



Exploring the New Role of Mythologems in Shaping National Identity and Digital Discourse in Kazakhstani Communications

Samal Yergaliyeva¹, Kuanysh Yergaliyev^{2*}, Bayan Sarybayeva², Natalia Melnik³, Meruyert Uaikhanova¹, Eldana Assanbayeva¹

¹NJSC Toraihyrov University, Republic of Kazakhstan, ²Pavlodar Pedagogical University, Republic of Kazakhstan, ³Kemerovo State University, Russian Federation

Abstract This study aims to conceptualize and scientifically substantiate the novel role of Kazakhstani mythologems in Internet comments, with a focus on their axiological aspects in digital discourse. A theoretical approach to the role of Internet mythologems as reflectors of cultural values and contributors to national discourse is comprehensively disclosed. The analysis of materials enabled identifying three main types of mythologems (historical, cultural, and political). The methodological framework of scientific cognition, description, narrative, and linguo-cultural analysis enabled us to scientifically reinterpret mythological images and plots common in folk culture, identifying their specificity and differentiating their functions. The research results showed that historical mythologems (38.7%) connect current concerns with national history, instilling a sense of pride. Cultural mythologems (28.0%) strengthen identity, while political mythologems (33.3%) criticize the political landscape. This study has substantial scientific novelty, making a theoretical and practical contribution to the linguistic understanding of the digital discourse essence and demonstrating how national mythologems may impact cultural identity and public opinion.

Keywords: *Internet comments, Axiological features, Digital discourse, Cultural identity, Mythologems*

*Corresponding Author:

Kuanysh Yergaliyev
k.yergaliyev@outlook.com

Received: August 2024

Revised: October 2024

Accepted: October 2024

Published: November 2024

© 2024 Yergaliyeva, Yergaliyev, Sarybayeva, Melnik, Uaikhanova, and Assanbayeva.

This is an open-access article distributed under the terms of the Creative Commons Attribution License (CC BY).

1. Introduction

Traditional cultural values meet rapid advancements in modern technology in Kazakhstan (Cornell et al., 2016; Kemp, 2024). In January 2024, Kazakhstan had 18.19 million Internet users, making up 92.3% of the total population (Cornell et al., 2016). Kazakhstan's Internet space demonstrates that mythologems (mythological elements embedded in cultural texts) play an important role in shaping and reflecting national identity (Masse et al., 2007; Naumovska et al., 2024; Psihstal, 2011). Kazakhstan's cultural legacy (Zhumashev & Meirambekov, 2024) provides material for studying mythologems, which are defined as recurring

<https://doi.org/10.22034/ijscsl.2024.2043142.3740>

mythological elements, motifs, or symbols (Harrison, 2020; Picart, 1996). In Kazakhstani digital discourse, mythologems tend to bridge the gap between historical and modern memories (Altybayeva & Comutstsi, 2019; Uskembayeva et al., 2016). The concept of mythologem has been massively explored in cultural studies (Alexander, 2017; Grigorieva et al., 2017; Rubert, 2015; Zaporozhtseva, 2016). For example, Strel'nik (2019) established that mythologems ensure connecting historical memory with modern contexts, serving as a cultural bridge. Similarly, Ashurova and Galieva (2019) and Fayzullayeva (2021) emphasized the role of mythologems as fundamental units of cultural systems. Furthermore, Vavilina and Chetina (2022) and Ramazonova (2023) analyzed the impact of mythologems on language, while Akberdieva (2020) highlighted the challenges of their translation into other languages. In mythological conceptualization, humans are both the subjects and objects of cognition, which provides the reason for utilizing the anthropocentric approach.

The anthropocentric approach, which is dominant in modern linguistics, underpins many studies (Grigorieva et al., 2017; Rubert, 2015; Zykova, 2016). Some scholars, such as Shevchenko et al. (2021), identify "linguistic personality" as a key concept in anthropology that determines the analysis of lexemes' semantic features in relation to cognitive structures. Experts in cognitive linguistics consider frames to be structural parts of concepts (Barsalou, 2012; Fillmore, 2006; Richardt, 2003). These are cognitive models of knowledge that evoke communally oriented behaviors (Richardt, 2003; Shevchenko et al., 2021). One of the factors affecting modern human behavior is digitalization that had revolutionized communication and information storing capabilities.

The digital revolution in Kazakhstan has significantly altered the manner in which cultural narratives are conveyed and consumed. Internet comments, particularly those on political articles, offer a dynamic platform for expressing public sentiments and negotiating cultural identity (Burkhanov & Sharipova, 2023; Kudaibergenova, 2018; Ternov et al., 2024). In the online world, mythologems are not merely preserved but are actively reinterpreted, reflecting contemporary social and political realities (Zharylgapov et al., 2023). By analyzing these mythologems, researchers can uncover how traditional narratives are adapted to address modern challenges, such as globalization, political change, and social justice (Roksandic, 2002). Certain studies confirm the importance of digital media in forming cultural identity. For example, Zhang (2022) emphasized the role of Internet comments in reinterpreting traditional myths in the context of contemporary issues. Some researchers explored the impact of globalization on the transformation of cultural symbols in Kazakhstan, underscoring the relevance of mythologems in understanding these processes (Akhatova et al., 2024; Das & Fassin, 2021; Sadykova et al., 2023). As Akberdieva (2020) highlighted, the challenges of translating culturally specific elements into the digital space remain underexplored, particularly in Kazakhstan's bilingual and bicultural contexts. The previous works, however, address mythologems via a general cultural approach, leaving the perspective for a new research study investigating political-related interpretation and significance of Kazakhstani mythologems functioning today.

This study aims to analyze how Kazakhstani Internet users reinterpret traditional mythological elements with online comments and how the nature of national identity evolves in the digital era. Another aim is to explore mythologems in Internet comments on political articles in Kazakhstan. The practical contribution of this paper is in examining how mythologems in Kazakhstani Internet comments reflect Kazakhstan's cultural heritage and contemporary challenges, such as globalization, political transformation, and social justice. This study approaches the current trends in digital communication research, which emphasizes the role of cultural narratives in shaping online interactions (Sadykova et al., 2023; Sagynadin et al., 2023; Yergaliyeva et al., 2023). The novelty of this study lies in its focus on digital platforms as a medium through which mythologems are preserved, transformed, and adapted to modern contexts.

2. Theoretical Framework

This study analyzes mythological worldviews and specifically political mythologems from Kazakhstan's Internet space. The study of mythologems, linguistic changes, and Internet communication provides a critical view of how cultural narratives are constructed, transformed, and disseminated in the digital age (Earnshaw, 2017). Mythologems, defined as recurring motifs or

themes within cultural narratives, serve as powerful tools for conveying societal beliefs and values (Jones et al., 2015; Stefania, 2021). Barthes (1972) first explored mythologems in the context of semiotics, arguing that they function as signifiers in a broader system of cultural myths. Recent studies have expanded Barthes' work to explore the role of mythologems. Rahimova (2023) emphasized the importance of mythologems in preserving national identity, noting that they often draw upon historical narratives to legitimize contemporary ideologies. Similarly, Zharkynbekova et al. (2014) examined the use of mythologems in Kazakh literature specifically. Furthermore, linguo-cultural studies explore the relationship between language and culture, emphasizing how linguistic practices reflect and shape cultural identities (Sung, 2015). In this field, language is viewed as both a medium of communication and a repository of cultural knowledge. Dwivedi and Patel (2024) highlighted linguistic practices, noting that they are continually reshaped by social and political changes. Wheeler (2017) explored linguistic strategies used by Kazakh speakers to discuss cultural identity, emphasizing the importance of linguistic hybridity in the context of cultural change.

2.1. Digitalization and Internet Affecting the Reality of Mythologems

In the Internet era, virtual linguistic identity represents real individuals through self-presentation and communication (Yergaliyeva et al., 2023). Communicative strategies are built on the axiological world of a virtual linguistic identity, meaning that virtual communicative behavior can be analyzed using linguistic axiology and cognitive linguistics (Foster, 2017). For example, Blogs, as a distinct form of Internet communication, blend private and public elements. They cover various topics, ranging from global events to personal experiences. The flexibility of the blog discourse's axiological system means that identifying a definitive list of values is challenging (Sung, 2015). The rise of digital platforms has transformed the manner in which cultural narratives are constructed and disseminated. Internet communication, characterized by its immediacy and interactivity, offers new opportunities for the expression and negotiation of cultural identities (Mukhtarova et al., in press). It also presents such challenges as the potential for cultural homogenization and the erosion of traditional narratives. Blog communication illustrates value relationships through personal expressions, as seen in exchanges about meaningful moments in life. In Kazakhstan's Internet discourse, these concepts show how cultural values influence online interactions and communication (Mihelj & Jiménez-Martínez, 2021; Yergaliyeva et al., 2022).

2.2. Functions and Classification of Mythologems

Research on mythologems, linguo-cultural studies, and Internet communication often draws on a range of theoretical frameworks. Semiotics, as developed by Barthes (1972), provides a foundational framework for understanding how mythologems function as cultural signifiers. This approach emphasizes the role of mythologems in encoding and transmitting cultural meanings, providing insights into their function as communicative tools (Naumovska et al., 2024; Barthes, 1972). According to Kazakova et al. (2019) and Akberdieva (2020), mythologem can be used to translate historical understanding across ages and cultures. Rubert (2015) considered mythologem as a sign in the system of cultural concepts. One of the particularly relevant studies for us appears to be Zhumabayeva (2021), who explored the connection between mythologems and Kazakh ethnonyms. Such a diverse interpretation field of mythologem concept provides the need for system classification.

In linguo-cultural studies, theories of linguistic relativity and cultural linguistics are often employed to explore the interplay between languages and cultures. The classification framework was employed to identify three types of mythologems in relation to precedent phenomena: mythologem-text, mythologem-statement, and mythologem-anthroponym.

- **Mythologem-Text:** Mythologem-texts correspond to myth-narratives, which are plot-developed stories with legend elements. These narratives are prevalent in public speeches and online discussions among Kazakh Internet users, often invoking well-known characters. The myths about legendary historical heroes contribute to social cohesion and set semantic guidelines for national culture, structuring the paradigm of social and cultural behavior in Kazakhstani society (Madieva & Kabytaeva, 2020).

- **Mythologem-Statement:** Mythologem-statements contain myth propositions, which are judgments expressing false or unverifiable opinions. These mythologems are evident in various genres, including public speeches, messages, memoirs, slogans, and interviews (Madiyeva & Kabytaeva, 2020). In the discourse of Kazakhstani Internet users, mythologem-statements often represent speech products from group subjects, such as the presidency, foreign policy departments, and political parties (Petrova et al., 2023). These statements feature ideological connotations that serve as ideologemes, formulate key concepts, and explain the patterns of events in Kazakhstani society.
- **Mythologem-Anthroponym:** The associative field of mythologem-anthroponyms includes myth-images of Internet users, which can be either idealized or demonized. Idyll myths in Kazakhstani internet discourse often capture the image of a "hero," shaped by national cultural traditions and values. These mythologems are typically oriented toward the past (Madiyeva & Kabytaeva, 2020).

These approaches emphasize the role of language in shaping cultural perceptions and highlight the dynamic nature of linguistic practices. A cultural linguistics framework to explore the linguistic strategies used by Kazakh speakers to negotiate cultural identity emphasizes the role of language as a site of cultural negotiation and adaptation (Kudriavtseva & Friedman, 2023). However, there is a significant gap in research focusing on the role of mythologems in digital discourse, particularly Internet comments. This gap is significant, given the increasing influence of digital platforms on cultural discourse. The present study aims to address this gap by examining how mythologems are employed and transformed in Kazakhstani Internet comments.

3. Methodology

3.1. Materials

This study utilized Internet comments from the news articles published on the Ak Zhaiyk ("White Light") portal during 2022-2023 under the tag "Politics". All the comments under selected publications were inspected to identify any Kazakh national mythologem. After the initial selection, 100 Kazakh-language comments with the most relevant mentions of Kazakh mythologems were collected as sampling material.

3.2. Procedure

After the sampling selection was completed, linguo-cultural analysis focused on identifying and categorizing the mythologems present in the gathered comments. This method involves a detailed examination of linguistic units that reflect cultural values and historical references (Mazibayeva, 2023). The analysis was guided by principles from linguo-cultural studies that emphasize the interaction between language and cultural identity (Mazibayeva, 2023). Comments were analyzed for recurring mythological elements, including historical figures, cultural symbols, and political narratives (Herman et al., 2012). Descriptive statistics were used to quantify the prevalence and distribution of the different types of mythologems. This statistical approach provides a clear picture of how frequently various mythological elements appear in a dataset. The frequency and percentage of each type of mythologem were calculated using the SPSS tool to highlight trends and patterns in the use of cultural and historical references. This method was instrumental in identifying dominant themes and assessing their significance within digital discourse.

To explore the value-based dimensions of mythologems, a linguo-axiological approach was employed. This method examines how mythologems convey original values and attitudes within a text (Zvyagintseva et al., 2019). The analysis focuses on how these mythological elements express national identity, cultural pride, and political opinions. By dissecting the axiological content of comments, this study aimed to uncover the ways in which mythologems shape and reflect the values of Kazakhstani Internet users (Nazarova & Mansurov, 2020).

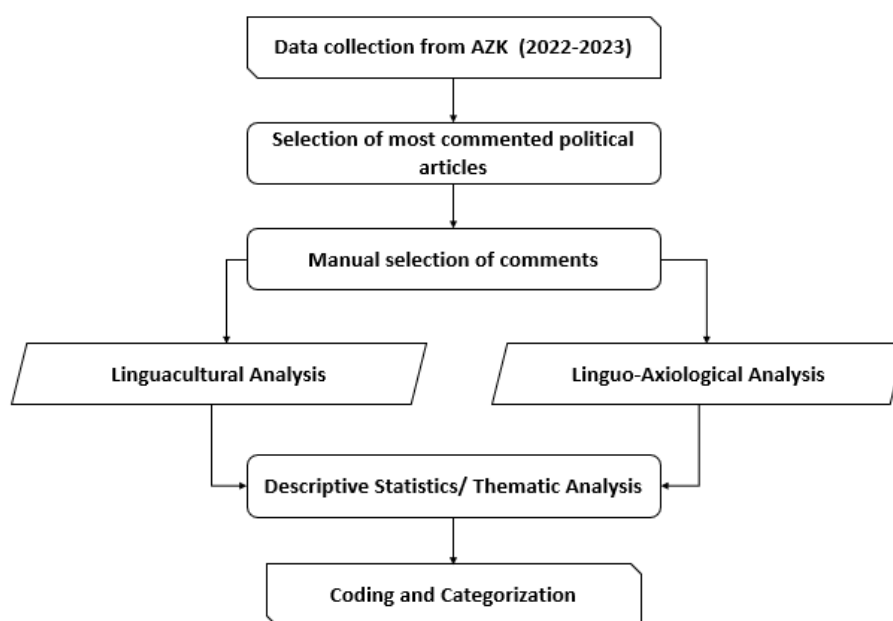
Finally, a thematic analysis was employed to interpret the content and context of the mythologems in the comments. This qualitative method involves identifying and analyzing patterns related to the

themes of national identity, historical consciousness, and cultural values (Zvyagintseva et al., 2019). By categorizing and interpreting these themes, this study aimed to provide a deeper understanding of how mythologems function within the broader sociopolitical context of Kazakhstan (Nazarova & Mansurov, 2020; Zvyagintseva et al., 2019).

The collected comments were transcribed and coded according to the identified mythological types: historical, cultural, and political. Each comment was examined for the use of mythological elements and their role in shaping public opinion. The analysis was conducted using qualitative methods to ensure a deeper understanding of the data. Ethical guidelines were followed, and user comments were anonymized to protect individual privacy. The research flow process is depicted in Figure 1.

Figure 1

Research Process



4. Results

This study analyzed the prevalence and significance of mythologems in Kazakhstani Internet comments, focusing on their role in expressing cultural values and societal dynamics. Texts in virtual spaces, particularly comments on popular articles, serve as core material for linguistic analysis. This research selected the most commented articles to explore the usage of mythologems and their implications in digital discourse. These findings answer such questions such as what are the dominant types of Kazakh mythologems in political-related Internet comments, what national values do they illustrate, and how is Kazakhstan's national identity shaped in the Internet space through these mythologems.

A content analysis was conducted to assess the usage frequency of these three types of mythologems in Internet comments. The results are presented in Table 1.

Table 1

Types and Usage Frequency (%) of Mythologems in Kazakhstani Virtual Discourse

Types of Mythologems	Frequency
Mythologem-Text	53
Mythologem-Statement	12
Mythologem-Anthroponym	35
Total	100

The mythologem-text emerged as the most frequent type, with a frequency of 53, indicating the strong presence of plot-driven narratives with legendary elements in online discourse. Mythologem-anthroponyms followed with a frequency of 35, reflecting the common reference to mythic "heroes" in the discussions. Mythologem-statements appeared the least, with a frequency of 12, highlighting their specific ideological roles. Further statistical analyses were conducted to explore the relationship between mythologem types and the societal values they express, as highlighted in Table 2. A chi-square test was performed to assess the association between mythologem types and their connotations in digital discourse.

Table 2
Association between Mythologem Types and Societal Values

Mythologem Type	Social cohesion (%)	Ideological influence (%)	Heroic image (%)
Mythologem-Text	45.2	22.1	32.7
Mythologem-Statement	18.3	61.4	20.3
Mythologem-Anthroponym	27.5	16.5	56.0

The chi-square test revealed significant associations between mythologem types and societal values ($\chi^2 = 38.2, p < 0.001$). Mythologem-texts are predominantly associated with social cohesion (Madiyeva & Kabytaeva, 2020), while mythologem-statements emphasize ideological influence (Petrova et al., 2023). Mythologem-anthroponyms are closely linked to the portrayal of heroic images (Madiyeva & Kabytaeva, 2020; Sheigal, 2018).

The analysis of mythologems in Kazakhstan's digital discourse reveals their crucial role in expressing national values and cultural identities. These mythologems — historical, cultural, and political — connect past traditions with contemporary issues, fostering a sense of community and continuity among users. Historical mythologems constitute 38.7% of online comments, highlighting prominent figures such as Abai Qunanbaiuly and significant events such as the formation of the Kazakh Khanate, which reinforces national pride and identity. Cultural mythologems accounted for 28.0% of the comments, emphasizing traditional practices and symbols that cultivate shared values within the community. Political mythologems constitute 33.3% of the discourse, integrating historical and cultural narratives with current political issues, thus providing nuanced perspectives on governance and public opinion. Statistics are summarized in Table 3. Overall, these findings underscore the importance of mythologems as key vehicles for articulating Kazakhstan's national values, cultural identities, and political viewpoints.

Table 3
Frequency and f Mythologem Types in the Surveyed Comments

Mythologem Type	Frequency
Historical	39
Cultural	28
Political	33
Total	100

Table 4 highlights the association between different mythologem types and national values in Kazakhstan's digital discourse according to the context of their use. Historical mythologems were primarily linked to pride (60.3%), reflecting the importance of historical figures and events in reinforcing national identity. They also contributed to discussions on community (20.1%) and sovereignty (19.6%). Cultural mythologems mainly express community (65.2%), emphasizing shared traditions and cultural symbols, with fewer links to pride (25.8%) and sovereignty (9.0%).

Political mythologems were strongly associated with sovereignty (49.0%), highlighting political narratives on autonomy and contributing to pride (35.7%) and community (15.3%). In summary, historical mythologems evoke pride, cultural mythologems foster the community, and political mythologems emphasize sovereignty.

Table 4
Association between Mythologem Types and National Values

Mythologem Type	Pride (%)	Community (%)	Sovereignty (%)
Historical	60.3	20.1	19.6
Cultural	25.8	65.2	9.0
Political	35.7	15.3	49.0

We analyzed the use of various nominatives in Kazakhstani Internet comments to understand their role in expressing cultural values and societal nuances. Nominatives were categorized into seven classes: anthroponyms, theonyms, mythonyms, geopolitonyms, mythopathonyms, toponyms, and informonyms. This analysis provides insights into how these nominatives contribute to the discourse surrounding mythologems in Kazakhstani online communications, as detailed in Tables 5 and 6.

Table 5
Types of Nominatives in Kazakhstani Internet Comments

Nominative Type	Example Nominatives	Description
Anthroponyms	Abai Qunanbaiuly, Nursultan Nazarbayev	Historical and cultural figures evoking national pride or historical context
Theonyms	Ulyk, Er Tostik	Mythological figures used to draw cultural or historical parallels
Mythonyms	Kazakh Stone of Destiny, Almaty Beast	Fictional objects or subjects that symbolize cultural heritage or mythological themes
Geopolitonyms	Kazakhstan, Central Asia, Kyrgyzstan	Regional names used to frame discussions within a geopolitical context
Mythopathonyms	Kazakhs' Fever, Steppe Illness	Metaphorical terms describing societal or emotional states
Toponyms	Almaty, Nur-Sultan, Caspian Sea	Geographical names anchoring myths and cultural references in specific locations
Informonyms	Tengri News, Kazakh Daily	Media names that influence the dissemination of mythological narratives

The analysis of nominatives in Kazakhstani Internet comments shows how users engage with cultural and historical references (Table 6). Anthroponyms such as Abai Qunanbaiuly and Nursultan Nazarbayev evoke national pride and connect current issues to Kazakhstan's heritage, reinforcing a shared cultural identity. Theonyms and mythonyms such as Ulyk, Er Tostik, and the Kazakh Stone of Destiny add depth by linking mythological elements to modern societal issues. These references help to interpret contemporary experiences through the lens of traditional myths. Geopolitonyms, including Kazakhstan and Central Asia, frame local discussions within a wider geopolitical context, demonstrating how regional dynamics influence online conversations. Mythopathonyms such as Kazakhs' Fever metaphorically describe societal and emotional states, whereas toponyms such as Almaty and Nur-Sultan connect cultural references to specific places. Finally, informonyms highlight the media's role in spreading mythological narratives, reflecting how digital platforms shape cultural discourses. Overall, these nominatives tend to reinforce cultural expression and national identity in Kazakhstani online discussions.

Table 6
Distribution and Purpose of Nominatives in Comments

Nominative Type	Frequency	Purpose of Use
Anthroponyms	45	To evoke historical significance and national pride.
Theonyms	25	To draw cultural or mythological parallels.
Mythonyms	30	To illustrate mythical or legendary themes.
Geopolitonyms	20	To contextualize discussions within geopolitical frameworks.
Mythopathonyms	15	To describe societal or emotional states metaphorically.
Toponyms	35	To link myths and narratives to specific locations.
Informonyms	10	To highlight the role of media in spreading mythological narratives.

Figure 2 illustrates how the distribution and purposes of nominatives in Kazakhstani Internet comments significantly express and shape cultural value. These nominatives highlight the integration of historical, mythological, and geopolitical elements, contributing to the diversity of cultural expression and national identity.

Page | 231 **Figure 2**
Nominatives Examples

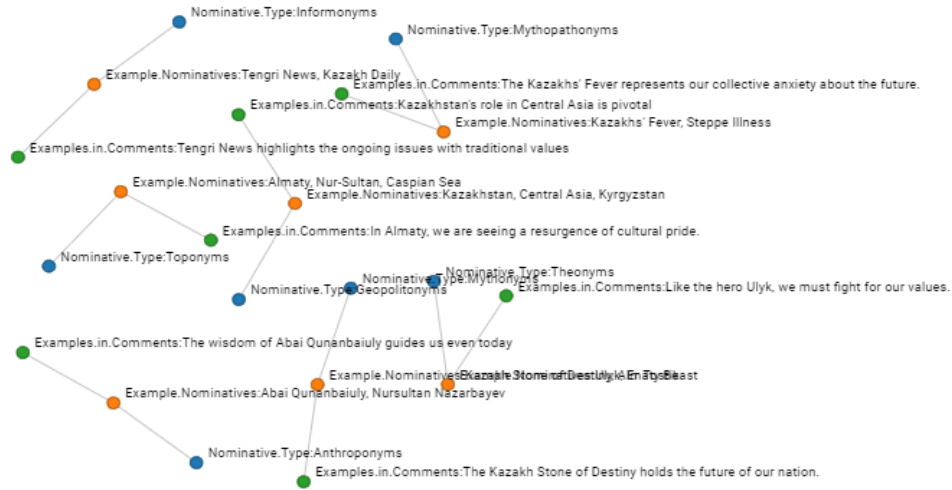


Table 7 provides illustrative examples of how various types of nominatives are used in Kazakhstani Internet comments. These examples help us to understand how different nominative categories contribute to the expression of cultural and societal themes in digital discourse. This table categorizes nominatives into seven types and includes specific examples from online comments, showing their application in real-world contexts.

Table 7
Examples of Nominatives in Kazakhstani Internet Comments

Nominative Type	Example Nominatives	Examples in Comments
Anthroponyms	Abai Qunanbaiuly, Nursultan Nazarbayev	"The wisdom of Abai Qunanbaiuly guides us even today", "Nursultan Nazarbayev's leadership is still felt in our policies"
Theonyms	Ulyk, Er Tostik	"Like the hero Ulyk, we must fight for our values", "Er Tostik's bravery inspires our current leaders"
Mythonyms	Kazakh Stone of Destiny, Almaty Beast	"The Kazakh Stone of Destiny holds the future of our nation", "The Almaty Beast is a symbol of the challenges we face"
Geopolitonyms	Kazakhstan, Central Asia, Kyrgyzstan	"Kazakhstan's role in Central Asia is pivotal", "We must consider Kyrgyzstan's position in our regional strategies"
Mythopathonyms	Kazakhs' Fever, Steppe Illness	"The Kazakhs' Fever represents our collective anxiety about the future", "Steppe Illness reflects the hardships faced by rural communities."
Toponyms	Almaty, Nur-Sultan, Caspian Sea	"In Almaty, we are seeing a resurgence of cultural pride", "Nur-Sultan's modernization efforts are a testament to our progress", "The Caspian Sea area is rich in untapped resources"
Informonyms	Tengri News, Kazakh Daily	"Tengri News highlights the ongoing issues with traditional values.", "Kazakh Daily provides a platform for discussing our national myths."

The study reveals that historical mythologems are dominant in Kazakhstani Internet comments, comprising 38.7% of the content. These mythologems include references to significant figures, such

as Abai Qunanbaiuly and foundational events, such as the formation of the Kazakh Khanate. Their prevalence highlighted their role in reinforcing national pride and identity, aligning with Zharylgapov et al. (2023), who found that historical references in digital spaces often strengthen cultural continuity and national pride. Historical mythologems evoke a sense of shared heritage, linking contemporary issues with historical narratives (Figure 3), showing comments of Internet users about national identity. Existing research on digital discourse and cultural expression has often noted the significance of mythological and historical narratives in shaping national identities (Mihelj & Jiménez-Martínez, 2021).

Figure 3

Network of Historical Narratives



The empirical results of this study can be illustrated with sampled Internet comments and their interpretations. One notable comment from an internet user highlights the influence of Abai Qunanbaiuly, stating, “*Бұл пікірлерде Абай Құнанбайұлы на сілтеме жасау шын мәнінде мәдени мұрамызды қаншалықты бағалайтынымызды көрсетеді. Тарихи тұлғалардың ұлттық болмысымызға қалай әсер етіп жатқаны таң қалдырады [Translation: The reference to Abai Qunanbaiuly in these comments really shows how much we value our cultural heritage. It’s amazing how historical figures continue to influence our national identity]”*. This comment reflects the widespread use of historical mythologems to reinforce national pride and identity, which is consistent with Knutson’s (2022) observation that historical references in digital spaces strengthen cultural continuity. By invoking a reversed historical figure, users link contemporary issues with shared cultural values, thereby preserving and celebrating their heritage in the digital age.

Another user commented, “*Заманауи саясат туралы пікірталастарда Қазақ хандығын шақырып жатқанын көру өткеніміздің бүгінгі күнімізді қалай қалыптастыратынын еске салады. Бұл тарихты бүгінгі қиындықтармен байланыстырудың қуатты жолы. [Translation: Seeing people invoke the Kazakh Khanate in discussions about modern politics reminds me of how our past shapes our present. It’s a powerful way to connect history with today’s challenges.]”* This highlights how historical mythologems, such as references to the Kazakh Khanate, were employed to draw parallels between historical events and current political issues. This is supported by the findings of Kansteiner (2002), who emphasized that such historical references evoke a sense of collective identity and continuity, bridging past and present.

Another comment observed in English, “*I love how cultural symbols like the ‘dagger’ and ‘sword’ are used metaphorically in comments. They keep our traditions alive while adding depth to the*

conversation.” This underscores the view that cultural symbols are integral to maintaining a community identity. By employing these symbols metaphorically, users not only celebrate their cultural heritage but also add layers of meaning to contemporary discourse, reinforcing shared values and identities, as supported by Tsygankov (2014).

In another comment, a user noted, “Қазіргі көшбасшыларды Махамбет Өтемісұлы сияқты аты аңызға айналған тұлғалармен салыстыру біздің саяси дискурсымызға сабақтастық сезімін береді. Бұл сандық формада қайталанатын тарих сияқты [Translation: Comparing modern leaders to legendary figures like Makhambet Utemisov brings a sense of continuity to our political discourse. It’s like history repeating itself in a digital form.]” This statement exemplifies how cultural mythologems are used to connect contemporary figures with historical heroes, thereby enhancing their symbolic significance. This supports the findings of Bekmanova et al. (2024), who identified that blending historical and cultural references into modern discourse helps frame current political and social issues within a historical context.

Page | 233

One of the comments reflected, “Ағымдағы мәселелерге түсініктеме беру үшін тарихи аллегорияларды пайдалану қазіргі заманғы саясатты сынаудың ақылды әдісі болып табылады. Ол бүгінгі бастан кешіп жатқанымызға тарихи контекст қосады. [Translation: Using historical allegories to comment on current issues is a smart way to critique modern politics. It adds historical context to what we’re experiencing today]”. This illustrates how users utilize historical mythologems to provide critical perspectives on current events, bridging historical ideals with modern reality. This approach is consistent with research that highlights how historical narratives are used to critique contemporary issues and reflect ongoing ideological themes (Alridge, 2006).

One more comment noted in English, “The reference to historical laws and figures like Tawe Khan and Kasym Khan in discussing corruption highlights the gap between historical ideals and present-day realities.” This comment demonstrates the use of historical mythologems to critique contemporary issues, drawing on revered legal traditions to advocate reform.

Mythologems in Kazakhstani Internet comments act as linguo-cultural units that represent and communicate cultural values and identity. These appear with specific linguistic features, such as allusions to historical events or cultural practices. This study’s analysis of nominatives shows a range of categories, including anthroponyms (historical figures), theonyms (mythological characters), and toponyms (geographical names), each contributing distinctively to the discourse.

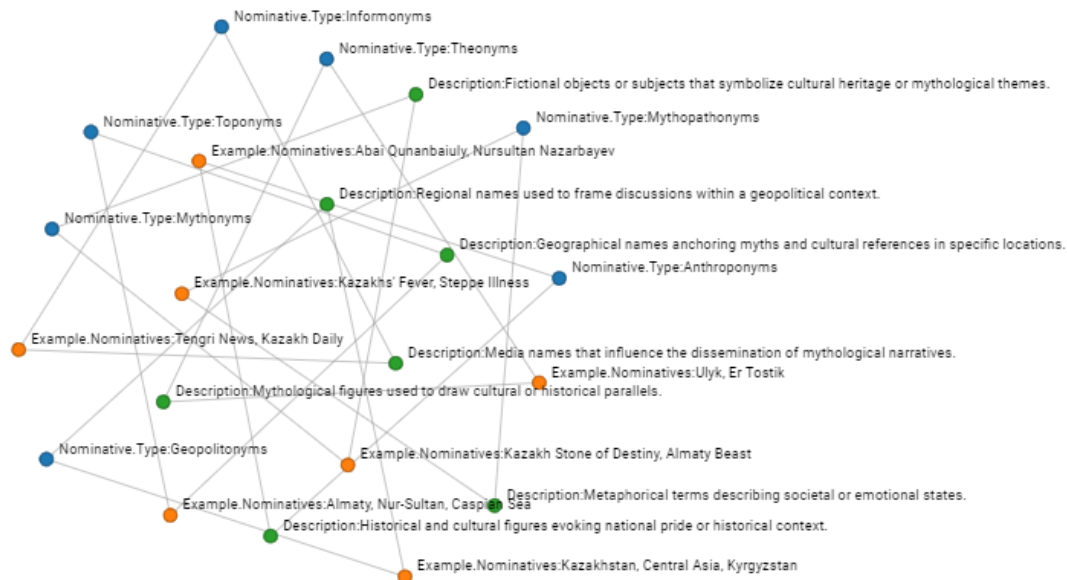
Moreover, the use of nominatives in Kazakhstani Internet comments supports previous studies that highlight the importance of cultural and historical references in digital communication (Artamonov et al., 2021). The presence of anthroponyms such as Abai Qunanbaiuly and Nursultan Nazarbayev reflects a linguistic tendency to invoke authority and historical significance. Hasebrink et al. (2015) identified the same patterns in the use of historical figures in online comments across different cultures (Verboord, 2014).

Theonyms and mythonyms further enrich discourse with mythological references, supported by studies of the use of mythological units to deepen cultural narratives. Moreover, one comment observed, “Абай Құнанбайұлы сияқты тарихи тұлғалардың пікірлерде жиі айтылатынын байқадым. Бұл бедел мен мәдени мақтанышқа шақыру тәсілі [Translation: I noticed how frequently historical figures like Abai Qunanbaiuly are mentioned in the comments. It is a way of invoking authority and cultural pride]”. This represents the use of anthroponyms or names of historical figures to confer authority and pride in digital discussions. Verboord (2014) found that historical figures are often used in online comments to invoke cultural significance and authority.

Another comment stated, “Мифологиялық кейіпкерлерді пайдалану дискурста қызықты қабат қосады. Бұл біздің әңгімемізді тереңірек мәдени мағыналармен байытады [Translation: The use of mythological characters adds an interesting layer to the discourse. It enriches our conversations with deeper cultural meanings]”. This comment reflects the function of theonyms or mythological characters in adding depth to online discourse.

A third user also commented, “Түсініктемелердегі географиялық атауларға сілтемелер біздің жерге, оның тарихына байланыстылығымызды еске салады. Бұл біздің мәдени болмысымыздың цифрлық картасы іспетті [Translation: References to geographical names in comments remind us of our connection to the land and its history. It’s like a digital map of our cultural identity]”. This highlights the role of toponyms in linking discussions to cultural and geographical contexts, thus reinforcing the connection between place and identity. Figure 4 demonstrates a visual representation of mythologems as linguo-cultural units.

Figure 4
Mythologems as Linguo-cultural Units



Historical and socio-political contexts have significantly influenced the emergence and interpretation of mythologems in Kazakhstani online communication. The results show that political mythologems are frequently used to comment on current events, with historical or cultural references providing a framework for discussing modern issues. This finding is corroborated by Schmidtke (2023), who observed that historical narratives often framed contemporary political discourse.

The adaptation of historical mythologems to current socio-political situations illustrates the ongoing relevance of historical and cultural narratives in shaping public opinion and discourses. For instance, references to historical figures or events are employed to critique or support contemporary policies, reflecting the continuity of ideological themes and values (Dwivedi & Patel, 2024; Sung, 2015; Wheeler, 2017). One comment noted: “Саяси мифологемалардың ағымдағы оқиғалар туралы пікірталастарды қалай құратынын көру қызықты. Олар қазіргі пікірталастарда жиі жоқ болатын тарихи контекстті қамтамасыз етеді [Translation: It’s interesting to see how political mythologems frame discussions about current events. They provide a historical context that’s often missing in modern debates]”. This reflects how political mythologems use historical context to frame contemporary discussions, another user remarked: “Түсініктемелердегі тарихи әңгімелер бізге бүгінгі саяси ландшафтты түсінуге негіз береді. Бұл өткеннің қазіргі уақытта ойнағанын көру сияқты [Translation: Historical narratives in comments give us a framework for understanding today’s political landscape. It’s like seeing the past play out in the present]”.

Another comment added in English, “The use of historical figures to critique modern policies is a clever way to highlight the gap between past ideals and current realities.” This demonstrates how historical mythologems are employed to critique contemporary policies, revealing the disconnection between historical ideals and present-day realities. This research focuses on the impact of sociopolitical changes on the interpretation of historical symbols. One user commented, “I appreciate

how comments use cultural symbols to comment on socio-political changes. This adds a layer of depth to our understanding of these issues.” This highlights how cultural symbols enrich the discourse on sociopolitical changes, providing deeper insights into contemporary issues, as supported by Russo et al. (2020) and Suprpto et al. (2024).

5. Discussion

Page | 235

The aim of this study was to focus on how mythologems, embodying cultural and historical symbols and narratives, manifest in Kazakhstan’s digital world. By examining the occurrence, actions, and adaptation of mythologems in online comments, we reveal how national identities and cultural values function in the digital age. The focus is on how these mythologems reflect and shape cultural narratives, especially within Kazakhstan’s evolving socio-political context. Figures such as Abai Qunanbaiuly and Nursultan Nazarbayev are frequently mentioned, connecting modern issues to the nation’s rich past and reinforcing shared cultural identity. Compared with previous studies, our results confirm the importance of historical and mythological figures in shaping national identity. However, this study adds a new perspective by exploring how these narratives play a role in the digital space, revealing their role in modern online communication.

The rationale of the study comprises the emerging need for investigation. The need for research about Kazakhstani mythologems in Internet space is explained by their emerging role in forming national identity (Akhatova et al., 2024). Internet space is a natural part of modern reality, so internet comments become relevant text matter for embodying mythologems (Yergaliyeva et al., 2023). Previous research had marked approximate directions, such as the communicative aspect of modern myth (Strelnik, 2019), mythologem as a historical memory translation mechanism (Kazakova et al., 2019), mythologem as a cultural and axiological unit (Rubert, 2015), or linguistic analysis of mythologems’ role in forming ethnonyms (Zhumabayeva, 2021).

This study develops a direction of analyzing mythologems in the context of digital media forming cultural identity, such as the role of Internet comments in contemporary interpreting of traditional myths (Zhang, 2022). Similarly, the impact of globalization was explored on Kazakhstani cultural symbols, with mythologems acknowledged as an important component of understanding this process (Akhatova et al., 2024). Still, there are some underexplored matters, such as translating culturally specific elements into the digital space (Akberdieva, 2020). The proposed novelty of this study lies in investigating mythologems’ significance in Kazakhstani digital discourse and in the focus on digital platforms as a medium for mythologems being preserved and adapted to modern reality.

Implications of this study indicate that mythologems in Kazakhstani Internet comments act as tools for cultural continuity and social cohesion, showing how digital conversations today contribute to shaping national identity. This study explores the significant role of modern mythologems in Kazakhstani Internet comments, revealing their significant impact on national identity, cultural heritage, and political discourse. Through a qualitative content analysis of political comments, this research categorized mythologems into historical, cultural, and political types, demonstrating how these narratives influence online communication and reflect collective values. The findings indicated that historical mythologems were the most prevalent, comprising 38.7% of the comments. They effectively linked contemporary issues to Kazakhstan’s rich cultural heritage, enhancing national pride and cultural continuity. Cultural mythologems, comprising 28.0% of the content, serve to preserve shared values and traditional practices across generations. Meanwhile, political mythologems, accounting for 33.3%, frame current political issues within historical and cultural contexts, thereby legitimizing political narratives and influencing public opinion. This study highlights the importance of mythologems in shaping digital discourse in Kazakhstan. This suggests that understanding these elements is essential to understanding how cultural and historical references are mobilized in modern online communication.

This study enhances the theoretical understanding of cultural identity formation in the digital age by illustrating how mythologems play an important role in online communications. By identifying them as historical, cultural, and political it provides a framework for future research on their influence on

collective consciousness and social aspects. The focus on axiological markers adds a new dimension to discourse analysis by emphasizing the importance of cultural references in online interactions.

Practically, these findings highlight the utility of mythologems for marketers, educators, and policymakers in shaping digital communication strategies. Using these narratives, practitioners can create messages that resonate with national identity and cultural values, fostering audience engagement. Policymakers can use these findings to promote initiatives that enhance cultural continuity and community cohesion. This study also emphasizes the need for media literacy programs to help individuals critically engage with mythological narratives in online discourse, promoting informed digital citizenship. However, this study has several limitations. First, the analysis was based on a specific set of comments from political articles published in one region, which may not fully represent the diversity of the online discourse across Kazakhstan. The selection of comments from a single news source could introduce bias, as different media outlets might exhibit varied uses of mythologems. Additionally, this study focused primarily on textual content without considering the broader context of online interactions, such as the influence of multimedia elements or the role of social media platforms. The qualitative nature of the analysis, although rich in detail, may limit the applicability of the findings to other contexts or populations.

As a suggestion for further studies, future research could expand the scope of this study to include a wider range of sources and regions in Kazakhstan. Conducting a comparative analysis of different media channels and online platforms could provide a deeper understanding of how mythologems are employed in various contexts. Additionally, incorporating quantitative methods alongside qualitative analysis could offer a broader perspective on the prevalence and impact of different types of mythologems. Future studies could also explore the role of multimedia content, such as images and videos, in shaping the use and perception of mythologems. Finally, examining how mythologems affect different demographic groups and contribute to online discourse dynamics could enrich our understanding of their role in contemporary digital communication.

Disclosure Statement

The authors claim no conflict of interest.

Funding

This study was supported by a grant from the Ministry of Science and Higher Education of the Republic of Kazakhstan, project AP13068417 “Axiological Dominants of Kazakh Linguistic Culture: Traditions and Innovation (based on the material of Everyday Virtual Communication)”.

References

- Adilova, A., Balabekova, M., Tuite, Y., Samenova, S., Kazanbayeva, A., Tursunova, M., Rahymberlina, S., & Khasenov, B. (2023). Lexico-semantic change in the Kazakh language of the COVID era. *Theory and Practice in Language Studies*, 13(5), 1172-1181. <https://doi.org/10.17507/tpls.1305.10>
- Akberdieva, B. K. (2020). Mythologems in mythological research of Serikbol Kondybai concerning the ‘human soul’. *Tiltanym*, 1, 92-96.
- Akhatova, A. A., Aralbay, S. M., & Abdrakhmanova, K. Z. (2024). Transformation of national identity in the context of globalization. *Bulletin of Karaganda University: Series History, Philosophy*, 11429, 219–228.
- Alexander, L. (2017). Mythology. In M. Wolf (Ed.), *Routledge companion to imaginary worlds*. Routledge.
- Alridge, D. P. (2006). The limits of master narratives in history textbooks: An analysis of representations of Martin Luther King, Jr. *Teachers College Record the Voice of Scholarship in Education*, 108(4), 662–686. <https://doi.org/10.1111/j.1467-9620.2006.00664.x>
- Altybayeva, S. M., & Comutstsi, L. V. (2019). Representative models of military codes in the Kazakh historical novels. *The Bulletin of the National Academy of Sciences of the Republic of Kazakhstan*, 2(378), 79–87. <https://doi.org/10.32014/2019.2518-1467.43>

- Artamonov, D. S., Medvedeva, E. N., Tikhonova, S. V., & Slivnaia, Z. A. (2021). *Digital mythology: A new direction in the study of social myths*. In D. Y. Krapchunov, S. A. Malenko, V. O. Shipulin, E. F. Zhukova, A. G. Nekita, & O. A. Fikhtner (Eds.), *Perishable and eternal: Mythologies and social technologies of digital civilization* (Vol. 120, pp. 1-7). European Publisher. <https://doi.org/10.15405/epsbs.2021.12.03.1>
- Ashurova, D. U., & Galieva, M. R. (2019). *Cultural linguistics*. VneshInvestProm.
- Barsalou, L. W. (2012). *Frames, concepts, and conceptual fields*. Routledge.
- Barthes, R. (1972). *Critical essays*. Northwestern University Press.
- Bekmanova, G., Yergesh, B., Omarbekova, A., Ongarbayev, Y., & Zulkhazhav, A. (2024). *Ethical aspects of analyzing Kazakh political discourse*. In O. Gervasi, B. Murgante, C. Garau, D. Taniar, A. M. Rocha, & M. N. Faginas Lago (Eds.), *Computational Science and Its Applications – ICCSA 2024 Workshops* (Vol. 14819, pp. 138–145). Springer. https://doi.org/10.1007/978-3-031-65282-0_9
- Burkhanov, A., & Sharipova, D. (2023). *New narratives and old myths: History textbooks in Kazakhstan. Nationalities papers*. Cambridge University Press. <https://doi.org/10.1017/nps.2023.64>
- Cornell, S. E., Engvall, J., & Frederick Starr, S. (2016). *Kazakhstan 2041: The next twenty-five years*. Institute for Security & Development Policy. <https://www.isdp.eu/publication/kazakhstan-2041/>
- Das, V., & Fassin, D. (Eds.). (2021). *Words and worlds: Alexicon for dark times*. Duke University Press. <https://doi.org/10.1215/9781478021476>
- Dwivedi, S. K., & Patel, R. (2024). Exploring the intersections: Anthropological insights into studying language and culture. *State Institute of Education, Allahabad, 30*, 171-182.
- Earnshaw, R. (2017). *State of the art in digital media and applications*. Springer.
- Fayzullayeva, M. R. (2021). Culture relevant linguistic units and their types. *Academic Research in Educational Sciences, 2*(5), 17-21.
- Fillmore, C. J. (2006). Frame semantics. In D. Geeraerts (Ed.). *Cognitive linguistics: Basic readings*. De Gruyter Mouton.
- Foster, H. L. (2017). *Imagining the Shala-Kazakh: Codeswitching and satire in post-Soviet Kazakhstan* [MA Thesis, The University of Texas at Austin].
- Grigorieva, E. I., Kamenets, A. V., Ivanova, E. U., Korsakova, I. A., & Shevalie, K. N. (2017). The role of the myth in the symbolic space of culture. *European Journal of Science and Theology, 13*, 83–98.
- Harrison, L. (2020). *Language and metaphors of the Russian revolution: Sow the wind, reap the storm*. Lexington Books.
- Hasebrink, U., Jensen, K. B., Van Den Bulck, H., Hölig, S., & Maesele, P. (2015). Media audiences | Changing patterns of media use across cultures: A challenge for longitudinal research. *International Journal of Communication, 9*, 435-457.
- Herman, D., Phelan, J., Rabinowitz, P. J., Richardson, B., & Warhol, R. (2012). *Narrative theory: Core concepts and critical debates*. The Ohio State University Press.
- Jones, R. H., Chik, A., & Hafner, C. A. (2015). *Discourse and digital practices: Doing discourse analysis in the digital era*. Routledge.
- Kansteiner, W. (2002). Finding meaning in memory: A methodological critique of collective memory studies. *History and Theory, 41*(2), 179–197. <https://doi.org/10.1111/0018-2656.00198>
- Kazakova, E., Mochalova, N., & Oleshkova, A. (2019). Mythologem as a mechanism of translation for historical memory. In N. L. Shamne (Ed.), *1st International Scientific Practical Conference "The Individual and Society in the Modern Geopolitical Environment"*, Volgograd, Russian Federation (pp. 319-323). Atlantis Press. <https://doi.org/10.2991/ismge-19.2019.61>
- Kemp, S. (2024, February 23). *Digital 2024: Kazakhstan - DataReportal – Global digital insights*. DataReportal. <https://datareportal.com/reports/digital-2024-kazakhstan>
- Knutson, S. A. (2022). *Pieces of change: Uncovering the material networks that transformed ancient Eurasian interactions* [PhD Thesis, University of California].
- Kudaibergenova, D. T. (2018). *Rewriting the nation in modern Kazakh literature*. Rowman & Littlefield.
- Kudriavtseva, N., & Friedman, D. A. (2023). Critical perspectives on language and power in Ukraine and Kazakhstan: An introduction. *Ideology and Politics Journal, 2*(24), 3-11.

- Madieva, G., & Kabaytaeva, A. (2020). Onomastic identity as a marker of preserving national identity within the framework of the program "Rukhanizhangyru". *Bulletin of AbaiKazNPU: Series "Philological Sciences"*, 4, 111–116.
- Masse, W. B., Barber, E. W., Piccardi, L., & Barber, P. T. (2007). Exploring the nature of myth and its role in science. *Geological Society, London, Special Publication*, 273, 9–28. <https://doi.org/10.1144/GSL.SP.2007.273.01.02>
- Mazibayeva, Z. (2023). The modern linguocognitive aspect of the concept of “conscience” in the human worldview. *Journal of Psycholinguistic Research*, 52, 2393–2404. <https://doi.org/10.1007/s10936-023-10005-0>
- Mihelj, S., & Jiménez-Martínez, C. (2021). Digital nationalism: Understanding the role of digital media in the rise of ‘new’ nationalism. *Nations and Nationalism*, 27(2), 331–346. <https://doi.org/1111/nana.12685>
- Mukhtarova, S., Karagulova, B., Yergazina, A., Imangazina, A., & Kyyakhmetova, S. (in press). Bridging cultural boundaries: Translating untranslatable vocabulary in Kazakh-English literary texts. *International Journal of Society, Culture & Language*. <https://doi.org/10.22034/ijsc.2024.2034397.3554>
- Naumovska, O. V, Rudakova, N. I., & Naumovska, N.I. (2024). Analysis of the typology of mythologems and features of modern myth-making. *Southern Semiotic Review Issue*, 19, 82–99.
- Nazarova, A. N., & Mansurov, N. B. (2020). Manifestation of zoomorphic mythologems in heroic epos. *Bulletin of Kazakh National Women's Teacher Training University*, 1(81), 101–105.
- Petrova, A. A., Privalova, I. V., Kazachkova, M. B., & Yessenova, K. U. (2023). Specifics of text derivatives propositions in speech ontogeny. Research Result. *Theoretical and Applied Linguistics*, 9(1), 136–152. <https://doi.org/10.18413/2313-8912-2023-9-1-0-9>
- Picart, C. (1996). Classic and romantic mythology in the (re) birthing of Nietzsche’s Zarathustra. *Journal of Nietzsche Studies*, 12, 40–68.
- Pšihistal, R. (2011). The ethnomyth of Šokci. *NarodnaUmjetnost*, 48(1), 85–111.
- Rahimova, F. J. (2023). Interaction of language and culture in the process of international education. *KazNU Bulletin: Philological Series*, 191, 222–229. <https://doi.org/10.26577/EJPh.2023.v191.i3.ph21>
- Ramazonova, Z. Y. (2023). Analysis of linguoculturemeas a cultural unit. *Pedagogical Issues*, 1(62), 12–14.
- Richardt, S. (2003). Metaphors in expert and common-sense reasoning. In C. Zelinsky-Wibbelt (Ed.), *Text, context, concepts*. De Gruyter Mouton. <https://doi.org/10.1515/9783110899931.243>
- Roksandic, I. (2002). *The ouroboros seizes its tale: Strategies of mythopoeia in narrative fiction from the mid-fifties to the mid-seventies: Six examples* [PhD Thesis, University of British Columbia]. <https://doi.org/10.14288/1.0091364>
- Rubert, I. B. (2015). Mythologem as a sign in the system of cultural concepts. *Journal of Siberian Federal University: Humanities & Social Sciences*, 12(8), 2982–2988.
- Russo, F., Mannarini, T., & Salvatore, S. (2020). From the manifestations of culture to the underlying sense making process. The contribution of semiotic cultural psychology theory to the interpretation of socio-political scenario. *Journal for the Theory of Social Behaviour*, 50(3), 301–320. <https://doi.org/10.1111/jtsb.12235>
- Sadykova, T., Stamova, R., Abdina, A., Sapargaliyeva, S., Kulzhanova, Z., & Zhanarstanova, M. (2023). Globalization of culture in Kazakhstan and Kyrgyzstan: Ways of its manifestation. *Croatian International Relations Review*, 28(91), 147–161.
- Sagynadin, G., Aimukhambet, Z., Baytanassova, K., Aituganova, S., & Mirzakhmetov, A. (2023). A Historical-typological study of images about Alys in the Turkic folklore. *Eurasian Journal of Applied Linguistics*, 9, 207–215.
- Schmidtke, O. (2023). Competing historical narratives: Memory politics, identity, and democracy in Germany and Poland. *Social Sciences*, 12(7), Article 391. <https://doi.org/10.3390/socsci12070391>
- Sheigal, E. I. (2018). *Semiotics of political discourse* [Doctoral Thesis, The University of Texas at Austin].
- Shevchenko, E. M., Prokhorova, O. N., Chekulai, I. V., Zhukov, K. V., & Kuchmistyy, V. A. (2021). Spotlight on mythoconcepts in a digital context. In D. Y. Krapchunov, S. A. Malenko, V. O.

Shipulin, E. F. Zhukova, A. G. Nekita, & O. A. Fikhtner (Eds.), *Perishable and eternal: Mythologies and social technologies of digital civilization* (Vol. 120, pp. 516-522). European Publisher. <https://doi.org/10.15405/epsbs.2021.12.03.69>

Stefania, A. (2021). The mythologem “coronavirus” in the modern mass media news in Europe and Asia. *Journal of the Siberian Federal University: Humanities*, 14, 558–567.

Strelnik, O. (2019). Myth in the communicative space of modern culture. *Advances in Social Science, Education and Humanities Research*, 378, 556-560. <https://doi.org/10.2991/assehr.k.191217.125>

Sung, C. C. M. (2015). Exploring second language speakers’ linguistic identities in ELF communication: A Hong Kong study. *Journal of English as a Lingua Franca*, 4, 309–332. <https://doi.org/10.1515/jelf-2015-0022>

Suprpto, S., Widodo, S. T., Suwandi, S., Wardani, N. E., Hanun, F., Mukodi, M., Nurlina, L., & Pamungkas, O. Y. (2024). Reflections on social dimensions, symbolic politics, and educational values: A case of Javanese poetry. *International Journal of Society, Culture & Language*, 12, 15–26. <https://doi.org/10.22034/ijsc.2023.2006953.3095>

Ternov, N., Nurtazina, R., & Serikzhanova, A. (2024). The sociopolitical January 2022 protests in Kazakhstan’s Telegram channels: Agenda interception. *Global Perspective*, 5, Article 120497. <https://doi.org/10.1525/gp.2024.120497>

Tsygankov, A. S. (2014). Social identity and myth history: Transformational changes in the content of mythologem. *News of Saratov University. New series: Philosophy. Psychology. Pedagogy*, 3(1), 41-47.

Uskembaeva, R. M., Zhanysbekova, E. T., Orazbaeva, H., & Saparbaeva, K. J. (2016). Myth and Kazakh mythology: Retrospective analysis and prospects of research. *Indian Journal of Science and Technology*, 9(22), 1-9. <https://doi.org/10.17485/ijst/2016/v9i22/95559>

Vavilina, T. Y., & Chetina, E. M. (2022). “The decline of the West” and cultural identity of the modernity. In A. Rocha & E. Isaeva (Eds.), *Science and Global Challenges of the 21st Century - Science and Technology, Perm, Russian Federation* (pp. 827–835). Springer. https://doi.org/10.1007/978-3-030-89477-1_76

Verboord, M. (2014). The impact of peer-produced criticism on cultural evaluation: A multilevel analysis of discourse employment in online and offline film reviews. *New Media & Society*, 16(6), 921–940. <https://doi.org/10.1177/1461444813495164>

Wheeler, L. (2017). *A linguistic ethnographic perspective on Kazakhstan’s trinity of languages: language ideologies and identities in a multilingual university community* [PhD Thesis, University of Birmingham].

Yergaliyeva, S., Anesova, A., Melnik, N., Uaikhanova, M., & Sarybayeva, B. (2022). Linguistic-personological strategies and practices of commenting on political texts in virtual space. *International Journal of Society, Culture & Language*, 10(3), 125-136. <https://doi.org/10.22034/ijsc.2022.558154.2714>

Yergaliyeva, S. Z., Uaikhanova, M. A., Omarov, N. R., Yergaliyev, K. S., Assanbayeva, E. B., & Ualiyeva, R. M. (2023). Linguistic representation of value dominants in virtual space: The example of Kazakh and English materials. *International Journal of Society, Culture & Language*, 11(3), 87–96. <https://doi.org/10.22034/ijsc.2023.705702>

Zaporozhtseva, L. (2016). Mythologems and mythemes: Semiotic markers of myth in contemporary mass culture. *Tartu Semiotics Library*, 16, 27–48.

Zhang, R. (2022). *Humour as negotiation: Digital cultures of friendly political humour on the Chinese internet* [PhD Thesis, University of Cambridge]. <https://doi.org/10.17863/CAM.85754>

Zharkynbekova, S., Aimoldina, A., Akynova, D., Abaidilda, A., & Kuzar, Z. (2014). The role of multilingual education in the process of Kazakhstani identity formation. *Procedia - Social and Behavioral Sciences*, 143, 217–221. <https://doi.org/10.1016/j.sbspro.2014.07.391>

Zharylgapov, Z., Syzdykova, B., Kaiyrbekova, A., Babashov, A., & Shakirova, K. (2023). Myth and mythological discourse in literary studies. *Bakhtiniana Sao Paolo*, 18(4), Article e63680. <https://doi.org/10.1590/2176-4573e63680>

Zhumabayeva, Z. (2021). Mythological-linguistical analysis of ethnonyms in Kazakh ethnogenesis (based on S. Kondybay's research). *Bulletin of Atyrau University named after H. Dosmukhamedov*, 4(63), 24-32.

- Zhumashev, R. M., & Meirambekov, A. K. (2024). Foreign views on the culture of Soviet Kazakhstan: An analysis of historiography. *Bulletin of the Karaganda University. History. Philosophy*, 29, 95–105. <https://doi.org/10.31489/2024HPh2/95-105>
- Zvyagintseva, M., Pozdnyakov, A., & Mishchenko, O. (2019). Constant mythologems as a component of regional cultural memory. *European Proceedings of Social and Behavioural Sciences*, 76, 3470-3477. <https://doi.org/10.15405/epsbs.2019.12.04.466>
- Zykova, I. V. (2016). Linguo-cultural studies of phraseologisms in Russia: Past and present. *Yearbook of Phraseology*, 7, 127–148. <https://doi.org/10.1515/phras-2016-0007>