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Kazakhstan Ideological Discourse and the Concept of "Spiritual Revival"

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ABSTRACT

The article describes the ideological discourse in Kazakhstan and the resulting concept of "Spiritual Revival" in the language consciousness of the people of Kazakhstan. The authors demonstrate that ideology is realized through discourse, and its impact on the language consciousness of the language users is reflected in language symbols by analyzing the results of their three-year (2019, 2020, 2021) study. The study employs a mixed-methods approach, combining qualitative discourse analysis with quantitative survey data, to provide a comprehensive understanding of the implementation of ideological discourse in *Kazakhstan*. The article analyzes the implementation of ideological discourse in Kazakhstan as a state program "Focus on the Future: Spiritual Revival" and describes the cognitive models based on this ideology, proving that the concept of "Spiritual Revival" is established in the linguistic consciousness of Kazakhstanis. Furthermore, the article situates the findings within both national and international research contexts, highlighting similarities and distinctions. It also examines the units that reflect the concept of "spiritual revival" in both positive and negative senses, based on survey results. The authors define the concepts related to the circulation of ideological discourse, the boundaries of its integration,

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and the channels and forms through which ideological discourse spreads. The article also reviews findings from both foreign and Kazakh studies on this topic.

Keywords: Discourse; Political Discourse; Ideological Discourse; Concept; Spiritual Revival; Ideological Discourse Analysis; Kazakhstan

1. Introduction

Consideration of language in terms of the cognitive relationship between humans and language has begun to yield a variety of interesting, socially important, and modernly necessary results in linguistics. Originally emerging from Europe, the number of scientists engaged in this field has grown worldwide, and today, a number of studies by Kazakh researchers have been published. Discourse is also a product of the cognitive study of language. The development of linguistics and research in the field is now increasingly based on the cognitive study of spiritual values. The rise in research for this purpose has contributed to the advancement of discourse studies within linguistics. For example, we can name scientists who specifically studied the modality of mass media discourse in English[1], researchers of strategy and tactics in fairy-tale discourse[2]. Discursology is a distinct branch of science that has today formed as a separate field within linguistics, equipped with its own research forms, scientific apparatus, and methodologies. However, one type of discourse—ideological discourse—requires special attention and study.

2. Materials and Methods

Scientific findings on the issues of ideological and political discourse and linguistic consciousness are widely considered in the works of foreign and domestic scholars. Research in this area focuses on the peculiarities, structure, modal-pragmatic aspects of political and ideological discourse, genre features, organizational issues, strategies, and linguistic tools and approaches. The main issues are described.

These issues are discussed in the dissertation of Dani Badran for the degree of Doctor of Philosophy, titled "The manifestation of ideology through modality in discourse analysis"[3], and in Husam Haj Omar's PhD dissertation, "Ideology in Political Discourse, the Media, Conflict, and Its Translation in the Arab Spring: Syria as a Case Study"[4].

In this work, scholar Husam Haj Omar states that the connection between language and ideology is very close, and Joseph Taylor agrees that the very essence of constructing linguistic theory should be ideological. Taylor views language as an ideological force and a tool used by politicians to achieve their goals. Research in this area also includes the work of Amal Ibrahim Shousha[5], who conducts a critical discourse analysis of the image of Arabs in the American press. According to this researcher, ideology is a set of values and beliefs inherent in social groups, which can be expressed through specific linguistic experiences in texts. He argues that language both reflects and constructs ideology.

In his master's thesis in applied linguistics, Kayvan Shakoury performed a critical discourse analysis of the addresses of Iranian presidents to the United Nations General Assembly[6]. Based on the opinions of Mambi, Bayram, and Van Dijk, he considered that the scope of ideology is broad. Initially introduced at the end of the 18th century to express a set of beliefs and ideas, ideology now represents a set of socio-cultural values such as "equality," "justice," "truth," and "efficiency."

According to Van Dijk, a Dutch scholar who studied ideological discourse analysis, various discursive structures and strategies can be employed to express ideologically persuasive social and individual opinions. The general strategy of all ideologies is to present oneself positively and others negatively. This also includes various steps taken by people to soften, hide, or deny negative actions or qualities while highlighting positive aspects[7].

3. Results

According to Van Dijk, ideology is not an individual idea, but it defines the basic categories of the group identity scheme. These categories are not always negative and dominant in content, but can also represent opposing ideologies. The social functions of ideology are diverse and

not limited to negative aspects: ideology forms the basis of collective ideas and serves as the core that connects social structures and discourses. It grants legal power to authorities or promotes resistance against them. The scientist proposes an optimal scheme for the interaction of discursive and ideological structures. Ideologies are realized through discourse, which can be oral or written. However, since these structures have different dimensions, Van Dijk defines the space between them. He finds relevance in the cognitive models he presents that combine ideology, social structure, and discourse use.

In his work *Discourse and Ideological Analysis*, Van Dijk recognizes ideology as both a cognitive and social formation. In fact, ideology is defined on the one hand as the cognitive representation of discourse, and on the other as the boundary between the social status and interests of different groups. According to Van Dijk, this definition allows establishing a link between the analysis of social groups, structures, and organizations at the macro level and the analysis of situational individual discourses at the micro level.

Ideology enters the minds of different social groups and provides mental advantages within these groups. For example, Kazakhstan's *Future Orientation: Spiritual Renewal* program is based on years of confidence-building measures by authorities to establish an image of an eternal country with a positive, mature, national spirit in the people's consciousness. This process is long and gradual. Through complex and long-term socialization and other social cognitive processes, ideology is gradually assimilated by social groups or cultures as a whole. Examples include annual government programs and presidential messages aimed at improving the people's welfare and the country's economy.

Ideology is the identity of social groups—norms, goals, objectives, values, etc. —and ensures its further establishment through the implementation of these characteristics. For example, in the section *Future Orientation: Spiritual Revival*, programs such as "Tasks for the Coming Years," "100 New Names in Kazakhstan," "Homeland," and "New Humanities Education: 100 New Textbooks in the Kazakh Language" are implemented to build unity among Kazakhstanis and confidence in the government and future.

Ideological discourse has become a significant research focus in contemporary linguistics, communication studies, and political science. This concept describes the mechanisms through which social values and power relations are constructed and reinforced at the linguistic level. Internationally, ideological discourse is extensively studied within the framework of Critical Discourse Analysis (CDA). One of the foundational scholars in this field, Teun A. van Dijk (1995), emphasizes the cognitive structures of ideological discourse. He conceptualizes ideology as a system of cognitive models that support group interests and analyzes how these models are linguistically manifested in texts. From this perspective, ideological discourse serves as a linguistic expression of power maintenance and social group interactions.

Modern critical discourse according to N. Fairclough, a researcher of analysis, critical discourse introduces a normative element into the analysis. Criticism is based on public values. For example, all people understand that power should be fair and honest. There is an understanding that power should ensure the freedom and equality of people in society, a simple need. But to the question of what is just power, freedom and equality, people answer differently. Critical discourse analysis is looking for an answer to this question[8].

Contemporary research in ideological discourse prominently focuses on media and political rhetoric. Cap examines ideological viewpoints in political discourse from a cognitive-rhetorical standpoint, highlighting various linguistic strategies used to guide audiences toward ideological meanings. Cap's "proximation theory" explains how politicians linguistically "distance" or "bring closer" audiences to shape ideological perspectives[9].

Tartory (2020) applies critical discourse analysis to online publications in the Middle East, revealing the role of media discourse in constructing political ideologies. This study underscores the importance of recognizing and interpreting ideological texts within digital media.

Moreover, Al-Juboori and Mustafa (2022) analyze the ideological strategies present in publications by American think tanks, demonstrating how lexical, syntactic, and pragmatic elements are employed to influence audiences. Their research provides a comprehensive overview of the components of ideological discourse.

Yang (2023) offers a recent literature review on methodological approaches to ideological discourse analysis, comparing key theories from Fairclough, Wodak, and van Dijk. Yang identifies future directions for exploring the represen-

tation of ideology in discourse.

Overall, international scholarship demonstrates that the study of ideological discourse integrates cognitive models, rhetorical strategies, media discourse, and the language of social relations. These investigations deepen understanding of ideological processes in society and expand the practical applications of discourse analysis.

Ideological discourse in Russian linguistics was studied by E.I. Sheigal[10], A.P. Chudinov[11] analyzed political discourse issues, I.G. Mitchenkov[12] studied ideological discourse in relation to ecosocial relations, Ter Minasoova[13] explored similarities and differences between foreign and Russian ideologies, and A.R. Tuzikov[14] examined ideology and the concept of ideological discourse in modern sociology with a focus on socio-cultural methodology of youth extremism worldwide.

Although ideological discourse has not been studied separately in Kazakh linguistics, Zh.K. Ibrayeva[15] addressed the linguistic identity of politicians in Kazakhstan's political discourse, and B.A. Akhatova[16] examined the relationship between political discourse and linguistic consciousness, bringing key conclusions to scientific attention. Researchers in this field include G.G. Burkitbaeva[17], Sh.A. Nurmysheva[18], Sh.A. Sabitova[19], K.O. Yessenova[20], K.K. Sadirova[21], and E.G. Dusembina[22]. While earlier studies mostly touched upon elements of ideological discourse indirectly, in recent years, Kazakhstani scholars have increasingly engaged in scientific research on political discourse. For example, the study *Delving into the Concepts of "Authority" and "Politics": An Associative Word Analysis in Kazakh, Russian, and English* (Sadirova & Abdirova, 2022) contributes to this growing body of work by exploring the associative semantics of key political concepts across multiple languages. In Kazakh linguistics, ideological discourse is considered an integral part of political discourse. Despite this, we consider it appropriate to treat ideological discourse as a separate type due to its breadth, integration with other discourses, relevance as a research object in linguistics, and high applicability. According to sources, ideology is a system of political, legal, moral, religious, and aesthetic ideas and views, reflecting people's attitudes towards reality and the interests of social groups. Kazakh scholar A. Aitaly defines ideology as a system of social-psychological ideals, goals, and beliefs, viewing it as a mechanism to educate social be-

havior and mobilize society to solve political and economic problems[23].

Ideology is a system of ideas, proposals, and concepts reflected in various forms of social consciousness such as philosophy, political views, law, morality, art, and religion. Ideology represents the image of social being in the human mind, which actively contributes to society's further development (progressive ideology) or decline[24].

Society consists of individual members; thus, a country's ideology is reflected in the minds of every member, either positively or negatively. The reflection of ideology in individuals' minds (affirmation or rejection) manifests in discourse, expressing society members' attitudes to social, economic, and political conditions they experience daily. Therefore, we define *ideological discourse* as "a space of communication consciously or unconsciously organized (by the addressee) for a specific ideological purpose."

We refer to political programs, messages, educational messages, etc., as consciously organized communication spaces. In contrast, communication spaces organized unconsciously for ideological purposes—discourse recreated based on subconscious information during sleep—also exist. The first targets society as a whole, while the second reflects ideology ingrained in individuals' minds. Although the addressee does not intend to deliberately create ideological discourse, during information processing, depending on the situation, the addressee becomes part of an ideological structure in cognition: ideologically believing in the country's future or doubting authorities. This ideological discourse results in language units in texts.

Ideological discourse is a main tool of politics and a force that shapes human capital. It is considered a political tool because it shapes the political process and implements national development programs. The types of work carried out for this purpose are based on ideological discourse. It is associated with "the power of human capital" because ideological discourse motivates spiritual power. Through it, moral spirit and human qualities can be improved or degraded, depending on the creator's goals.

4. Discussion

The *Spiritual Revival* program is the core of Kazakhstan's ideology. It is a policy aimed at developing and

improving the nation's future and reviving the consciousness of the people of Kazakhstan. Therefore, we consider the *Spiritual Revival* program as ideological discourse—a dialogue between the government and the people, an exchange of words and actions. The program transfers the spiritual values of previous generations and virtual knowledge to today's generation.

We have tabulated the types of Kazakhstan's ideological discourse corresponding to transmission channels (**Table 1**). The table also provides channels and forms of distribution of the program, the target audience, analyzed texts, genres, and their features.

Table 1. Forms of Kazakhstani ideological discourse.

Genres of Ideological Discourse (Forms of Distribution)	Future Orientation: Spiritual Revival— Idelogic Discourse	Description and Analysis
Message		*Address of the President of the country to the people of Kazakhstan in different years. Kazakhstan—2030, "Kazakhstan—2050": New political directions of the established state, "Focus on the future: spiritual renewal".*
The motto		The text of 250 slogans posted on the streets and in various institutions in Aktobe region was analyzed. 80% of them are taken from the program article "Future Orientation: Spiritual Revival".
Appeal		**The text of 100 appeals** to the streets and various institutions **in Aktobe region was analyzed. 70% of it** is taken from the program article "Future Orientation: Spiritual Revival".
Political works		N.N. Nazarbayev "Great steppe legends", M. Asmasbekovich "Diplomacy on the way to independence", Kassym-Zhomart Tokayev "Light and shadow", Kassym-Zhomart Tokayev "Belasu".
Fiction, scientific textbooks		100 new textbooks (a program that translates the best scientific literature in all fields of science in the world and uses it in the educational process)
Feature film		"Nomads", "Zhauzhurek myn bala", "Kazakh Khanate" series, comedy "Akim", "Oralman", "Tomiris" and others.
Poetry		Poetry on the theme "Spiritual Revival"
TV programs		Programs shown on domestic TV channels. For example, the animated cartoon "Kazakh eli" on the TV channel "Balapan", cartoons "Alpamys", "Good dishes" and others.

As seen from **Table 1**, ideological discourse occurs within an integrated space, which we call the *integration framework*. Political and scientific literature, artworks (literature, art, mass media, social network information, etc.) all contribute to promoting the *Future Orientation: Spiritual Revival* program. Thus, the cycle of ideological discourse has expanded, increasing the integration threshold.

Integration is the contact of ideological discourse with science and society within the discursive system. In this system, we recognize the integration of ideological discourse with other spheres as the *integration threshold*. If the integration threshold is the space where ideological discourse is performed, its instrument corresponds to the genre of the discourse. For example, journalism is the threshold for ideological discourse integration; the instrument is a newspaper or magazine where the message is published, and the genre is a journalistic article. The turnover of ideological discourse is its appeal to cognitive recognition by addressees. Discursive turnover is a cognitive process carried out on the basis of the process of assimilation of discourse by the addressee. One ideological discourse can be recognized in different ways, since it depends on the memory and consciousness of the addressee.

Ideological discourse is a cycle of information carried out purposefully for the realization of ideology. Its structure does not necessarily have political terms, but ideology has a purpose in its internal content. The characteristic features of ideological discourse are: the presence of ideological content perceived by the addressee; the activity of ideological discourse; the dissemination of ideological information; the

formation of ideological opinion; the management of public consciousness; magical activity; emotional saturation; motivational effect; critical attitude towards the action of power; and the presence of keywords—see Sadirova & Abdirova, 2020. As a result of the cycle of ideological discourse, there is a change in human cognition, which, as a manifestation of linguistic consciousness, is marked in linguistic units, mainly through conceptual character. Therefore, since the core of the Kazakh ideological discourse was the program "Bolashakka Bagdar: Rukhani zhangyru", we set ourselves the goal of a conceptual analysis of the phrase "Rukhani Zhangyru".

This research employs the empirical method as its primary approach to data collection and analysis. The empirical method is based on observation, experience, and experimentation, rather than theory alone. It is widely used in social sciences to investigate how individuals interpret, respond to, and internalize ideological discourse. As defined by Creswell (2014), empirical research is a process of collecting and analyzing data through direct and indirect observation or experience. Neuman (2014) further emphasizes that empirical methods allow researchers to validate theoretical assumptions with real-world data, enabling a deeper understanding of social phenomena within specific cultural contexts.

Empirical research includes several main methods: observation—systematic observation and registration of phenomena; measurement—description of object properties by quantitative indicators; experiment—determination of its properties, creating special conditions for the object of study; survey and interview—data collection tools widely used in sociological and Pedagogical Sciences; content analysis—structured analysis of text or media data. An important feature of the empirical method is the predominance of inductive logic in the processing of the obtained data. That is, on the basis of individual observations, general patterns and conclusions are drawn. The relationship between empirical and theoretical methods. The empirical and theoretical levels are closely interrelated in scientific knowledge. The empirical method serves as the basis for testing theoretical positions, clarifying or forming new theories. This is what K. Popper emphasizes in his work: "Theory is an assumption, and empiricism is a means of verifying it" (Popper, 1959). That is, empirical data allows us to test the theoretical structure, and theory determines the direction of empirical research. The

empirical method provides reliable approaches to the study of objective reality as a fundamental component of scientific knowledge. It provides the principles of accuracy, verifiability and repeatability in science. Combining the empirical method with theoretical analysis, science achieves a high level of true knowledge. In our article, we used measurement, survey, experiment, content analysis, methods.

In the context of this study, an empirical approach was used to examine how the phrase *"Rukhani Zhangyru"* is perceived, conceptualized, and cognitively framed in the linguistic consciousness of the Kazakh people. Surveys were conducted over three consecutive years (2019, 2020, 2021) to collect qualitative and quantitative data from a diverse group of respondents. The empirical findings enabled the identification of key semantic fields, cognitive models, and associative reactions, thus validating the ideological impact of the *"Rukhani Zhangyru"* program.

Conceptual analysis is any language analysis that reveals through the word the peculiarities of the user's understanding of the world-language or world through language. As a result of the conducted ideological discourse, a survey was conducted in Aktobe in 2019, 2020, and 2021 in order to determine the conceptual field, cognitive models, and structure of the concept "Rukhani Zhangyru" in the linguistic consciousness—namely whether the phrase "Rukhani Zhangyru" was established as a concept in the minds of Kazakhstanis. Respondents aged 15 to 75 years took part in the survey. According to social status, respondents included various groups: schoolchildren, students, workers, unemployed individuals, housewives, teachers, and pensioners. The survey was conducted in two formats: the first—electronic format via Google Forms shared on WhatsApp, e-mail, Facebook; the second—traditional paper version. A total of 7000 respondents took part in the survey. The questionnaire included the following questions:

1. How do you understand "Rukhani Zhangyru"?
2. What does "Rukhani Zhangyru" reflect in your mind?
3. Write down existing language units and phrases related to "Rukhani Zhangyru".

We analyzed the survey responses. According to respondents' answers, we classified the main semantic concepts of "Rukhani Zhangyru" into two cores: (1) state ideological program, and (2) modernization of spiritual value. The appearance of the first core was influenced by the program ar-

ticle of the First President N. Nazarbayev**,** "Bolashakka Bagdar: Rukhani Zhangyru" ("A look into the future: modernization of public consciousness"), published in 2017. Since respondents were familiar with the content of the program, their corresponding stimulus words became linked in their linguistic consciousness or cognitive structure to concepts directly derived from the program.

Cognitive models and structures of the concept "Rukhani Zhangyru" were determined accordingly. For example, in the conceptual field of "Rukhani Zhangyru", respondents offered 120 definitions. These were internally classified into two groups:

- The first group defined by keywords taken directly verbatim from the project text, e.g., competitiveness, preservation of the national code, entering a new era, civilized country.
- The second group responded after filtering the article's ideas in their knowledge base, using evaluative phrases such as: a state program, a new stage of development, swimming on the edges of civilization, enduring the challenges of time, a bridge between the past and the future in Kazakh history.

If we compare by year, in 2019, 80% of respondents described "spiritual modernization" with a single word or short phrase. For example: a program, a plan, a plan of the head of state, an article. In contrast, during the 2020–2021 surveys, 80% defined "Rukhani Zhangyru" using multi-component phrases and simple or partially compound sentences, e.g.: a clear guideline indicating the spiritual path of our people; the transition to a new historical stage; the life of a healthy, conscious, educated generation; becoming one of 30 developed countries; conscious modernization of the country in line with new national requirements; a vivid example and concrete steps for national development. The later responses often used main keywords from the program article and expressed personal opinions aligned with program content. The second group of respondents associated "Spiritual Revival" with "spirit" and "revival", i.e., revival of spiritual values. In their answers: popularization of historical monuments; revival of national traditions; triumph of knowledge; modernization of public consciousness; preservation of national culture; Kazakh national history; global recognition of national traditions; renewal of the inner human world. Thus, the main semantic concepts of "Spiritual Re-

vival" are consolidated into two semantic cores—primarily spirit and revival**.** That implies renewal of the soul, enrichment of the inner world, continued rejuvenation of national spiritual wealth—including revival of traditions, national worldview, and customs. The second semantic core is the article of the First President N. Nazarbayev "Bolashakka bagdar: "Spiritual Revival", published in 2017. In this regard, in accordance with the content of the program, phrases such as a new stage of development, competitiveness, project, joining the top 30 developed countries, national memory, preservation of the national code, an important document, getting rid of incomprehensible properties, driving force are combined.

These lexical units form a conceptual nucleus that orients public thinking towards national modernization and cultural continuity. According to the respondents' responses to the word stimulus "Spiritual Revival", 258 reactions (associations) were given. We divided the given answers into positive and negative ones and grouped their cognitive models. This analysis allowed for the identification of not only the emotional tone of public reception, but also the underlying conceptual metaphors and values attributed to the phrase.. Cognitive models of responses to a negative, negative point of view are as follows: "Rukhani zhangyru" —an artificial meeting/ a memorized report/ promising words/ a mute, but moving body/ concert. This is 10% of respondents, i.e. they showed the distrust of members of society of the authorities, showing that the result of ideological discourse is expressed by metaphors in language. These negative metaphors indicate resistance or disillusionment towards top-down ideological messaging. During the analysis, the responses of a positive opinion and its cognitive model are as follows:

"Spiritual Revival" is a symbol of the state: flag, national emblem, blue banner, blue flag, freedom, independence, Kazakhstan, logo, unity, Elbasy, patriotism, etc. These respondents recognized spiritual modernization as a certain part of the state.

"Rukhani zhangyru is a great personality": batyrs (heroes), ancestors, poets and writers, Abai, elbasy, N.A.Nazarbayev, etc. This answer was written mainly by pensioners and schoolchildren.

"Rukhani zhangyru—action, trend": a new system of education, improvement of thinking, search for a bright future, development, progress, development of civilization,

evolutionary development, modernization.

This indicates that the ideological discourse has found active resonance among the more socially and professionally engaged layers of the population. "Rukhani zhangyru—National value": bright house, Shanyrak, traditions, customs, national games, folk songs, zheti ata (seven ancestors), rider, yurt, dombra, monuments, natural resources, Kazakh history, history, national values, national colour, bright future, book of ancestors, Atameken (native land), rukhaniyat (spirituality), national values, spiritual values, science-education, ornaments, national food, national game, language, etc.

"Rukhani zhangyru—politics": 100 new books, cultural events, charter, Youth's year, development of trilingualism, logo, innovation, future, literacy, peaceful assembly, event, resourcefulness, freedom. The analysis of the practice materials showed that the phrase "Rukhani zhangyru" was fixed in the respondents' minds as a concept.

The frequency and thematic diversity of associations confirm the emergence of " Spiritual Revival" as a conceptual construct in public linguistic consciousness. Consequently, there are grounds to conclude that Kazakhstan's ideological discourse is productive. The research conducted over three years has shown that purposeful and systematic continuous ideological discourse contributes to the gradual consolidation of ideological results in the linguistic consciousness and the formation of the cognitive structure of special linguistic units. The effectiveness of discourse is reflected in the conceptual solidification of key terms and metaphors derived from the program. This is evidenced by the respondents' responses to the Rukhani zhangyru program, consciously fully understanding and evaluating, correlating associated words and expressions with the future of the nation at the first stage of practice, mainly from the content of the program article "Rukhani Zhangyru".

Such an association reinforces the role of political discourse in shaping national identity and collective aspirations. One of the main features defining the concept is a metaphor. A metaphor is necessary in order to convey a thought to the listener so that it can be understood without memory. The more artistically the thought is constructed, the clearer and more effective the listener is. The artistry of thought is inextricably linked with the creation of a picture familiar to the general public.

As a result of the ideological discourse associated with the concept of "Spiritual Revival", metaphors are embedded in the minds of respondents: a wide steppe, a Blue flag, a friendly country, cities, a high mountain, a civilized country, an Eagle, a happy life, an article, poems by poets, a multinational state, cultural heritage, a flying bird, popular works, a developed prosperous Kazakh country, a wide steppe, a giant Samruk, cultural heritage, a freely soaring eagle, fast Horses, an educated generation, educated youth, freedom and equality, ancient traditions, Independent Kazakhstan, Kazakh village, Kazakh ornament, national unity, a country competing with giant states, national clothes that have become a trend.

The diversity and symbolic richness of metaphors confirm the depth of conceptual integration and emotional engagement. The conceptual foundations of the concept of "Spiritual Revival" can be represented as a set of conceptual features. The main core of this concept is: state program, spiritual renewal, land ownership, independence, evolutionary development, lexical units on the periphery: bright future, trend, national value, program, state symbol, etc.

The findings of this study confirm that the concept of "Spiritual Revival" has been consolidated in the linguistic consciousness of Kazakh society as a conceptual structure. This concept is grounded in two main semantic cores:

1. **Spirit and Renewal** —representing the revival of inner values, preservation of national identity, and development of individual and collective consciousness;
2. **State Program** —institutionalized ideology initiated by the First President's article, directing public thought toward modernization and national transformation.

In the respondents' answers, the concept manifested through consistent cognitive models, conceptual metaphors, evaluative lexemes, and emotional attitudes. The frequency and variety of associations demonstrate that *"Rukhani Zhangyru"* has become a functioning conceptual unit in public discourse. The study also illustrates that ideological discourse is not merely a top-down communication channel, but a dynamic process interpreted and restructured by society. Different social and age groups engage with the concept in varying ways, integrating it with their cultural and personal experiences.

In the article, on the basis of experimental experience, we identified the semantic core of the concept of " Spiritual Revival " in **Table 2**, cognitive models in **Table 3**, and

models of conceptual metaphors in **Table 4**. The connection between ideology and language is especially evident at the discourse level. In this context, the formation and spread of the concept of "Spiritual Revival" determines that the state's ideological discourse is an important tool in the formation of national consciousness.

Table 2. Semantic Cores of the "Rukhani Zhangyru" Concept.

№	Semantic Core	Respondent Group
1	Spirit and Renewal	Revival of the soul, enrichment of inner world, spiritual and cultural growth
2	State Program	Based on the 2017 program article by the First President; ideological framework

Table 3. Cognitive Models and Respondents' Associations.

Cognitive Model	Sample Associations	Respondent Group
State Symbol	Flag, national emblem, independence, blue banner, unity, patriotism	Working adults, students
Great Personality	Abai, heroes, ancestors, Nazarbayev, poets and writers	Schoolchildren, pensioners
Action/Trend	Education reform, development, modernization, progress, evolutionary growth	Socially active, professionals
National Value	Dombra, traditions, games, yurt, family ties, ornaments, national food	All demographic groups
Political Domain	"100 new books", trilingualism, cultural projects, innovation	Civil servants, youth
Negative Perception	"Artificial event", "memorized report", "concert-like propaganda"	Minority group (10%) expressing distrust

Table 4. Examples of Conceptual Metaphors.

Metaphor	Conceptual Meaning
Wide steppe, high mountain	Openness, national aspiration
Samruk, eagle	Freedom, independence
Shanyrak, national clothing	Cultural continuity, national identity
Competing with global powers	Kazakhstan's ambition for global competitiveness
Bright home, books, educated youth	National development, knowledge, future-oriented mindset

The concept of "Spiritual Revival" emerged in a certain historical, political and cultural context and began to penetrate the cognitive structure of the population. It is recognized as an effective mechanism for conveying the system of values accepted in society through language. The concept of "Spiritual Revival" serves not only as a political program, but also as a cognitive model for the revival of national consciousness and cultural heritage. The different perceptions of its content by different individuals characterize not the universality of this concept, but rather its flexibility and adaptability. That is, this concept is interpreted differently in accordance with the socio-cultural experience of each person. At the same time, this concept shows that ideological discourse is not only a top-down relationship, but rather a process of social perception and reorganization. The establishment and widespread use of the idea of "Spiritual Revival" in the language is the result of the internal demand of the people and the adaptation of its content to their experience.

5. Conclusion

Ideology is realized in discourse, and by calling it ideological discourse, we say that its result can be determined by concepts fixed in language.

The result of the Kazakh ideological discourse is expressed in the concept of "Spiritual Revival" fixed in the Kazakh language.

The successful institutionalization of the concept demonstrates the efficiency of state-driven discourse in influencing national consciousness. The concept of "Spiritual Revival" is a cumulative image that has developed in the minds of Kazakhstanis regarding the politics, culture and traditions of the country, the content of which has an evalua-

tive value based on national knowledge. It is based on the knowledge formed in the recipient's mind as a result of the Kazakh ideological discourse, and is characterized by words, phrases, phrases that correspond to the already existing background knowledge, respectively, images. It manifests itself in various forms, depending on the characteristics of the individual.

The variability in interpretation underscores both the flexibility and depth of the concept, proving its status as a dynamic cognitive and ideological construct.

The concept of "Spiritual Revival" functions not only as a state-led political project, but also as a cognitive-ideological construct integrated into the public consciousness. Its interpretation varies depending on individuals and social groups, which demonstrates its flexibility, depth, and resonance with national identity. The effectiveness of a stable ideological discourse lies in its ability to unify key symbolic elements and integrate them into everyday language and thought. Thus, "Spiritual Revival" becomes a linguistic and conceptual expression of national identity, cultural heritage, and aspirations for future development.

Author Contributions

Conceptualization, K.S. and S.A.; methodology, K.S.; validation, B.K. and A.A.; formal analysis, S.A.; investigation, Z.M.; resources, B.B.; data curation, B.K.; writing – original draft preparation, S.A.; writing—review and editing, K.S.; visualization, A.A.; supervision, Z.M.; project administration, S.A.; funding acquisition, K.S. All authors have read and agreed to the published version of the manuscript.

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Conflicts of Interest

The authors declare no conflict of interest.

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