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## CHARACTERISTICS OF KAZAKHSTAN IDEOLOGICAL DISCOURSE IN THE PANDEMIC

**Abstract.** Ideological discourse refers to the new areas of linguistics that have been studied recently. This problem has been sufficiently investigated by foreign scientists, but as we see, it has not become an object of special study in the works of Kazakhstani scientists.

The purpose of the scientific work is to analyze the nature of ideological discourse during the pandemic. To this end, the article examines the role of Kazakhstan's ideological discourse during the pandemic, its form, and distribution channels. During the scientific work, the authors applied the following research methods: the method of *discourse analysis* (analysis of texts constructed for ideological purposes, with extralinguistic factors in a communicative situation) and *linguistic analysis* of the text of ideological content as a product of ideological discourse. *During the research*, the following features peculiar to the Kazakh ideological discourse during the pandemic were identified: 1) updated genres of Kazakh oral literature, including conspiracy songs "badik zhyr", which is proved by the analysis of conspiracy songs of this period; 2) the dissemination of ideological discourse was carried out mainly through the media (TV channel, newspaper, magazine) and the Internet; 3) forms of dissemination were mainly of the nature of various videos on social networks, sound recordings, mixed format recordings, etc.; 4) it was noticed that due to the restriction of direct communication, people had a feeling of loneliness, so the participants of the discourse preferred artistic discourse (including poetry); 5) it was determined that in accordance by the goal of protecting and saving the population from the disease, the discursive strategy of the authorities changed; 6) alternative metaphors of the coronavirus appeared: *taz tazhal, kesel, zhaman auru, aty oshkir auru, zhaman virus, tazhal*.

*The scientific value* of the article is associated with the separation of ideological discourse from political discourse as a separate type of discourse, the proof and classification of its specific features, the provision of scientific conclusions following its changes during the pandemic, the practical value is determined by the significance of the analysis of the structural and discursive nature of this discourse for use in such scientific research.

**Keywords:** ideological discourse, ideology, text, a product of discourse, national worldview, metaphor, discursive appeal

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## ПАНДЕМИЯ ЖАҒДАЙЫНДАҒЫ ҚАЗАҚСТАННЫҢ ИДЕОЛОГИЯЛЫҚ ДИСКУРСЫНЫҢ ЕРЕКШЕЛІКТЕРІ

**Аннотация.** Идеологиялық дискурс тіл білімінің соңғы кездері зерттеле бастаған бағыттарына жатады. Бұл мәселе шетел ғалымдары тарапынан біраз қарастырылған. Бірақ қазақстандық зерттеушілер идеологиялық дискурсты арнайы зерттеу нысанына айналдырмағандығы байқалады. Ғылыми жұмыстың негізгі мақсаты – идеологиялық дискурстың пандемия кезіндегі сипаты мен оның әсеріне талдау жасау. Осы мақсатқа сай мақалада пандемия кезеңіндегі қазақстандық идеологиялық дискурстың рөлі, оның таралу арнасы мен формасы талданады. Авторлар ғылыми зерттеулерін орындау барысында *дискурстық талдау* (идеологиялық мақсатта құрылған мәтіндерді коммуникативтік жағдаятта экстралингвистикалық факторлармен қоса алып талдау) әдісін, идеологиялық дискурс өнімі – идеологиялық мазмұндағы *мәтінді лингвистикалық талдау* әдістерін қолданған. *Зерттеу барысында* пандемия кезеңінде қазақстандық идеологиялық дискурсқа тән мынадай ерекшеліктер анықталған: 1) қазақ халық ауыз әдебиеті жанрлары, оның ішінде, бәдік жыры жаңа сипатта жаңғырған, мақалада бұл ой сол кезде туған бәдік жыры мәтініне талдау жасау арқылы дәлелденген; 2) идеологиялық дискурстың таралуы, негізінен, бұқаралық ақпарат құралдары арқылы (телеарна, газет-журнал), интернет арқылы жүзеге асса, 3) таралу формалары, негізінен, әлеуметтік желілердегі түрлі бейнероликтер, дыбыс жазбалары, аралас форматтағы жазбалар т.б. сипатында жүзеге асты; 4) тікелей қарым-қатынас шектелгендіктен, адамдарда жалғызсырау сезімінің пайда болу көрінісі анық байқалып, дискурсқа қатысушылардың көркем дискурсқа (оның ішінде, поэзияға) басымдық бергені анықталды; 5) биліктің халықты сақтандыру мен індеттен аман алып шығу мақсатына сай дискурстық стратегиясы өзгергені айқын байқалды; 6) коронавирустың метафоралық баламалары қалыптасты: *індет, тәж тажал, кесел, жаман ауру, аты өшкір ауру, жаман вирус, тажал*. Мақаланың ғылыми құндылығы идеологиялық дискурсты жеке дискурс түрі сапасында саяси дискурстан бөліп, оның өзіне ғана тән ерекшеліктерін дәлелдеп, жіктеуімен, оның пандемия кезеңіндегі өзгерістеріне сай ғылыми тұжырым беруімен байланысты болса, практикалық құндылығы аталған

дискурстың құрылымдық және дискурстық сипатына талдау жасау үлгісін осы тәрізді ғылыми зерттеулерде пайдалануға жарамдылығымен анықталады.

**Тірек сөздер:** идеологиялық дискурс, идеология, мәтін, дискурс өнімі, ұлттық дүниетаным, метафора, дискурстық айналым.

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## ОСОБЕННОСТИ ИДЕОЛОГИЧЕСКОГО ДИСКУРСА КАЗАХСТАНА В УСЛОВИЯХ ПАНДЕМИИ

**Аннотация.** Идеологический дискурс относится к новым направлениям языкознания, изучаемым в последнее время. Данная проблема достаточно исследована зарубежными учеными, но как видим, не стала объектом специального изучения в трудах казахстанских ученых.

Цель научной работы – анализ характера идеологического дискурса в период пандемии. С этой целью в статье рассматривается роль казахстанского идеологического дискурса в период пандемии, его форма и каналы распространения. Во время выполнения научной работы авторами были применены следующие методы исследования: метод *дискурсного анализа* (анализ текстов, построенных в идеологических целях, с экстралингвистическими факторами в коммуникативной ситуации), *лингвистический анализ текста* идеологического содержания как продукция идеологического дискурса. В результате исследования определены следующие особенности, свойственные казахстанскому идеологическому дискурсу в период пандемии: 1) обновлены жанры казахской устной литературы, в том числе песни-заговоры «бәдік жыры», что доказано посредством проведенного анализа песен-заговоров, этого периода); 2) распространение идеологического дискурса осуществлялось, в основном, через средства массовой информации (телеканал, газета, журнал), интернет; 3) формы распространения носили, в основном, характер различных видеороликов в социальных сетях, звукозаписей, записей смешанного формата и т.д.; 4) замечено, из-за ограничения прямого общения у людей появилось чувство одиночества поэтому участники дискурса отдавали предпочтение художественному дискурсу (в том числе, поэзии); 5) определено, что в соответствии с целью по защите и спасению населения от болезни дискурсивная стратегия властей изменилась; 6) появились альтернативные метафоры коронавируса: *індет, тәж тәжал, кесел, жаман ауру, аты өшікір ауру, жаман вирус, тәжал*.

*Научная ценность* статьи связана с выделением идейного дискурса из политического дискурса в качестве отдельного типа дискурса, доказательством и классификацией его специфических особенностей, предоставлением научных выводов в соответствии с его изменениями в период пандемии, *практическая ценность* определяется значимостью проведенного анализа структурного и дискурсивного характера данного дискурса для использования в подобных научных исследованиях.

**Ключевые слова:** идеологический дискурс, идеология, текст, продукт дискурса, национальное мировоззрение, метафора, дискурсивное обращение.

## Introduction

There is a continuity of language and society. Any event in society is embodied in the language. And Emergency all over the world has caused excitement among the population. With the infection rapidly spreading, people were greeted with a stream of positive and negative information. Systematization and distribution of the information containing the unified requirements for the population and providing for monitoring the situation have become one of the most critical issues. It has become obvious that the influence of the ideological discourse on information perception and response to it is very significant. The information is transferred at extreme rates in the age of advanced technologies.

The article analyses the information genres in the ideological discursive reference (space) and influences on addressers, the forms of efficient bringing of information, specific contents of the ideological discursive means, the most common expressions, keywords, and mastering of the information contained in the Internet. The variety of types of emergency-related information formats has increased. For example, the speech of the President of the Republic of Kazakhstan Kassym-Jomart Tokayev, the speech of the doctors addressed to the population, information messages in newspapers, videos, poems, incantations, charms in a new format, songs, agitation calls, etc.

In this regard, the purpose of scientific work is to analyze the nature of ideological discourse during a pandemic. The tasks arising from this goal are 1) the accumulation of discourse materials in the internet space of the authorities and the population to combat the epidemic; 2) the determination of the nature of genres and language units of Kazakhstan's ideological discourse during the pandemic by analyzing the collected materials.

## Materials and methods

Regarding research materials, materials were obtained on the epidemic published in the social network. In the process of carrying out scientific work, theoretical and analytical methods were used. In the article, new format songs, video clips, songs and poems related to the epidemic were taken from the Internet. In the course of the research, discourse analysis was used in the communicative situation of texts created for ideological purposes, and linguistic analysis methods were used in the analysis of ideological texts.

## Literature review

Kazakh linguistics considers ideological discourse as a component of political discourse. In the scientific circle, there are known special studies of scientists on this issue, particularly, Zh.K. Ibrayeva (Ibrayeva, 2010) concerning the problem of a linguistic person in the political discourse of Kazakhstan, B.A. Akhatova (Akhatova, 2006) concerning the interaction of political discourse and linguistic consciousness, G.G. Burkitbayeva (Burkitbayeva, 2005) concerning business discourse, K.O. Yessenova (Yessenova, 2015), B.S. Karagulova (Karagulova, 2016), K.K. Sadirova (Sadirova, 2018,2020) concerning peculiarities of media discourse.

The ideological discourse is considered to be an integral part of the political discourse, however, we offer to review it as an individual type of discourse due to its common use, applied nature, integration with other discourses, and relevance of the study object when determining the linguistics development trend.

According to the reference sources, ideology is a system of political, legal, moral, religious, and aesthetic ideas and views that studies and determines the attitudes of and people's attitudes to reality and reflects the interests of social groups.

Ideology is a system of ideas, notions, and concepts embodied in various forms of public consciousness (philosophy, political views, law, morals, art, and religion). Ideology is an image of social existence in the human consciousness promoting for active development of society (progressive ideology) and its disintegration (Ter-Minasova, 2018: 216).

Ideology is a main public management means. Ideology is reflected in the political space and is called an ideological discourse in science. Ideological discourse is a communication space consciously or unconsciously organized by an addresser for a specific ideological purpose. If the ideological discourse is a result of political programs, speeches, information messages, and other consciously performed acts, the unconscious discourse is that reproduced when a person is asleep based on information recorded in the subconscious mind. Ideological discourse is the main political means and power forming the human capital. Ideological discourse is considered a political means because using it provides for the formation of the political process and implementation of the country's development programs. The kinds of activities aimed at achieving these purposes make up the ideological discourse. We think the ideological discourse is the power forming the human capital as it is a moral spirit motivator. Depending on the purpose of the ideological discourse developer, using it may have a positive or negative influence on the formation of spiritual and moral qualities of a person. The ideological discourse is realized in the integrative environment. For example, during the Soviet period, newspapers, journals, and fiction were serving the ideology. In the age of globalization, the ideological discourse has expanded its boundaries. Correspondingly, the degree of integration has increased. Integration is a connection of ideological discourse with science and society in the system of discursive reference.

Ideological discourse is a persistent stream of information aimed at the realization of ideology. Its structure does not necessarily include political terms, but the content is aimed at ideology. Specific features of ideological discourse are as follows: ideological content from the side of the addresser; functions of ideological discourse; distribution of ideological information; formation of ideological opinion; management of public consciousness; enchantment; emotional richness; motivation effect; critical attitude to the activity of governmental structures; key words. Discursive reference is a cognitive process implemented by an addresser in the process of discourse mastering (Sadirova, Abdirova, 2020:133-141).

According to foreign researchers, ideological discourse is characterized by specific features at the regional and state levels. In countries with democratic traditions, the main objects of ideological discourse are the current political and social problems. Today, one of the most pressing political and social issues

for each country is the emergency with COVID-19. The national policy of each country in fighting against this pandemic, provision of psychological support to the population, efforts to maintain political stability, and national unity facilitated the creation of texts of different genres of ideological discourse. According to the objective of this article, similar texts spread on the Internet were studied as the ideological discourse product. The main study methods are analysis and comparison. As a result of analysis, we find out that the texts created in the ideological discourse during the pandemic facilitated the appearance of new forms of oral literature of the Kazakh people. This genre is syncretical. Its syncretism consists in that the text contents include the elements of ceremonialism, and beliefs of fortune-tellers, and healers.

Incantations and charms are one of the traditional domestic ceremonial songs. Initially, we intended for healing a sick human or animal. The incantatory charms begin and end with the words “kosh-kosh” [“go”]. *“Asqar, asqar tauga kosh, agyny qatty suga kosh, iesiz qalğan jurtqa kosh”* [“Go to high mountains, go to swiftly flowing waters, go to deserted wastes”], people charmed attempting to hunt the disease by songs and incantations. According to the beliefs of fortune-tellers and healers, any disease and ailment had its “iesi” [“host”]. The song usually was sung in the evening when darkness falls. Then the groups of girls and boys sang this song. As time passed, the purpose of incantatory charms drastically changed and turned out to be an entertainment, aytys [song contest] between girls and boys. In the incantatory charms written by A. Divayev: *“Saying, keep repeating, charming away, Enwrapping in my black plush fir-coat. Without meals, without water lying - not being healthy. Charming pains, ailments! Letting go with the free wind! Get away to high mountains, To powerful waters, To tumultuous whirlwinds. You say, “Go!” - gone. Go! Go!”* the first line *“Ai, kosh!...”* [“Go!”] this is the verse and the last seven ones are similar to the chorus. Such group recitative preserved the traditional features of oral literature (Konyratbayev, 1991).

During the emergency due to COVID-19, the authorities strive for calming down the people, allaying concerns. The revised *badik* song matches the national worldview of the Kazakh people and revives the traditions of ancient ceremonial charms that appeared in the Kazakh consciousness (Sadirova, 2019:102). This was embodied in the song by Marat Omarov “Koronavirus, ket, ket!” [Coronavirus, go, go!...] that became a hit going the rounds and included into the greeting song for bride shows. Let’s analyze the song content:

Beautiful songs I sing  
Let them support those who are afraid  
Virus fabled  
Go away from Kazakh people  
*Coronavirus, go, go, go!*  
Coronavirus, go!  
Don’t approach, keep away!  
Coronavirus, go!  
Don’t approach, keep away!  
*Coronavirus, go, go, go!*

This song can be considered a kind of *badik* song as the purpose of the singer is to make the fabled virus go away and allay the concerns of the frightened people. The text of the song with the frequently repeated word “go” is also subordinate to the purposes of incantation and driving out the disease. It can be concluded that the revived genre of oral literature that corresponds to the national character and that inspired and calmed down the ones and set laughing the others has become the basis for the formation of the ideological discourse of Kazakhstan. In any case, in the communication situation during the pandemic, it was used as a means to ensure the stability of the society.

There is a system of hints, orders, and references to something in the Kazakh worldview (Abdirova, 2019:2358-2361). This feature of our nature also evidences the richness of our language. The Kazakh people introduced language taboos prohibiting telling the direct names of hazardous items and events (for example, diseases) as mentioning them might cause what even, they believed. Young women mentioned the husband’s relatives not by name but by the so-called assumed names that were a custom of naming. Because of this, the term “euphemism” is formed in the Kazakh language, and such a stylistic technique is called an allusion in the literature. This has occurred about the virus. In the song analyzed above, this is



expressed by a word combination “*atyzhaman*” [“fabled”, “ill-fated”]. The metaphoric equivalents of “coronavirus” has become frequent *indeed* [pandemic], *tazh tazhal* [coronamonster], *kesel* [disease], *zhaman auru* [bad ailment], *atyoshkir auru* [damned disease], *zhaman virus* [malignant virus], *tazhal* [disease]. The words *indeed* [pandemic] and *kesel* [disease, illness] are characteristic for medicine only and the word *tazhal* [disease] used in the literature as a synonym to *azhal* [death] has become actively used.

Because of this situation, we noticed on the Internet that the poetry genre could quickly adapt, be perceived by addressers, become common, and have a wide audience. Several poems appeared in the discourse.

Let us analyze:

*Stay at home!!*

*Stay at home, dear, stay at home.*

Think of your great Earth,

Many people set their sights on it.

*Stay at home, dear, stay at home,*

If you don't want clouds over your head, the clouds of sorrow.

By protecting your head,

You protect your Earth!

To strengthen to state body's work on population insurance, the campaign «*Uingde bol!*» [“Stay at home!”] was held. From the side of the discourse participants, this content was moved to the folk poetry genre. In this genre, the obligation is not direct, the communicant perceived the information wilfully, without any order, and this is facilitated by a discursive way of life in the national consciousness: “Native land - your breathing”. As for the Kazakh people, surviving in the pandemic conditions, staying the host of the native land, and transferring the heritage to future generations are the top-priority tasks. The idea of national duty is not just a line of the poem by the main cross-cutting idea of the poetry of the current and previous periods. It is expressed like this: *Think of your great Earth, Many people set sights on it. Stay at home, dear, stay at home, If you don't want clouds over your head, the clouds of sorrow. By protecting your head, You protect your Earth!*” The poetic rhythm promotes recording the ideological information in the memory of the discourse participants by a 6-time repetition of the expression “*Stay at home*” over the poem.

The warning information on Facebook: According to the Sharia law, “*Ignoring the warning is tantamount to suicide*”. *If you get sick through negligence and leave, you are a danger to others*. The addresser by actualizing the morality of Sharia believes that infecting the disease is tantamount to a hostile attitude towards people. “*Patience and patience again. Soon everything will fall right into place, the clouds will go, the sun will come out and the next trial will be a thing of the past. Insha Allah*”. The disease is dangerous for all of humanity. This is why propaganda words published in other languages are also widely used by the people. These words call for patience and acceptance of illness as a trial. *The clouds going, and the sun coming out* are related in the literature to transition from evil to good. *Panic is half of the disease*. Calling for patience, we ask for good from the Maker. Noted as positive by the discourse participants (Counting the likes). *Calm is half of health. Patience is the beginning of recovery. Avicenna*. In the expression starting from the cold ad threatening *panic*, the idea that calm and patience lead to victory is fairly presented that is undoubtedly reflected in the memory of the participant. *An ill-mannered person cannot set an example for others*. Abai Kunanbayev. The addresser posted this statement in protest against those who disobey the rules and neglect precautions. In the discourse, the words of Abai Kunanbayev are like an appeal for patience, tolerance, and discipline. For motivational content, another group of information is created.

Currently, any information about the emergency is being disseminated for ideological purposes. In this regard, the addresser must effectively and competently use the ideological discourse. The ideological discourse should encourage the recipient to act, and take precautions (Sadirova, 2020:175-182).

At the same time, the information is recognized by the human brain and stored in the subconscious. According to psychologists, the flow of positive information leads to positive events. Therefore, the information sent by the addresser should not be too scary. The fact that Kazakhs use the expressions “a

good word is half the wealth” and “no good without saying bad” before reporting negative information is probably explained by the wide range of our people’s knowledge about the energy of words.

Changes in society primarily influence the use of language, and therefore hashtags have become popular in our language. For example, #bizbirgemiz [#we’re together], #uide okytamyn[#learnathome].

Among these expressions, #uideokytamyn [learnathome] which had been rarely used before has become the most popular on the Internet. Students and teachers also changed the statuses of their pages to this phrase. All these phenomena are the means of ideological discourse. The number of videos under these headings has also increased on the Internet. As a result of the analysis, it was found that the video materials had a very high discursive reference on the Internet. Although all of them are disseminated with a similar ideological purpose, depending on their content, they can be considered as speeches, informational, cognitive, etc. Since these videos deal with a global problem, they are quickly spread and mastered by the addresser regardless of the language or country of creation.

The video begins with words “Arkim oz uinde otyrsa, bul aurudy toktatuga mumkindik bar. – *If everyone stays at home, there is a chance to stop this disease. May our country be safe and the people calm.*”

The video shows famous singers and entrepreneurs handing out food boxes to low-income families. The participants call for unity and ask people to stay at home.

During the pandemic, the relationship between the government and the people became closer. The main goal of the authorities was to save the people from the epidemic. That is why discourse texts of authorized bodies were created to promote medical information about insurance ways in mass media. A curfew has been imposed during the pandemic. At that time, the discourse texts of the authorized bodies were created into structures in the form of persuasion of the people and discourse units in the structure of coercion in the discourse texts related to curfew. It can be seen that the discourse texts of the authorized bodies were created with the aim of being understandable to the public during the pandemic, so their discourse texts were quickly disseminated and understandable.

### Results and discussion

1. The general nature of the discourse has changed during the pandemic. As a result of the distancing of human relations, feelings of loneliness, longing, and helplessness have appeared. This has led the discourse participants to the need in seeking peace of mind in poetry. Accordingly, the nature of the ideological discourse has changed, the primary goal was to save the country and people from the epidemic. The general communicative goal of the authorities was to use a discursive strategy that would induce the population strictly to comply with precautions and not provoke protests. For this purpose, new works in the genre of poetry have been created. Their common feature is that the discursive structure corresponds to the structure of folklore genres, the content is based on the national worldview.

2. All information has been assimilated and recognized through the ideological discourse. Consequently, ideological discourse is recognized as a means of politics.

The following features are inherent in ideological discourse: propaganda of ideology, the teaching of ideology, formation of a common opinion in social groups, managing public consciousness, and rapprochement of the authorities and the people. Ideological discourse is a cycle of information created for a specific ideological purpose and implementing this ideology. We found that the distance between the authorities and the population was approaching during the pandemic. Due to the situation in society at that time, the authorities' main goal was to survive in the country, to suppress the people's fears. Instagram Facebook, WhatsApp, and other media outlets have been actively distributing ideological content to insure against diseases and increase the country's confidence. During the pandemic, various genre products served as a means of ideological discourse. It was based on the national nature of the product content. In addition, thanks to the ideological information disseminated in connection with the pandemic, the people's memory was spiritually revived. Every person who has accepted this ideological information, who has thought about avoiding an epidemic, avoiding a disease, has come closer to the values that he values highly, in which he believes. On the Internet, against the background of the mass action "badyk aitu", a revived version of the genre "badyk" appeared, rituals "alastau", "ushyktau" were created. The products of ideological discourse revived the hopes of the country, strengthened faith in the future, and united people.

The formation of the ideological discourse during the pandemic has been expressed in the following:

- 1) the information provided, to a certain extent, has encouraged the addresser to act for the intended purpose;
- 2) the expressed anxiety has decreased the psychological state of the population has been regulated;
- 3) the predominance of information accuracy, strong discursive effect, and emotional and expressive vocabulary have been obtained;
- 4) the keywords that constituted the core of the semantic field of the ideological discourse during the pandemic have been identified.

Ideological discourse has positively performed its function during the pandemic in the quality of the junction of language and ideology. Language marked the expression of the ideology of the time and ensured the unity of power and people in ideological discourse.

### Conclusions

Any information is located in the "text library" and, as it is necessary for ideological purposes, is transferred to the "library of meaning" and becomes an ideological discursive structure. This is reflected in the revival of the *badik* song during the pandemic (text library - "*badik zhyr* in oral folk literature in consciousness", meaning library - *badik zhyr* in the pandemic period).

During the pandemic, the goal of the authorities was to save the population from the epidemic. Following this, a stream of various information about the epidemic has spread. To avoid the epidemic, the population turned to the "National immune force" (*badik, alastau*), which was preserved in the national consciousness. As a result, the songs of the *badik* were revived, turned into ideological discursive unity, and instilled in the nation confidence in overcoming the epidemic.

1. The ideological discourse product during the emergency due to COVID-19 has formed in the folklore genre. This indicates a high degree of actualization of the structures of national identity.
2. Various ways and forms of dissemination of ideological discourse. Particular activity has been observed in social networks, and interactivity prevailed.
3. The purpose of the relationship in the ideological discourse has also changed during the Emergency due to COVID-19.
4. In the ideological discourse of the pandemic period, the equivalents of the word "coronavirus" are more actively used in metaphorical meaning.

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