

## IDEOLOGEME “NURLY ZHOL”: NEW STATE IDEOLOGY OF KAZAKHSTAN

Anichshenko O.A., Batyrbekova Z.A.

*Kokshetau State University named after Sh. Ualikhanov, Kokshetau, e-mail: olga\_alex62@mail.ru,  
zakira\_batyrbekova@mail.ru*

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The article is devoted to the ideologeme “Nurly Zhol”. An ideologeme is one of the elements of ideology as a set of views and concepts that make up the self-consciousness of a people. In it, the main idea is at the same time the norm that directs the views of citizens in a strictly defined value-semantic channel. The linguistic perception of the modern world has changed. Thus, the need and relevance of the study of ideologies has increased. In the speeches of the Head of State, the *ideologeme* “Nurly Zhol” (“The Shining Path”) for the first time receives a social and political meaning and expression. “Nurly Zhol” is actively functioning in the titles of articles. The analysis of the headlines of journalistic articles revealed various ideological connotations of the *ideologeme* of “Nurly Zhol”: “bright dream of Kazakhstan people”, “bright path of Nursultan”, “key to success”, “development of housing infrastructure”, “new economic policy of the Republic of Kazakhstan”, “historical heritage”. *Ideologeme* symbolizes new opportunities for the dynamic development of the Republic of Kazakhstan. It is treated as an effective means of guaranteeing stability and economic prosperity of Kazakhstan, which means a colossal project that is aimed not only at solving current problems, but also at long-term results for future generations. Using this ideologeme, an image of the national policy in the Republic of Kazakhstan is formed.

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**Keywords:** Nurly Zhol, ideologeme, the path to success, a new economic program, historical heritage

*Ideologemes* are the main linguistic means of political discourse. The linguistic perception of the modern world has changed, thereby increasing the need and relevance of studying *ideologemes*. The term ideologeme is widely used in the scientific literature and has many interpretations. There is no consensus in the interpretation of the term *ideologeme* among scientists. Some scientists consider the category of *ideologeme* as a language unit, others refer it to a non-linguistic level. The third group of scientists proposes to consider these two approaches simultaneously. An *ideologeme* is one of the elements of ideology as a set of views and concepts that make up the self-consciousness of a people.

Applying the terms ideology and *ideologeme*, M. M. Bakhtin emphasizes their ideological character: “the abstract single national language is divided into verbal ideological and social horizons, ideological languages, each of which has its own socio-ideological semantic conjuncture, its own slogan, its own abuse and its own praise” [1].

In modern linguistics, there are various typologies and classifications of *ideologemes*. “*Ideologeme* is a language unit loaded with ideological (political) meanings that define (model and regulate) extra-linguistic reality” – this definition is found in the work of T.A. Kuteneva [2]. O.N. Kupina believes that “an *ideologeme* is a verbal unit, a word directly associated with an ideological denotate” [3]. A.P. Chudinov defines *ideologeme* as “a word having an ideological component in its meaning” [4].

N.I. Klushina considers *ideologeme* as a unit of communicative stylistics. In her opinion, an *ideologeme* is an ideologically saturated generalizing word, most often a figurative word, a metaphor possessing powerful suggestive power. *Ideologemes*, the scholar emphasizes, are represented not only in basic discourses (ideological, political, informational, mass, journalistic), but also in other types of discourse: advertising, sports, educational, scientific, religious, entertainment, everyday; however, even within most discourses, for which the *ideologeme* is not a substantive dominant, the cognitive universal implements its most important suggestive function – “purposeful influence from the sender on the consciousness of the addressee (speech receiver)” [5].

Ideology is a system of attitudes and ideas in which attitudes to one or another reality, attitudes, interests, goals, attitudes of classes, subjects of politics and the power of one or another epoch are expressed.

The concept of ideology as a stable form of organizational, regulatory and control systems of the state-social structure was introduced into circulation at the beginning of the nineteenth century by a French scientist, philosopher A.L. Destut de Trassi.

With independence, Kazakhstan faced the need to form a new state ideology. The period of economic, social and political transformations, corresponding to the stage of the sovereign development of Kazakhstan, led to a “cardinal change in the whole life context” [6]. All these years “the state – on the one hand,

citizens – on the other, are in a situation of renewed identity” [6].

“Ideology, – according to S.Usenov, is an integral part of any state, including, of course, independent Kazakhstan. The ideology of an independent Kazakhstan is a system of ideas of its first president, N.A. Nazarbayev. In his books, articles, messages to the people of Kazakhstan, he always pays special attention to the theoretical aspect” [7].

As the Head of State noted, “in essence, ideology is a time-tested way of consolidating and mobilizing a community of people to solve political and economic tasks, it is a mechanism for the formation of social behavior” [8]

According to A. Bukhayeva, “the development of ideology reflects the complex and contradictory processes occurring in the republic”. In the article “Ideology of Kazakhstan: problems of Formation”, she notes: “In modern ideology, there is a desire to rethink concepts formed in other socio-historical conditions, to develop models and programs that meet the laws of natural history of Kazakhstan” [9].

In this regard, it is relevant to study the ideological evolution of a sovereign state, the study of the ideology – tools for identifying social reality and social processes. The concept of ideology in the political discourse of modern Kazakhstan belongs to the less studied categories in linguistics, knowledge of which is necessary when studying the characteristics of the development of the language system.

*Ideologemes* affect society and its socio-cultural activities. They act as the main elements in the formation and re-formation of meanings, as the dominant components of social consciousness. The form of existence of ideology is a sign form: a word, a phrase.

A. Morozov and A.Tastenov argue that the process of forming the foundations of the new ideology of Kazakhstan can be divided into three main stages: “The first stage (1991-1995) was characterized by the destruction of the old ideological system and the definition of the contours of the new state ideology. The second stage (1995–1997) was characterized by the introduction of liberal democratic values into public life and the active discussion in the country of the problems of forming the state ideology of Kazakhstan. The third stage (1997 – to the present) is characterized by a new push in the formation of the ideological basis for the development of Kazakhstan” [10].

I. Dudinova, L.I. Mukhamadiev, sharing the point of view of the researchers A. Morozov and A. Tastenov, consider that the formation of the state ideology in Kazakhstan can

be divided into three stages. The first, in their opinion, dates back to the nineties of the twentieth century and is characterized by two periods: the rejection of the old ideological system and the formation of the new contours of the ideology of independent Kazakhstan. The second stage refers to the zero years of the XXI century and is characterized by progressive and ambitious programs of successful integration into the world space as a strong and self-sufficient partner. The third stage is modern; it started in 2012 with the adoption of a new development paradigm of the state – “Strategy “Kazakhstan-2050” : New political course of the established state” [11].

At the present stage of development of Kazakhstan, the following *ideologemes* can be noted: “Mangilik El”, Astana, G-Global, EXPO-2017, “Ruhani Zhandyru”, “Great Steppe”, tolerance, civil identity, Kazakhstani people, etc.

“Problems of incomplete formation of mechanisms for ideological construction in the Republic of Kazakhstan”, A.V. Ozherelyeva writes, –determine the urgency of the search for new scientific approaches to the development of a system of ideologies promoting the national idea” [12].

In the speeches of the Head of State, for the first time, she receives a social and political meaning and the expression “Nurly Zhol” (“the bright path”). In the Message to the People of Kazakhstan “Nurly Zhol – the Way to the Future” (dated November 11, 2014), the President of the Republic of Kazakhstan announced the New Economic Policy of Kazakhstan “Nurly Zhol”. He stressed that it is counter-cyclical, which means a decrease in the dynamics during the recovery period and an increase in the periods of decline in production [13].

The *ideologeme* “Nurly Zhol” in speeches and messages of the President of the Republic of Kazakhstan Nursultan Nazarbayev, as well as in scientific works of political scientists, philosophers, writers, historians, economists is quite common and is understood as “new economic policy of the Republic of Kazakhstan”. Thus, in the opinion of the Deputy Chairman of the Assembly of the People of Kazakhstan, Doctor of Economic Sciences, Professor A. Bashmakov, the Message of the President “Nurly Zhol”, voiced at the extended meeting of the Political Council of the Nur Otan Party, once again showed that “the economy for Nursultan Nazarbayev is only a method, an instrument, and its ultimate goal is a person with his culture, inner world, spiritual development, the soul of a person” [14].

Nursultan Nazarbayev emphasizes: “Peace and stability is a national wealth, which must be protected and strengthened every day” [14].

In the opinion of E. Sydykov, Doctor of Historical Sciences, “Nurly Zhol of President Nursultan Nazarbayev is a path laid out through more than one year of research, it is a large-scale development program, originating from the day Kazakhstan’s independence began. “All economic levers are aimed at improving the potential of the citizen of Kazakhstan: his education, culture, development of intelligence, spiritual and moral enrichment. Stabilization of the economy through the dynamics of the development of the entire infrastructure is a direct concern for us, Kazakhstani people” [15].

The President of the Lao People’s Democratic Republic, T. Sayasone, believes that the “Nurly Zhol” economic program is a timely response to new global threats.

T. Sayason stresses that he “highly appreciated the economic policies and achievements of Kazakhstan in the international arena being conducted by the President of the Republic of Kazakhstan N. Nazarbayev, as well as the new economic program Nurly Zhol”. In his opinion, “the main initiatives of the President of the Republic of Kazakhstan set out in the document are a timely response to the current new global threats, which, in turn, will serve the effective growth of the country’s economy” [15].

D. Akhmetzhanov, in an article entitled “Nursultannyn nurly zholy” (The bright path of Nursultan), is not just an *ideologeme*...” writes: “In late August 2014, at the rooftop Ulytau mountain, President N. Nazarbayev shared his thoughts about the future of the country. He then said that it would definitely be bright. It seems to me that it was then that Nursultan Abishevich came to the idea of a new economic policy “Nurly Zhol” [16]. According to D. Akhmetzhanov, the idea of constitutionalism in Kazakhstan goes back centuries: “From the 15th to the 17th centuries, the Kazakh steppes have become familiar with the phrase “Kasim Khannyn Kaska Zholy, Esim Khanyn Eski Zholy”. We are talking about the codes, in fact, the first Kazakh constitutions. In translation, they sound like “The bright path of Kasym Khan” and “The ancient path of Yesim Khan” [15]. He believes that the aforementioned winged phrases can be supplemented with the new ideologue “Nursultannyn nurly zholy” (The bright path of Nursultan), which translates as “Radiant (or bright) path of Nursultan”. D. Akhmetzhanov contributes a rich meaning to the ideology of Nursultannin nur-

lyzholy: “Nursultannin nurly zholy” is not just an *ideologeme*. This is our radiant route to follow the XXI century and beyond” [16].

According to V. Kuptsov, the ideologue of “Nursultannin nurlyzholy” suggests the following: the re-establishment of the Kazakh language as the state; recreation of the people of Kazakhstan as a modernized and corresponding to the challenges of the XXI century; restoration of the territorial integrity of Kazakhstan, delimitation and demarcation of borders with neighboring states [17].

The *ideologeme* “Nurly Zhol” actively functions in the headlines of publicistic articles:

1. “Nurly Zhol – **the path to the prosperity of Kazakhstan**”; “Nurly Zhol – the path to the future”; “Nurly Zhol: Moving Forward”; “Nurly Zhol is the **key to success**”; “Nurly Zhol –**the path to the development of society**”; “Kazakhstan: Nurly Zhol opens fantastic perspectives”; “Nurly Zhol is a **bright path to the future**”; “Nurly Zhol **will lead Kazakhstan to a qualitatively new level of development**”. *Ideologeme* symbolizes new opportunities for the dynamic development of the Republic of Kazakhstan. It is treated as an effective means of ensuring the stability and economic prosperity of Kazakhstan.

2. “Nurly Zhol: a new approach in the housing state program”; “Available on the available: How the **Nurly Zhol housing program** is arranged”; “Nurly Zhol –**the program of optimal home buying**”; “**How to buy an apartment** from ZhSB on the program Nurly Zhol”; “Nurly Zhol program in 2017: **how to get an apartment**”. In these titles, the *ideologeme* Nurly Zhol is understood as a new approach in the development, strengthening and modernization of housing infrastructure.

3. “New economic policy of Kazakhstan Nurly Zhol as a program of transcontinental cooperation”; “Nurly Zhol –**a bridge between cities and countries**”; “Nurly Zhol and **one road**”; “Within the framework of Nurly Zhol, **75 thousand workplaces were created on the construction of republican roads for the year**”; “Nurly Zhol: new roads will update the economy and society of Kazakhstan”. Analyzing these titles of articles, we can conclude that the ideology of “Nurly Zhol” means a colossal project that is aimed not only at solving current problems, but also at long-term results for future generations. Also, the *ideologeme* is connected with the country’s transport network – roads that should connect the macroregions with the cities of Almaty, Astana, Aktobe, Shymkent, Ust-Kamenogorsk, which are centers of activity, concentration of capital and

advanced technologies. Ray principle based on the development of transport, transit and logistics, industrial, housing, social and energy infrastructures.

4. “How the “Nurly Zhol” strategy helps to solve the problem of three-shift schools in Zhetysu”; “Nurly Zhol – the path to the future. Our task is to strengthen the integration of science, education and production. “The *ideologeme* of Nurly Zhol points to ways to solve the problems of emergency schools and three-shift education. It is also connected with the tasks of integrating business with universities, forming research institutes focused on the innovation process, and introducing scientific achievements into practice. In the headlines, the *ideologeme* “Nurly Zhol” has various connotations and includes multi-level systems: economic, ideological, historical, etc. Due to its universality, it is able to characterize a whole complex of ideological lexemes: state ideology, national idea, economic policy of the Republic of Kazakhstan, stable the state, etc. Through the use of this ideologeme in the works of President N. Nazarbayev, political scientists, scientists, a certain image of national policy in the country.

Important public facilities are called Nurly Zhol. Thus, the new railway station and the new terminal of Astana Airport are “Nurly Zhol”, one of the central boulevards in Astana, a street in the Southern capital, the bridge in the Pavlodar region is “Nurly Zhol”, a park in the East Kazakhstan region – “Nurly Zhol”, The editorial office of the Uzunkol district newspaper “Nurly Zhol” by the akimat of Uzunkol district of the Kostanay region is also known.

The neutral combination of “Nurly Zhol” in recent years has turned into an *ideologeme*, which has a clear political tint and is associated with the life and fate of every Kazakhstani person. Ideological connotations are actualized: “bright dream of Kazakhstani people”, “bright path of Nursultan”, “key to success”, “development of housing infrastructure”, “new economic policy of the Republic of Kazakhstan”, “historical heritage”.

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