU.ac.kz](mailto:Zadayeva@KSWPU.ac.kz).

### **Abstract**

The article deals with new and updated ideological concepts of Russian-language media in Kazakhstan, their linguistic and cognitive possibilities in the aspect of influence on public consciousness and its modernization. The basis of ideological concepts localization in the media is their clearly expressed axiological orientation and linguistic and cultural specificity, focus on the national consciousness. The value component of the key modernization concepts people, Mangilik El (eternal country) and Rukhani zhangyru (spiritual renewal) is analyzed.

**Keywords:** Ideological, Concepts, Social Awareness, Cognitive.

# El concepto de personas y los nuevos conceptos ideológicos en los medios de comunicación de Kazajstán

## Resumen

El artículo aborda conceptos ideológicos nuevos y actualizados de los medios de comunicación en ruso en Kazajstán, sus posibilidades lingüísticas y cognitivas en el aspecto de la influencia en la conciencia pública y su modernización. La base de la localización de conceptos ideológicos en los medios es su orientación axiológica claramente expresada y su especificidad lingüística y cultural, centrada en la conciencia nacional. Se analiza el componente de valor de los conceptos clave de modernización de las personas, Mangilik El (país eterno) y Rukhani zhangyru (renovación espiritual).

**Palabras clave:** Ideológica, Conceptos, Conciencia Social, Cognitiva.

## 1. INTRODUCTION

Political and economic transformations in the Republic of Kazakhstan, as well as new ideological attitudes presented in various presidential programs and articles, are naturally reflected in the media of Kazakhstan (ABISHEVA, 2018). The transformed and new, political, national and cultural worldview concepts are actively introduced into the public consciousness. How are their verbalization and modeling carried out in the media and how does it affect the modernization of society's consciousness? What are the linguocognitive technologies used?

The search for answers to these questions marked the purpose of our study - to learn the linguocognitive potential of the influence on public consciousness of new ideological concepts in the discourse of the media in Kazakhstan. The object of research was news portals and websites: zakon.kz, iei.kz, newtimes.kz, inform.kz, kostanaytv.kz, zhastar-07.kz, vecher.kz, BNews.kz, vlast.kz, teninewsgr.kz, kokshetautv.kz, sayasat.aktobe.gov.kz, camonitor.kz, and others, as well as electronic versions of Russian-language media for 2012-2019: kazpravda.kz, caravan.kz etc.

## **2. METHODOLOGY**

The concept of mental education includes not only descriptive-classified but also sensual-willed and figurative-empirical characteristics, thereby structuring knowledge about the world and reflecting the national specifics of the world division. In our opinion, the linguocognitive technology of influence on public consciousness in the mass media of Kazakhstan is based on the marketing theory of location by E. Rice and J. Traut, the essence of which is reduced to two main tasks: 1) to introduce the appropriate image of the product into the consciousness of the consumer (reader); 2) to identify its differences (ZHUMAGULOVA, 2019).

Linguocognitive analysis of the Russian-language discourse of the media in Kazakhstan showed that the key element of ideology location in the media, its corresponding concepts are the valuable

qualities of the concept, its axiological significance for people, as well as the quality of the name (a good title). In the media of Kazakhstan, the political system offers both already known concepts with updated content and partially new ones. Linguocognitive strategy, its political and ideological orientation is indicated even in the names of concepts.

The content analysis revealed that the central and key political concept in the modern media of Kazakhstan is People, directly and indirectly, associated with the new ideological concepts Mangilik El (eternal country) and Rukhani zhangyru (spiritual renewal). The names of the new concepts are distinguished by their attraction and high axiological status. The Concept of People. Being not new both for mass media and for language consciousness of the people as the whole concept People in a context of modern discourse of mass media got new linguocognitive sounding. Its representation in the media discourse is often associated with value judgments regarding the development and modernization programs of the country. The linguocognitive potential of the concept is reflected primarily in the new axiological attitudes explicated by the media:

1) Unity of the people of Kazakhstan: one country – one nation:

- We are all one country, one nation.

The day of gratitude is not accidentally celebrated on the day of the Assembly of the people of Kazakhstan, as this holiday is a tribute

to each other of all citizens of the Republic, respect for our common history, the Creator of which was the united people of our country.

2) The Importance of traditional spiritual values of the people:

- The most important thing is that Rukhani zhangyru (spiritual renewal) allows harmonizing the traditional values of the people with the ideals of modernization. The combination of a rational approach and spiritual ties of the people contribute to achieving the maximum effect in the development of society.

- ...it is necessary to develop the native culture, the language of the Kazakh people, preserving traditions and spiritual and moral values.

3) People of the great steppe and great history:

- The people who have passed through many tragic shocks and trials, who have achieved true Independence, can and deserve to become Mangi El (eternal country).

4) A Nation of strong and responsible people:

- How can society take a step into the future-to become closer to the creation of an even more cohesive united nation of strong and responsible people? Today, within the framework of the project of implementation of the Rukhani zhangyru program,

unique conditions for the implementation of public consciousness modernization are created in each region. And here it is important that all Kazakhstan people remember that the main thing is the inner desire and willingness to change.

The use of the lexeme nation and the single root word national creates an emotional affecting background:

- Rukhani zhangyru (spiritual renewal) - a programme for the construction of a new nation.
  
- Modernization and harmonious combination of the national code in it is a difficult task set for the citizens of the country.
  
- It is necessary to correct and revive the genetic code of the nation, the architectonics of steppe civilization with the help of folklore, ethno culture, folk art, to develop the sacred heritage. Only then will it be possible not in words but in deeds to carry out spiritual modernization.

In the above-given examples, the value significance of the concept of nation is enhanced by the context, pathos compatibility. Thus, in the first example, the word construction is used in a figurative sense in the phrase nation-building, creating high readability, besides; the phrase is complemented by a new definition. In the examples of the national code and the genetic code, axiology is also based on the figurative, metaphorical meaning acquired by words in context.

5) A Nation with a great future (KARASIK & SLYSHKIN, 2001).

The concept of people, as shown by contextual and semantic analysis, includes the concept of future with various positive definitions, which also affects perception, for example:

- We are Kazakhstan people, a young but strong country. A nation with a rich history, which absorbed the heritage of many ethnic groups. We are a nation with a great future.

In the above-given example, the lexeme nation is synonymous with the word people, but its emotional and influencing potential is more significant.

Also visible is the connection between the two concepts – people and country. In the Kazakh language, the people are translated as el, if you associate the people with the Kazakh word el, its meaning, it is both the people and the country, since the word el is multivalued and has meanings: 1) Halyk, bir memlekettyn turgyndary (people, residents of one country); 2) memleket, Zhurt (country, people) (BRALEY, 2008).

In this connection, the convergence of these concepts in the context of the Kazakh Russian-language media discourse quite naturally reflects its bilingual and cultural originality, as well as an

intentional rapprochement with another concept with the Kazakh name Mangilik El (lit.: Eternal people/Eternal country).

Among the markers that are used in the context of the concept of people or replace it, the most emotional value and impact potentials are our histories, our historical development, our place in the flow of history:

Repetition in the same sentence or context of the possessive pronoun our increases its emotional and value significance in the perception of relevant information, for example:

- At this stage of our historical development, our history and traditions are important for us. This is especially true of young people. There are many programs, such as Digital Kazakhstan, the development of new technologies, etc., but Rukhani zhangyru (spiritual renewal) is a priority for us today, it is comprehensive and answers the main questions of our time: where is our place in the flow of history, and where do we want to be.

Consequently, a key cognitive model is formed in the public consciousness: The People are the driving power of the country's development.

The concept of people in the Kazakh media discourse is closely related to the new ideological linguistic and cultural concepts Mangilik

El (eternal country) (as mentioned above) and rukhani zhangyru (spiritual renewal).

The linguocultural concept is determined by cultural features and materialized in the language. The center of the linguistic and cultural concept values, since the concept serves the study of culture, and culture is based on the value principle.

The linguocognitive potential of such concepts, respectively, lies mainly in its value component.

Consider the names of these concepts. Mangilik El (eternal country) and Rukhani zhangyru (spiritual renewal) are, as predicted by the theory of positioning, concise beautiful name. In addition, to deep ideological and cultural content. Kazakh phrases Mangilik El (eternal country)) and Rukhani zhangyru (spiritual renewal)) generate a high positive associative relationship. In addition, importantly, it is easy to remember (DUNAEVSKAYA, 2013).

Concept Mangilik El (eternal country). The revived, transformed concept of Mangilik El (eternal country) is directly connected with the introduction into the public consciousness of the national idea, its 7 components:

- Independence and Astana;
  
- National unity, peace, and harmony;

- Royal state and high spirituality;
  
- Sustainable economic growth based on innovation;
  
- Society of Universal Labor;
  
- Common history, culture, and language;
  
- National security and global participation of Kazakhstan in solving global and regional problems.

The number 7 is also symbolic, having a positive emotionality for the Kazakhs and national and cultural identity. The potential of linguocognitive technologies with an emphasis on positive impact at the level of the concept *Mangilik El* (eternal country) in the media is realized, as shown by the linguocognitive and linguostylistic analysis, primarily in its value component in the following axiological attitudes and associative relationships:

- 1) *Mangilik El* (eternal country) is a national idea, which denotes the historical continuity, spiritual revival of the nation, its historical consciousness, which can be traced at the level of lexemes with national and cultural specifics: The Great Turkic Khaganate, the Eternal country, ancestors, Turks, Kazakhs, Alash, etc. This idea is represented in the following contexts:

-...one thousand three hundred years ago, the ancestors of the present Kazakhs dreamed of building an Eternal state that unites all Turkic tribes under its leadership.

In addition, this goal was achieved with the construction of the Great Turkic Khaganate, stretching from the Danube coast to the shores of the Pacific Ocean.

- The Patriotic act Mangilik El (eternal country) presents the national idea, which is based on the entire key values that our fathers, our ancestors dreamed of (KVYAT, 2010).

The connection between the past and the future in the concept is also represented by the concept of historical continuity»:

The whole history of our statehood confirms that the idea of Mangilik El (eternal country) passes as if into the inheritance from generation to generation of the people of Kazakhstan, which has always been distinguished by such universal qualities as humanism, preservation of unity, with its inherent breadth of soul and kindness.

- If we consider the idea of Mangilik El (eternal country) through the prism of historical ties, in retrospect, the concept of Mangilik El (eternal country) originates from ancient times, from the times of the Saks, Huns, ancient Turks, Genghis Khan Empire, Altyn Orda state, the Kazakh khanate (POPOVA, 2006).

A wide range of lexemes and phrases represent the concept of historical consciousness of the nation: national values of the people, the spiritual basis of the Kazakh identity, national identity, Atameken, culture, unity, patriotism, cultural code, centuries-old dream of the Kazakh people, continuity, spiritual independence, consolidation, tolerance, origins, Kazakh khanate, Alash, equality of all citizens of Kazakhstan, Kazakhstan identity, national idea, for example:

- In our University, as a pilot project, the academic discipline Mangilik El Tsennosti (Eternal country's values) have already been introduced. I think we are on the right track. After all, in this presidential concept, the cultural code of the Kazakh people and the most important fragment of Kazakhstan's identity are encrypted.

-As you know, thematized philosophical concepts Mangilik El (eternal country), the Legend about Korkyt, Zheruyyk, Adam bol (be a man), Alash Orda and others are the core foundations and fundamental ideas of modern Kazakh consciousness and self-consciousness, which should be considered together, in unity and inseparable connection.

2) Mangilik El (eternal country) is represented as an ideological concept that can consolidate ethnic groups, the country, and the value basis of Kazakhstan's identity:

- Mangilik El (eternal country) is a formula that has developed historically, which was written by life itself. When Kazakhstan became independent, discussions began about the need for a national idea that would unite all our multinational society, so that it would be understandable, mature. There were different proposals, years later, indeed, life itself led to the fact that this national idea was put in the form of a formula, Mr. Kan said (KASYAN, 2010).

The concept of Kazakh identity projects a connection with the lexemes single, common.

- The citizens of Kazakhstan realized the common destiny. All citizens who live in Kazakhstan today have made a conscious choice for common destiny common future.

This value basis of the concept is represented by the lexemes: consolidation, civil equality, unity, a single nation, consent, nation of one future, national dream, amicably and peacefully living people, the model of national unity, our common home, etc.

3) Mangilik El (eternal country) - a symbol of stability. It is a secular, tolerant country:

- Mangilik El (eternal country) is our common values, the desire to live in a free and prosperous country; they are the ideological basis of the New Kazakhstan Patriotism.

4) Mangilik El (eternal country) - this is the country, i.e. people and country:

- For each of us, Mangilik El (eternal country) is associated with devotion and love for his country and his people. We all want to see Kazakhstan as a strong and prosperous state. For this purpose, we have a great history of the people who dreamed of freedom for centuries.

5) Mangilik El (eternal country) is statehood, national leadership:

- Mangilik El (eternal country): strategic planning of statehood.

6) Mangilik El (eternal country) is a belief in the future:

- When we say Mangilik El (eternal country), we see that there is history, traditions, customs, national and religious feelings. In addition, all this is a way to mobilize for the future.

7) Mangilik El (eternal country) is the modernization of public consciousness»:

- Modernization of public consciousness-the beginning of the road to Mangilik El (eternal country).

8) Mangilik El (eternal country) is Kazakhstan way»:

- Since gaining independence, our Republic, as a star in the constellation of Nations of the world, has made a rapid flight along a unique predetermined trajectory, called the Kazakhstan way. The idea of Mangilik El (eternal country), which has undergone certain changes over the years, attaches particular importance to it today.

9) Mangilik El (eternal country) is a cult of learning, upbringing, and education:

The implementation of the patriotic act Mangilik El (eternal country) focused on the tasks of Patriotic education set by the President of the Republic of Kazakhstan N. A. Nazarbayev in his address to the nation Nurlyzhol - Path to future.

10) Mangilik El (eternal country) – Kazakh country and the country of great steppe:

- The idea of Mangilik El (eternal country) sounds like a dream for us – so it sounded for the Turks. The ancient Turks believed that their Khaganate was an eternal statehood, an eternal state. So thought the khans of the Kyrgyz Khaganate, East Turkic, Turgesh, Karluk Khaganate. It is no accident that the informal use of the name Mangilik El (eternal country) in the Kazakh language is closely associated associatively, historically, culturally with the concept of Mangilik El (eternal country).

- It is necessary to build a dream out of life, and reality out of a dream. This is how we realize our national dream. About a strong, worthy and eternal state. The prosperity of our vast, native and sacred land. About the happy and peaceful people, amicably and peacefully living under one high heavenly Shanyrak (home) in the vastness of Great Steppe Or-the Country of the great transfigured Steppe.

The figurative component of the concept also presents the realization of the potential impact of linguocognitive technologies on mass consciousness, manifested in the connection of the relevant cognitive structures with emotionality and expressiveness. Thus, in the media representation of the concept Mangilik El (eternal country) we have identified the following metaphorical models:

- «Mangilik El (eternal country)» - atameken - sacred land;
- «Mangilik El (eternal country)» - common house: our common home, in unity - power;
- «Mangilik El (eternal country)» - a way: guiding star, a way to the future;
- «Mangilik El (eternal country)» - the symbol of stability;
- «Mangilik El (eternal country)» - «second Constitution»;

- «Mangilik El (eternal country)» - high goal: the dream of the ancestors, the eternal country, historical fate, one destiny, and one dream.

The key cognitive models with the highest impact potential and, accordingly, having a high frequency of representation in the media and axiological orientation include:

- «Mangilik El (eternal country)» - direction, course of country`s development»;
- «Mangilik El (eternal country)» - national idea.

The concept of Rukhani zhangyru. The linguistic and cognitive possibilities of the new ideological concept Rukhani zhangyru (Spiritual renewal/modernization) are also largely revealed in its value component. Influence is carried out by means of axiological emphasis in associative relations and models introduced in mass media. The key cognitive model, which has a significant linguocognitive impact potential, is represented, in fact, by a bilingual representation of the concept's name - Rukhani zhangyru (spiritual renewal) - a spiritual renewal (revival).

The linguocognitive mechanism of the introduction of this model into consciousness can be traced in the names of other projects aimed at the implementation of the program of modernization of consciousness. These names either contain the Kazakh lexeme rukhani

(spiritual) (rukhani Kazyna (spiritual capital), spiritual wish) or represent the names of specific values of the Kazakh people, for example, Tugan Zher (native land), Atameken (sacred land), Baiterek (tree).

Comparative analysis of the positioning in the Kazakh media of linguistic and cultural concepts Rukhani zhangyru (spiritual renewal) and Mangilik El (eternal country) showed that their linguistic and cognitive capabilities are enhanced by the use of tactics of imposing historical presupposition. The essence of the tactic of imposing presupposition is indirect programming of the addressee through the use of special words-modifiers of the world model, which can, for example, make trouble in the past. We believe that on the basis of imposing presupposition, only with a positive historical background, modeling of linguistic and cultural concepts Mangilik El (eternal country) and Rukhani zhangyru (spiritual renewal) is built. It leads the consciousness of the perceiver to positive historical national examples and situations and establishes an associative link, which as a result contributes to the positive perception of the corresponding image.

The positive historical presupposition of the concept of Mangilik El (eternal country) is connected with the achievements and ideology of the Great Turkic Khaganate. In the minds of Kazakhstan people, this period of history is associated with the political and economic prosperity of the country and the unity of the people. Accordingly, the reference to the great history, the revival of its ideas

on a new round of development is perceived positively as a possible revival of former greatness and prosperity.

The linguocognitive potential of Rukhani zhangyru (spiritual renewal) is based on the presupposition of the traditional faith of the Kazakhs in the souls of the dead (aruahi (Rukh) - the souls of ancestors) and the spiritual power of the people.

### **3. RESULTS**

Thus, in modern mass media of Kazakhstan, the technology of linguocognitive means of influence is broadcast first of all in the value aspect of transformed and new political, ideological concepts. Programming of public consciousness is carried out with the support of cognitive structures already rooted in it, a system of interrelated concepts is created, which are positioned in the media as modernization concepts.

Three types of concepts are modeled: 1) completely new, such as Rukhani zhangyru (spiritual renewal); 2) established concepts with updated value content (People); 3) revived in a new format historical ideologies (concept Mangilik El (eternal country)). The new ideological concepts have linguocultural specificity and are characterized by high emotional, which indicates that the linguocognitive mechanism of influence on public consciousness in the media discourse is focused on the national consciousness. The

appeal of concepts to national values and historical realities with a positive presupposition strengthens their linguistic and cognitive potential and contributes to the effective implementation in the public consciousness.

## REFERENCES

- ABISHEVA, S. 2018. "Poetics of modern literature of Kazakhstan". **Opción**, Año. Vol. 33, No 85: 344-361. Kazakhstan.
- ABISHEVA, S., POLYAK, D., & SABIROVA, D. 2018. "Meaning of fiction in the formation of students' identity". **Opción**, Año. Vol. 34, No 85-2: 186-204. ISSN 1012-1587/ISSNe: 2477-9385. Kazakhstan.
- BRALEY, M. 2008. **The explanatory dictionary of Kazakh language**. Almaty: publishing house Mektep edition. P. 680. Kazakhstan.
- DUNAEVSKAYA, O. 2013. **On the problem of research of the linguacultural concept Infant Baptism in the world of science and art: questions of Philology, art criticism and cultural studies: The XX Intern. Science. Pract. Conf.** Novosibirsk: Sibak. Russia.
- KARASIK, V., & SLYSHKIN, G. 2001. **Linguocultural concept as a unit of research/ Methodological problems of cognitive linguistics**. Voronezh: Publishing house Voronezh. Pp. 75-80. Russia.
- KASYAN, L. 2010. "The term concept in modern linguistics: its various interpretations". **Bulletin of Ugor state University**. Vol. 2, N° 17: 50-53. USA.
- KVYAT, A. 2010. **Linguocognitive technologies of the positioning of goods and services: abstract**. Diss. Cand. Philol. Sciences. Kemerovo. P. 25. Russia.
- POPOVA, Z. 2006. **Semantic-cognitive analysis of language**. Sternin. Voronezh: Istoki: P. 226. Russia.

ZHUMAGULOVA V. 2019. “Representation of modernization of public consciousness in the mass media discourse”. **Opción**, Año 35, Especial No.23: 1171-1187





**UNIVERSIDAD  
DEL ZULIA**

---

**opción**

Revista de Ciencias Humanas y Sociales

Año 36, N° 91 (2020)

Esta revista fue editada en formato digital por el personal de la Oficina de Publicaciones Científicas de la Facultad Experimental de Ciencias, Universidad del Zulia.  
Maracaibo - Venezuela

[www.luz.edu.ve](http://www.luz.edu.ve)

[www.serbi.luz.edu.ve](http://www.serbi.luz.edu.ve)

[produccioncientifica.luz.edu.ve](http://produccioncientifica.luz.edu.ve)