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Religious Semantics and Mythologeme-Based Worldviews in Kazakh and English Traditions: A Systematic Contrastive Review

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ABSTRACT

The purpose of the present study is to reveal the role of mythologemes in the formation of linguistic worldviews by examining the religious semantic transformations of mythological origin in Kazakh and English traditions within a comparative and systematic framework. It is designed as a systematic literature review structured within the qualitative research tradition. In this context, studies published between 2000 and 2024 in English and with full-text access in the Web of Science and Scopus databases were reviewed. A total of 44 publications were included in the final sample considering predetermined inclusion and exclusion criteria. A four-stage process was followed: review, evaluation, synthesis, and analysis. Content analysis techniques were used to classify conceptual elements into themes and sub-themes. The findings showed that mythological and pagan concepts in both Kazakh and English have not completely disappeared through monotheistic religions, but rather have been reinterpreted within new religious frameworks, continuing their existence in the deep semantic structure of the language. In particular, the concepts of God, fate, the sacred, and nature were found to exhibit mythological continuity in both languages. In conclusion, the language is found to be the carrier of cultural and mythological memory. It is recommended that mythological and religious semantic dimensions taken into consideration, especially in language teaching and curriculum development processes.

KEYWORDS

Mythologeme; archetypes; cultural identity; semantic analysis; linguistics; foreign philology.

INTRODUCTION

Throughout history, human consciousness has resorted to myths to make sense of the world. These myths have, over time, transformed into linguistic structures, forming fundamental semantic cores called *mythologes*. Analyzing the deep structure of a culture requires analyzing these mythological codes hidden within its language (Bartmiński, 2009). Studies of religious worldviews examine the semantic impact of belief systems on language, revealing how the sacred is embedded in everyday language (Davies, 2022). The continued existence of archaic thought patterns in vocabulary and idioms, despite modernization processes, is a significant indicator reflecting the historical subconscious of language. Therefore, the study of the semantic structure of language should be addressed in an interdisciplinary manner, encompassing cultural anthropology and the phenomenology of religion (Underhill, 2012).

Cultural concepts encompass not only abstract emotions but also a perception of cosmological order. The linguistic reflections of myths play a central role in the construction of social identity and the maintenance of collective belonging (Stenmark, 2022). In this context, mythologemes function not merely as remnants of the past, but as active cognitive tools that give meaning to the present. This effect is particularly evident in metaphorical and symbolic expressions (Sosedova, 2013). Mythopoetic modeling and the presence of cultural codes in literary and linguistic texts offer a rich data field for analyzing societies' conceptions of the universe (Kazakova et al., 2019; Rubert Irina B., 2015).

Languages produce unique semantic structures depending on the physical and metaphysical conditions of the geography in which they develop. In this context, Kazakh culture, an important component of the Turkic world, and English culture, one of the cornerstones of Western civilization, offer two strong examples suitable for comparative study in terms of their mythological origins and religious transformations. Both cultures have experienced transitions from pagan belief systems to monotheistic religions, and these transformations have created deep semantic layers in their languages (Al-Farabi Kazakh National University et al., 2023a). In Kazakh tradition, elements of Tengrism and Shamanism have persisted in the deep structures of the language even after the arrival of Islam, creating a syncretic universe of meaning. Similarly, Anglo-Saxon paganism and Celtic mythology, interacting with Christianity, have reshaped the semantic world of English in a hybrid way (Damman, 2020). These processes have transformed not only vocabulary but also conceptual metaphors and idiomatic expressions.

The encoding of mythological elements in artistic texts is one of the concrete indicators of cultural continuity (Altybayeva et al., 2018). Furthermore, the use of myths in educational materials and digital learning environments raises the issue of integrating cultural heritage with modern pedagogical approaches (Boda et al., 2017). As interlingual interaction increases with the process of globalization, the effort to preserve and transmit the unique worldviews of local cultures has become more complex. However, the current literature does not sufficiently address the comparative semantic analysis of mythological and religious concepts in Kazakh and English cultures. In particular, a systematic comparison of the Kazakh language's structure,

which is nourished by Turkic mythology, with similar transformation processes in Western languages is necessary (Al-Farabi Kazakh National University et al., 2023b).

Ignoring the mythological and cultural background in language teaching and translation studies leads to loss of meaning and communicative breakdowns. Therefore, it is essential to treat mythologemes not only as literary elements but also as cognitive categories (Kolesnyk, 2019). The difficulties encountered in translating religious texts often stem from insufficient analysis of this semantic depth (Najeh Khalaf & J. Kadi, 2020). In this context, the role of mythology in the reconstruction of national identity in modern Kazakh literature in the post-Soviet period is also noteworthy (Cucciolla, 2019; Galiev, 2016). On the other hand, the global dominance of English and standardized language teaching approaches can cause local mythological references to be relegated to the background (Rose et al., 2021).

Existing studies mostly focus on a single culture or language, leaving comparative cross-cultural approaches limited. The increasing prevalence of English language education (CLIL and EMI), particularly in the Kazakhstani context, necessitates building conceptual bridges between cultures (Agaidarova et al., 2024; Gaipov et al., 2024). As language technologies and automated processing systems develop, their capacity to perceive mythological and cultural nuances must also be questioned (Aitim & Satybaldiyeva, 2024). Examining the ethnolinguistic structure of mythological vocabulary is a fundamental requirement for understanding the historical evolution of language (Kaliyeva et al., 2025). In this context, a comparative analysis of Kazakh and English mythologemes aims to fill a significant theoretical gap in both linguistic and cultural studies.

Religious Semantics and Mythology

Religious discourse develops a unique semantic structure and symbolic language to express metaphysical realities that transcend human experience. Unlike everyday communication, this language imbues words with sacred and inviolable meanings, separating them from their ordinary contexts (Wheelwright, 1955). Religious semantics constructs a regime of truth for believers by dealing not only with the dictionary meanings of concepts but also with their associative and emotional dimensions. Therefore, the analysis of religious language aims to reveal the depth that words acquire in cultural and theological contexts, going beyond their literal meanings (Slingerland, 2004). Religion forms the basis of a worldview, defining cosmic order, moral norms, and existential purposes through language (Kulmanova et al., 2022). In this context, concepts such as “earth,” “path,” and “sky” become central elements of religious semantics, acquiring ontological and spiritual layers of meaning beyond their physical attributes (Keesing, 1993).

Religion, as one of the fundamental forms of symbolic understanding of reality, shapes a holistic worldview not directly, but indirectly through language, which enshrines ideas about the cosmic order, moral hierarchy, and the ultimate existential goals of human beings. It is the language of religious discourse that transforms empirical reality into a system of meanings, where material objects and natural phenomena lose their purely physical significance and

acquire ontological, ethical, and spiritual significance (Bartmiński, 2009; Kulmanova et al., 2022). In this context, basic lexemes and images—such as “earth,” “path,” “sky,” as well as “water,” “fire,” and “wind”—function as linguistic and cultural mythologems that organize the religious picture of the world. Thus, in religious and poetic language, “earth” denotes not only the space inhabited by humans, but also a symbol of humility, origin, and the finitude of physical existence; “path” represents not geographical movement, but a normative model of spiritual movement, including testing, purification, and transformation of the personality; “sky” acts as a marker of the transcendent order, the source of higher meaning and sacred legitimization of moral norms (Bartmiński, 2009; Slingerland, 2004; Kolesnyk, 2019).

Similarly, the images of the four elements in the Kazakh traditions form a semantic anthropology in which man is conceived as a microcosm containing the fundamental forces of the universe (Kulmanova et al., 2022; Uskembaeva et al., 2016). Through the metaphorization of the elements, language describes internal states, affective impulses, and ethical qualities of the personality, transforming natural elements into instruments of moral interpretation of human experience. Thus, religious language not only reflects faith, but also actively constructs ways of understanding oneself and the world (Kövecses, 2005; Sharifian, 2017).

As a result, religious semantics acts as a special space for meaning formation, where words serve as mediators between the visible and the invisible, between empirical existence and the transcendent horizon. Through stable symbols and mythologems, the language of religion ensures the continuity of worldview, transmitting not so much knowledge in the rational sense as value and existential guidelines that define human existence in its entirety (Stenmark, 2022; Taves, 2020).

The linguistic reflections of religious and spiritual orientations on individuals' worldview and psychological well-being are as significant as their influence on their perception of the world and psychological well-being (AbdAleati et al., 2016; Ruslan & Irham, 2022). Belief systems ensure that religion is transmissible and experiential by concretizing their abstract doctrines through semantic structures. The different ways in which the concepts of religiosity and spirituality are defined on a global scale reveal the culturally dependent variability of religious semantics (Herzog, 2020). The paradigmatic shift from religious studies to worldview studies necessitates addressing religious semantics within a broader cognitive framework (Taves, 2020). The use of religious discourse as a means of making meaning and coping during times of crisis demonstrates the dynamic and context-sensitive nature of this semantic structure (Lee et al., 2022). The association of concepts such as gratitude to God with psychological well-being also reveals the therapeutic function of religious language (Chalmiers et al., 2023).

Mythologemes, as the smallest and indivisible unit of meaning within the mythological whole, represent the crystallization of the collective unconscious in language. The transformation of myths over time, becoming embedded in idioms, metaphors, and cultural codes, occurs through this structure (Kolesnyk, 2021). Mythologemes, as symbolic mechanisms enabling the transmission of historical memory, carry societies' past experiences into the

present (Kazakova et al., 2019). These units are not only literary motifs but also ways of perceiving and understanding the world. For example, the "hero" mythologeme functions as a central structure shaping the ideal human type and value system of society. The fundamental function of mythological narratives is to transform the chaotic universe into an ordered cosmos and to determine humanity's place within this order (Cook, 1977). In this respect, mythologemes are constitutive cognitive structures that persist in the background of modern rational thought.

The use of mythologemes in educational and digital learning environments demonstrates that these structures retain their instructive and transformative functions today (Boda et al., 2017). The mythological worldview plays a decisive role in the formation of ethnic identity and the origins of modern word usage (Damman, 2020). A comparative analysis of Kazakh and English mythologemes reveals the relationship these cultures have with nature, humanity, and the sacred. While mythologemes ensure cultural continuity in artistic texts, they can acquire new layers of meaning during cross-cultural transitions (Altybayeva et al., 2018). Therefore, mythologemes are not remnants recalling the past, but dynamic meaning-makers shaping the future.

Symbols and sacred images, as areas where cultural meaning-making intensifies, nourish from mythological origins. Mytonyms and theonyms are powerful indicators reflecting cultural priorities and belief hierarchies within language corpuses (Bakytkazyevna et al., 2024). Studies on the origins of Turkish mytonymy reveal the spread and variations of these symbols within the language family (Gilazova et al., 2023). These symbols, which can be reinterpreted according to context with their multi-layered structures, should be read as the “text” of culture (Lotman & Uspensky, 1978). Sacred images concretize abstract beliefs, making moral and aesthetic values visible. They ensure the continuity of cultural memory through artistic and literary works (Karim et al., 2021). Therefore, the analysis of symbols can be considered as one of the most effective ways to decipher the deep grammar of culture.

Worldview in Kazakh Tradition: Tengrism, Shamanism, and Language

The worldview of the Kazakh people is built upon Tengrism, a belief system that dates back to the pre-Islamic era and emphasizes harmony with nature. This belief system, shaped around the concept of "Kök Tengri" (Sky God), perceives the universe within a vertical cosmic order (Sky-Earth-Undersoil) (Dosmurzinov, 2023). Tengrism is considered not only a religious structure but also an ecological and philosophical way of life that centers on the human-nature relationship. In Kazakh mythology, the sky is coded as the source of holiness and eternity, while the earth is the realm of life and fertility (Al-Farabi Kazakh National University et al., 2023a). The concept of "Kut" (life energy/fortune) is one of the most prominent reflections of this cosmic order in the language, offering a wide range of meanings from political legitimacy to individual destiny. The ancestor cult ("Aruak") reinforces the social structure by assuming continuity between the living and the dead (Galiev, 2016). In this context, the figure of Korkut Ata functions as a central mythological figure, the protector and spiritual guide of the cosmic order (Zanadil, 2024). The philosophical structure of Tengrism, based on the principle of complementarity, has paved the

way for the development of concepts focused on "balance" and "harmony" in the semantic universe of Kazakh. Islamic concepts have also been localized by passing through this established semantic filter.

Shamanism (Baksylik) is a fundamental layer in Kazakh culture, sustained through rituals, magical incantations, and mythological narratives. Shamanic mythologemes revolve around extraordinary abilities such as communication with the spirit world, healing illnesses, and predicting the future (Baigutov, 2023). The language of these narratives deviates from everyday discourse, taking on a rhythmic, repetitive, and archetypal structure. In modern Kazakh literature, shamanic motifs are reproduced as a component of cultural identity (Shanayev et al., 2023). Images such as the “Baiterek” (Tree of Life) and the “Samruk” bird are mythologemes of shamanic cosmology that have transformed into national symbols. The belief in the shamanic worldview that every being has a spirit (iyesi) has given language an animistic semantic structure that imbues it with vitality. Verbs and adjectives directed towards natural elements bear the grammatical traces of this perspective. In this respect, shamanic mythologies are one of the fundamental sources that nourish the imagination and narrative richness of the Kazakh language (Zakirova et al., 2023; Bekpenbetova et al., 2025).

The Kazakh language, drawing from root languages such as Old Turkic and Old Uyghur, has developed a strong lexical structure that carries its mythological and cultural heritage to the present day. This transmission preserves not only the forms of words but also their mythological and cultural meanings, keeping the collective memory alive (Burkitbayeva et al., 2025). The nomadic lifestyle and steppe philosophy have left distinct traces in Kazakh terminology. Ethnolinguistic analysis of the mythological vocabulary has made the belief systems visible at the origin of this language (Meirambekova & Dautova, 2021; Kaliyeva et al., 2025). Digital corpora and automated processing systems offer new possibilities for preserving and deciphering this rich heritage (Aitim & Satybaldiyeva, 2024). Proverbs, idioms, oaths, and curses demonstrate the continuity of Tengriist and shamanic ethical codes in the language. The rhythmic and poetic structure of the oral tradition (Jırau tradition) ensured the preservation of mythological narratives even during the transition to written culture. Thus, collective memory is continuously reproduced in the semantic and syntactic depths of the Kazakh language. Identity consciousness is passed down from generation to generation through these mythological codes.

Worldview in the British Tradition: The Transition and Semantic Transformation from Paganism to Christianity

In the early period of English tradition, a pagan worldview centered on natural forces and fate (Wyrd), intertwining Germanic and Celtic mythologies, prevailed. Old English possesses a rich mythological vocabulary reflecting an animistic universe filled with trees, waters, giants, and dragons (Damman, 2020). Concepts such as the “Tree-Cross” are significant examples of the transformation of the belief in sacred trees into Christian symbolism (Proskurin & Proskurina, 2020). In this cosmology, the world is perceived as an uncertain and dangerous realm where

humans, supernatural beings, and monsters coexist. Anglo-Saxon magic and talismans, while containing Christian elements, fundamentally reflect the desire to control nature in pagan rituals (Jolly, 1985). The concept of heroism and honor formed the basis of the social structure, while the etymological influence of Greco-Roman mythology shows that this pagan heritage was also in contact with the Mediterranean world (Fan & Yu, 2021). In this context, words like "earth" and "hell" carry the enduring traces of pagan worldviews in the English language.

The arrival of Christianity in Britain initiated a profound semantic transformation and subsequent synthesis of the language. Pagan concepts were either excluded or adapted to Christian theology. The shift from the concept of fate (Wyrd) to the concept of God's providence reflects a transition from fatalism to theistic determinism (Jolly, 1985). This transformation reshaped moral and ethical terminology, while the introduction of Latin and Greek words into English expanded the capacity for abstract thinking. Concepts such as "sin," "grace," and "salvation" added a new theological depth to the language (Davies, 2022). Furthermore, the linear understanding of time brought by Christianity replaced the pagan cyclical nature, and this change was reflected in the temporal structure of the language (Stenmark, 2022). Bible translations were also decisive in the standardization of English. Thus, Christianity transformed not only the belief system but also the conceptual framework of the language.

The traces of this transition are clearly visible in English literature. *Beowulf* is the most important hybrid text, bringing together pagan ideals of heroism and Christian morality. The figure of Grendel represents both pagan chaos and the cursed lineage narrative in Christian theology. The "Rood" dreams poetically reveal the evolution of the tree cult into Christian symbolism (Proskurin & Proskurina, 2020). The transmission of Greco-Roman mythology through literary tradition accelerated the integration of English into the Western canon (Fan & Yu, 2021). Writers like Shakespeare blended classical mythology with Christianity, giving the language a universal expressive power. Thus, literary texts became areas that preserved the mythological and religious memory of English, making visible the syncretic and flexible nature of English culture.

Mythology-Based Worldviews

Despite their geographical distance, Kazakh and English traditions share both striking similarities and distinct differences in their mythological foundations. Both cultures initially held a nature-centered, animistic, and polymath worldview, but were transformed over time by the influence of monotheistic religions (Islam and Christianity). Heroism, fate, and the struggle against natural forces are common mythologemes in both traditions (Bartmiński, 2009; Underhill, 2012). However, the ancestor cult and the spatial perception shaped by nomadic life in Kazakh tradition differ from the settled, agricultural, and seafaring worldview of English tradition. In Kazakh, the "steppe" (dala) is associated with vastness, freedom, and spirituality, while in English, the concepts of "island" and "border" are prominent. In this context, the parallels between Tengrism and Paganism can be considered a reflection of the universal human experience. However, Islam and Christianity have built different theological and moral structures upon this

common foundation. A comparative approach reveals the unique “world-establishing” strategies of both cultures (Freiberger, 2018).

The layers of meaning transferred from myth to religion and then to language form a historical accumulation, determining the semantic depth of languages. In Kazakh, the equating of the pre-Islamic concept of "Tengri" with "Allah" has given the perception of God both a transcendent and an immanent dimension (Kulmanova et al., 2022). Similarly, in English, the word "God" evolved from a pagan semantic field to the monotheistic God of Christianity. Mythologemes form the basic models of linguistic thinking, allowing speakers to think within a mythological universe (Kolesnyk, 2021). Cognitive ethnolinguistic studies show that concepts such as "truth," "word," and "fate" have different semantic networks across cultures (Bartmiński, 2009; Underhill, 2012). Therefore, the difficulties encountered in translating religious terms stem from the inability to find exact equivalents for this multi-layered semantic structure. Even in modern secular language, words like "luck," "soul," and "fate" have not completely severed their mythological and religious origins. Linguistic analysis makes it possible to uncover these layers, thus conducting a cultural archaeology of words.

In modern societies, the sacred is reproduced through national identity, politics, and art. In Kazakhstan, in the post-independence period, mythological symbols and historical heroes were re-centered in the construction of national identity within the framework of the “Spiritual Jangiru” programs (Nukezhanova et al., 2024). While cinema and literature built a bridge between Soviet and post-Soviet identities, neo-mythological concepts such as “Möngilik El” became part of state ideology (Isaacs, 2018). In the British tradition, the reproduction of the sacred takes place more through popular culture, fantasy literature, and monarchical rituals. In both cultures, sacred images from the past are circulated by adapting them to current secular and political needs. Migration and diaspora narratives demonstrate how the perception of sacred space is idealized from afar (Barcus & Shugatai, 2018). This situation reveals that the sacred has not disappeared, but only continues to exist by changing its form.

Education and historiography play a central role in the intergenerational transmission of mythology and the sacred. Textbooks and arts education in Kazakhstan reinforce national consciousness through imagery of mythological origin (Burkhanov & Sharipova, 2024; Baigutov et al., 2024). In the British educational tradition, references to the Bible and classical mythology are an integral part of teaching literature and history. The use of mythological content in digital learning environments enables the re-functionalization of these narratives in a contemporary context (Boda et al., 2017). Furthermore, integrating local mythology into the target language in foreign language teaching increases intercultural awareness and learner motivation (Imankulova et al., 2025; Zhunussova & Ryspayeva, 2025). In this respect, education is a fundamental area that ensures the continuity of mythological heritage as a living value system.

The Gap in the Literature and the Importance of Research

A review of the literature reveals that while there are studies addressing the influence of British and Kazakh mythology on conceptual worldviews, researches examining the religious semantic

transformations of these two languages in a comparative and systematic manner are limited. Existing studies mostly focus either on Kazakh mythology (Baigutov, 2023; Zanadil, 2024) or British/Western mythology (Damman, 2020; Proskurin & Proskurina, 2020). Analyses that address the two traditions mutually remain rare. While there are Southeast Asia-centric compilations on the integration of local culture in English language teaching, comparative pedagogical and linguistic studies in the Kazakhstani context stand out as an "underrepresented" field (Agaidarova et al., 2024). The global English literature, on the other hand, tends to focus mostly on structural and political dimensions, neglecting mythological and deep semantic layers (Rose et al., 2021). Although theoretical discussions exist regarding the theory of mythology (Kolesnyk, 2019; 2021), there is still a need for examples of this approach applied to Kazakh-British comparisons. The current study aims to fill this gap within an interdisciplinary framework.

Instead of reducing language teaching solely to grammatical competence, supporting it with mythological and cultural codes enables students to internalize the target language more meaningfully and develop intercultural competence (Gaipov et al., 2024). Semantic bridges built from local culture to the target language reduce the cognitive load in the learning process and increase motivation (Lekamge et al., 2024). In this respect, the study will be a guide in shaping teachers' and students' beliefs about World English and intercultural communication (Manzouri et al., 2024). Academically, it contributes to linguistics, education, and cultural research by providing concrete data on the role of mythological references in individual meaning-making through biographical narratives and student discourses (Evans, 2020).

Another important contribution of the research is that it clarifies the processes of preserving and reproducing cultural identity in the context of globalization and migration. Migration and diaspora studies show that individuals maintain their ties to their mythological and cultural roots despite spatial displacement (Barcus & Shugatai, 2018). The role of modern myths in social mobility and identity construction reveals that mythological thought remains relevant (Reyes, 2020). Comparing Kazakh and English mythologemes allows us to understand how different cultures construct perceptions of "self" and "other." The effects of religious and mythological worldviews on individual well-being also gain meaning within this framework (Chalmiers et al., 2023). In today's world, where social memory is constantly reconstructed through education, historiography, and media (Burkhanov & Sharipova, 2024), making visible the mythological foundations of this reconstruction is important for developing a critical cultural consciousness. In conclusion, this study aims to make a multifaceted contribution to both the academic literature and the fields of cultural diplomacy and education policies by locating itself at the intersection of language, religion, and myth.

Research Objective and Questions

The main objective of this study is to comparatively analyze the religious and mythological "mythologomelas" that shape the worldview in Kazakh and English languages, and to reveal the

semantic projections of these structures in modern languages. In this context, the following sub-research questions were addressed:

1. What dominant theoretical frameworks are used to analyze religious semantics and mythologeme-based worldviews in Kazakh and English scholarly traditions?
2. How do the theoretical frameworks used in Kazakh and English scholarly traditions comparatively differ and converge in analyzing religious semantics and mythologeme-based worldviews?
3. What specific religious semantics, symbolic systems, and mythologeme-based worldview elements characterize Kazakh and English traditions?
4. Why do Kazakh and English traditions exhibit similarities and differences in their religious semantics and mythologeme-based worldviews?
5. What methodological tendencies and research gaps are evident in systematic and contrastive studies of religious semantics and mythologeme-based worldviews in Kazakh and English traditions?

METHOD

Research Design

The present study is based on a systematic literature review approach structured within the framework of qualitative research tradition. A systematic literature review offers a comprehensive and reproducible research process by enabling the consistent application of predefined inclusion and exclusion criteria and the systematic integration of findings related to the identified research questions (Snyder, 2019). The study process follows a four-stage structure: scanning (identifying search terms and databases), evaluation (quality review based on predefined inclusion and exclusion criteria), synthesis (data extraction and thematic classification), and analysis (interpreting findings and formulating conclusions) (Mengist et al., 2020).

Survey Strategy

The research population consists of publications indexed in the Web of Science (WoS) and Scopus databases and available in full text. The sample of the study comprises a total of 44 studies published between 2000 and 2024, written in English, relevant to the study objectives, and available in full text.

To provide a chronological perspective, the included studies were distributed across the 2000–2024 period and examined in terms of thematic development over time. The analysis indicated a gradual increase in publications addressing religious semantics and mythologeme-based worldviews, particularly after 2015. Furthermore, the reviewed studies were classified according to their degree of relevance to the core constructs of this study. Publications in which religious semantics and mythologeme-based worldviews constituted the primary analytical focus were categorized as core-focused, whereas studies addressing these constructs indirectly within broader ethnolinguistic or cultural discussions were categorized as context-supporting.

Inclusion/Exclusion Criteria

(i) The literature search was conducted in databases in November, 2025.

(ii) The following strategy was applied using Boolean operators during the search process:

TS = (("religious semantics" OR "mythologeme" OR "mytheme" OR "archetype" OR "worldview" OR "conceptual picture" OR "cultural identity" OR "symbolic systems") AND ("Kazakh" OR "English" OR "Anglo-Saxon" OR "Turkic") AND ("semantic analysis" OR "cultural analysis" OR "ethnolinguistic" OR "cognitive linguistics" OR "worldview formation")) Timespan: 2000–2024

(iii) Following the search process, basic bibliographic and contextual data such as author(s), publication year, publication title, database, subject area, keywords, and abstract information were systematically extracted from publications that were consistent with the objectives.

(iv) The Academic Publication Evaluation Form developed within the scope of this research was used in the evaluation of the studies, and a numerical identifier was assigned to each publication. Besides, all citation information was organized in APA 7 format for reporting process.

Publications meeting the following criteria were excluded from the study scope:

(i) Not being indexed in the specified databases

(ii) Lack of full-text access

(iii) Not focusing on religious mythologemes, worldview formation, or semantic systems in Kazakh or English cultural-linguistic contexts

(iv) Lack of a clear theoretical framework

(v) Focusing solely on literary analysis without addressing conceptual worldviews

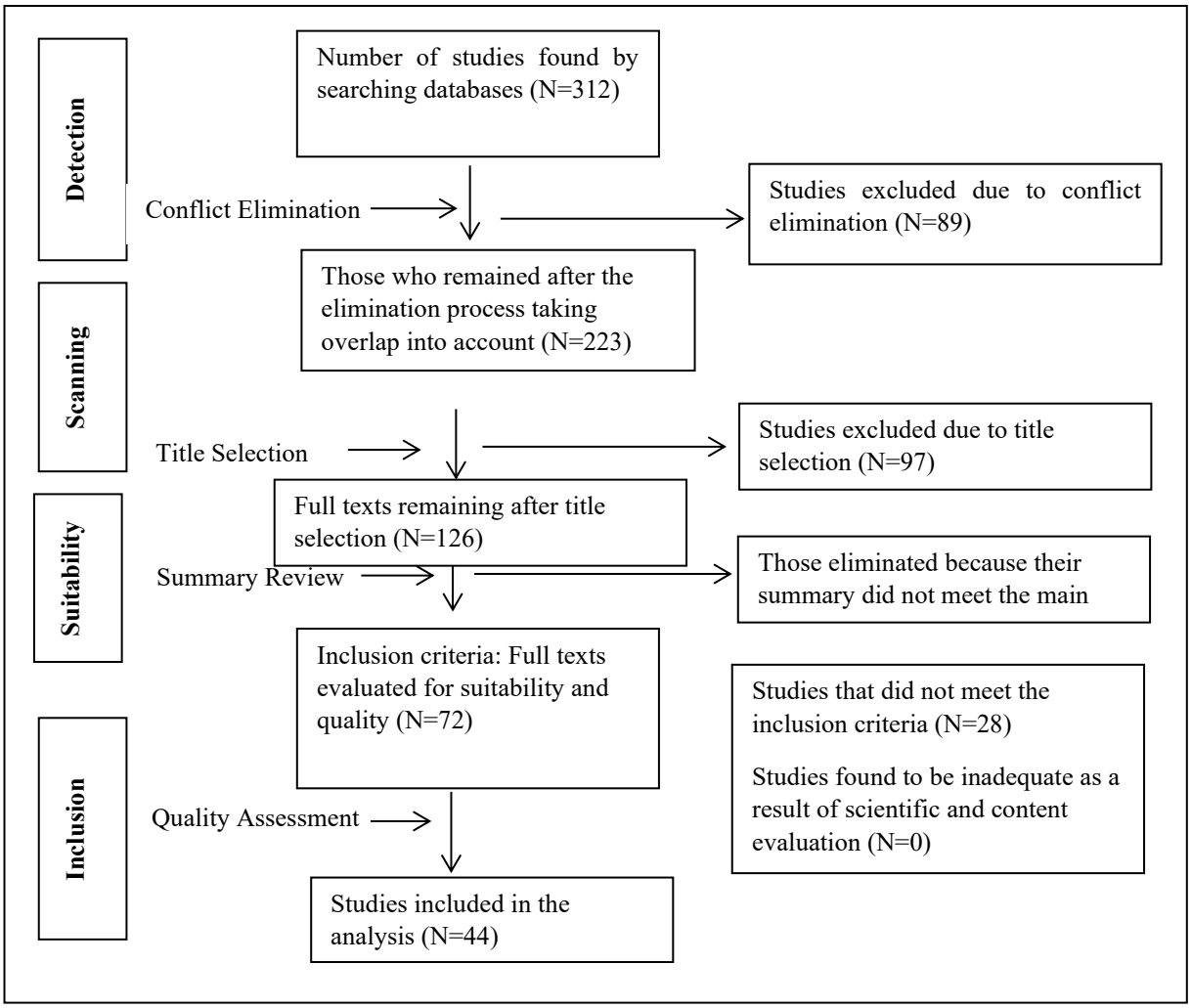
(vi) Published outside the 2000–2024 timeframe

Study Selection Process

The study selection process is shown in detail in the PRISMA flowchart presented in Figure 1. Initial comprehensive searches were conducted across all databases based on the selected keywords, resulting in the identification of 312 studies with accessible full texts. In the first stage, 89 overlaps between keywords and databases were eliminated. In the second stage, the remaining 223 studies were subjected to detailed review. Of these, 97 were deemed irrelevant in terms of subject matter, 54 were not aligned with the main objectives of the research, and 28 did not meet the inclusion criteria. Consequently, 44 studies deemed suitable for comprehensive analysis formed the final sample.

Figure 1.

Flowchart of Studies Included in the Analysis



Data Analysis

Content analysis techniques were used to analyze the data in the study. The analysis followed the systematic procedures of qualitative content analysis, including (i) familiarization with the data, (ii) initial coding, (iii) grouping codes into themes and sub-themes, and (iv) interpretation of cross-study patterns (Elo & Kyngäs, 2008; Schreier, 2012). Message elements were coded based on their frequency of occurrence. Identifiable and countable units were organized into themes and sub-themes. During the analysis process, message elements were examined according to the frequency levels of specific components, and the findings were expressed in terms of frequency distributions. This approach enabled the identification of recurring conceptual elements and their relative analytical prominence within the reviewed literature (Köhler & Stemmler, 1997).

Trustworthiness

In qualitative research, validity is generally considered in two main dimensions: internal and external validity. Internal validity focuses on the extent to which the research accurately,

consistently, and comprehensively reflects the phenomenon it addresses. In this context, it is important for the researcher to adopt a systematic and rigorous approach in the data collection, analysis, and interpretation processes (Patton, 2014). In this study, in order to increase internal validity, the findings were supported by detailed descriptions. The data were first presented objectively, and then the interpretive analysis process was initiated. In addition, internal consistency (homogeneity) and external diversity (heterogeneity) criteria were considered in order to clearly reveal the similarities and differences between the data.

External validity is related to the reproducibility and generalizability of the results obtained in similar contexts (Patton, 2014). Accordingly, the process of obtaining the sources from databases is explained in detail. Raw data are presented through appendices and defined in a way that allows comparison with different databases. Thus, the re-applicability of the study is strengthened. The reliability of the study is addressed through the transparency, traceability, and repeatability of the process. Reliability refers to the level at which similar results can be obtained when using the same methods (Creswell & Poth, 2016). In this context, the data analysis process was carried out by two independent experts. Miles and Huberman's (1994) reliability formula was applied to evaluate the consistency of the results obtained. As a result of the calculations, the reliability coefficient was determined as 88%, indicating that the reliability of the research is at a sufficient level.

FINDINGS

The findings related to the first research question, “What dominant theoretical frameworks are used to analyze religious semantics and mythologeme-based worldviews in Kazakh and English scholarly traditions?”, are presented in Table 1 (see appendix).

The theoretical frameworks used in the study of religious mythologemes in both Kazakh and English academic traditions largely focus on explaining the relationship between language, cognition, culture, and worldview. Ethnolinguistic and cognitive approaches occupy a central position in both traditions. In particular, cognitive linguistics and conceptual metaphor theory are widely used to reveal how mythological and religious concepts are mentally represented and culturally constructed. In this context, conceptual metaphor theory explains how mythologemes encode abstract religious meanings through concrete areas of experience, while cultural conceptualization and cognitive-cultural analysis approaches make visible the relationship of these metaphors to social memory and cultural practices.

Linguistic worldview theory holds significant weight, particularly in the Kazakh research tradition. This approach argues that mythologemes are not merely linguistic units but also symbolic structures reflecting collective ways of thinking and value systems. Studies on ethnocultural semantics and symbolic systems demonstrate how the meanings of religious mythologemes are intertwined with historical experience, tradition, and belief systems. In the British academic tradition, this approach intersects more with cultural semantics and discourse analysis, focusing particularly on the linguistic representation of mythological elements within

the Christian and Anglo-Saxon contexts. Both mythological and semantic approaches aim to analyze the structure, function, and role of the mythologeme concept within discourse. Analyses of mythological vocabulary, mytonyms, and theonyms reveal how religious mythologemes operate both within lexico-semantic fields and in narrative contexts. These studies aim to explain the continuity and transformation of myths through elements such as mythological imagery, archetypes, and epic language. Frameworks focused on worldview and cultural identity place religious mythologemes within broader sociocultural contexts. While religious worldview studies emphasize the role of mythologemes in individual and collective identity construction, studies of historical memory, ethnic identity, and cultural heritage address the function of myths in the formation of national and cultural narratives.

The findings related to the second research question, “How do the theoretical frameworks used in Kazakh and English scholarly traditions comparatively differ and converge in analyzing religious semantics and mythologeme-based worldviews?”, are presented in Table 2 (see appendix).

Table 2 shows that the theoretical frameworks used in the study of religious mythologemes in Kazakh and English academic traditions are shaped around both common foundations and context-specific orientations. In both traditions, cognitive linguistics forms a central theoretical basis. Conceptual metaphor theory, cultural conceptualization models, and cognitive semantic analyses are commonly used to explain how mythological and religious concepts are given meaning through language and how they are related to cultural experience. In this framework, mythologemes are considered not only as historical or folkloric elements, but also as linguistic reflections of mental and cultural structures. Ethnolinguistic approaches constitute another important area where the two academic traditions intersect. Linguistic worldview studies, ethnic semantics, cultural codes, and symbolic system analyses reveal the relationship of mythologemes to collective thought patterns and value systems. In the context of worldview theories, general and religious worldview approaches offer a meta-theoretical framework explaining the reciprocal interaction between language and belief systems. This situation makes visible both the cognitive and ideological dimensions of mythologes.

However, in the Kazakh academic tradition, Turkic mythology, comparative studies across Turkic languages, and mytonym-theonym systems hold significant weight. These studies address mythological vocabulary within the context of ethnic identity, cultural heritage, and historical continuity; particularly associating it with identity construction and cultural memory processes in the post-Soviet era. Furthermore, the interaction between Shamanism, Tengrism, and pre-Islamic - Islamic worldviews is incorporated into linguistic analyses from the perspective of religious syncretism. In the British academic tradition, the Anglo-Saxon literary heritage and the Christian worldview occupy a central position. Mythologemes are mostly examined through historical texts, literary traditions, and religious symbolism. The transformation and continuity of mythological structures within the Christian context are highlighted. In addition, approaches focused on World English and cultural diversity concentrate on how English carries different

cultural conceptualizations in a global context and how mythological meanings are reproduced in modern vocabulary.

Finally, methodological and interdisciplinary differences constitute a significant dimension distinguishing the two traditions. While Kazakh studies emphasize diachronic analyses with a focus on local and historical context, the English tradition is characterized by more universal perspectives and synchronic approaches. The distribution of analyses focused on literature and linguistics also reflects this difference. However, in both traditions, interdisciplinary interaction with anthropology, sociology, cultural studies, and applied linguistics broadens the scope of religious mythology studies and creates a multifaceted theoretical structure.

The findings related to the third sub-question of the study, “What specific religious semantics, symbolic systems, and mythologeme-based worldview elements characterize Kazakh and English traditions?”, are presented in Table 3 (see appendix).

The data in Table 3 show that the religious mythologemes, symbolic systems, and semantic fields that characterize the Kazakh and English worldviews can be considered within a comparative whole, even though they are based on different historical and cultural experiences. In the Kazakh worldview, mythologemes are largely shaped around Turkic-Kazakh mythological figures, archetypes, and nature-centered symbolic systems. The image of Korkyt Ata, epic heroes, and spiritual guides function not only as elements of mythological narrative but also as central symbols representing fundamental existential concepts such as life, death, wisdom, and destiny. Mythological creatures and supernatural beings reflect the semantic fields of the collective imagination associated with perceptions of fear, protection, and sanctity.

Animal symbolism and nature worship are defining dimensions of Kazakh mythological thought. Animal figures, such as the camel, carry sacred, protective, and identity-forming meanings in connection with pastoral lifestyles, nomadism, and economic practices. Animal mytonyms, related to totemism and cosmology, emphasize the continuity between nature and humanity. The relationship between nature, sky, and earth reveals that the universe is perceived as a holistic and living structure. In this context, pastoral life is reflected in mythological narratives not only as an economic activity but also as a symbolic order and value system. The intertwining of pre-Islamic and Islamic symbolic systems highlights the syncretic character of the Kazakh worldview. Belief elements such as Tengrism, sky worship, shamanism, and animism coexist with Islamic theonyms and religious concepts, creating a multi-layered religious-semiotic structure. This demonstrates that mythologes are reinterpreted within processes of historical continuity and cultural adaptation.

Findings indicated that basic lexemes—notably "earth," "path," "sky," and elemental concepts of "water," "fire," and "wind"—operate as recurrent linguistic and cultural mythologemes organizing the religious worldview. These lexemes extend beyond literal meanings, functioning as symbolic units structuring moral and spiritual interpretations: earth is associated with humility and existential finitude; path with spiritual progression involving

purification and transformation; and sky with transcendence and sacred authority. In the Kazakh cultural context, the four elements—earth, water, air, and fire—constitute a coherent semantic system through which human existence is interpreted. Humans are conceptualized as a microcosm reflecting fundamental universal forces, with each element carrying both cosmological and anthropological significance. This elemental structure functions as a framework for describing internal states, emotional dispositions, and ethical qualities, demonstrating metaphorization's central role in religious meaning construction.

A systematic symbolic association between the four elements and domesticated animals was identified: the camel is linked to earth (endurance, patience, stability), the horse to air (movement, vitality, freedom), the cow to water (nourishment, fertility, life continuity), and the sheep to fire (strength, vital energy). This distribution reflects culturally constructed interpretations of existential qualities rather than empirical animal characteristics.

Each element functions as a dominant semantic category articulating moral orientations: earth is associated with humility and acceptance; water with life, purification, and generosity; fire with ambivalence encompassing both destruction and transformation; and wind with mobility and existential transience. These elemental oppositions structure moral evaluation through symbolic contrasts rather than spatial metaphors. Analyses of Ahmed Yasawi's Hikmet and Shal Akyn's works demonstrated that natural lexemes operate as carriers of sacred meaning within multi-layered semiotic systems. Earth-centered expressions function as linguistic strategies of humility and self-effacement, reflecting the dissolution of autonomous self into divine order; elemental metaphors explain moral character and ethical responsibility.

In the British worldview, mythologemes are primarily structured within the framework of Christian symbolism and Anglo-Saxon belief systems. The cross-tree mythologeme embodies fundamental Christian concepts such as salvation, sacrifice, and cosmic order; while Christian cosmology and the symbolic language in sacred texts allow for the reinterpretation of mythological meanings within a theological framework. Anglo-Saxon magic, talismans, and pagan belief elements continue to exist in interaction with Christianity, reflecting the symbolic continuities and ruptures that emerged during the process of religious transformation. Modern British mythological language is shaped more by cultural concepts and symbolic meanings than by ethnically based worldviews. This shows that mythologemes continue to exist in contemporary language more implicitly, metaphorically, and through cultural references. In the context of global English, universal and local symbolic systems are considered together. Conceptual metaphors and cultural variations reveal how mythological meanings are transformed in different cultural contexts. Comparative folkloric structures reveal both the unique and universal dimensions of the Kazakh and English mythological worlds.

The findings related to the fourth sub-research question of the study “Why do Kazakh and English traditions exhibit similarities and differences in their religious semantics and mythologeme-based worldviews?” are presented in Table 4 (see appendix).

The findings presented in Table 4 reveal that religious mythologes, symbolic systems, and semantic fields in Kazakh and English traditions are both based on common human foundations and structured in unique ways within different historical and cultural contexts. In both traditions, universal mythological elements such as the hero archetype, the tree of life/tree symbolism, conceptions of cosmological order, and supernatural beings are noteworthy. These commonalities reflect the cross-cultural continuity of mythological thought and its tendency to produce similar symbolic answers to fundamental existential questions.

The relationship between religious worldview and language constitutes another common axis of comparison. In both traditions, belief systems are reflected in linguistic structures through ritual language, symbolic expressions, and the sacred-profane distinction. In this context, mythologemes function not only as narrative elements but also as semantic signs showing how the sacred is defined and how it is distinguished from everyday language. However, cultural and historical differences constitute the fundamental areas where the two traditions diverge. In the Kazakh context, the coexistence of layers of belief such as Islam, Shamanism, and Tengrism reveals a syncretic religious structure; while in the English tradition, Christianity offers a more distinct and institutionalized monotheistic framework. Similarly, the differences between Shamanistic and Tengrist elements and Anglo-Saxon paganism directly affect the semantic fields and symbolic functions of mythologemes.

Lifestyle-related cultural contexts are also decisive in the formation of semantic fields. In Kazakh culture, where nomadic and pastoral life predominates, animal, nature, and movement metaphors come to the forefront; while in the English tradition, with its settled and agricultural past, different spatial and production-based symbolic structures have developed. This situation is also linked to the broader epistemological and cultural differences between Eastern and Western worldviews. From the perspective of historical stratification, identity transformations in the Kazakh world during and after the Soviet era led to a reinterpretation of mythological memory; while in the English tradition, the process from the Anglo-Saxon period to modern English shows the transformation of mythologemes in terms of form and function. In both contexts, the preservation and reproduction of mythological memory stands out as one of the fundamental tools of cultural continuity.

At the methodological level, there are significant differences between ethnolinguistic and philological approaches, synchronous and diachronic analyses, and corpus-based and text-centered studies. While ethnolinguistic and cultural contextual emphasis is more dominant in Kazakh studies, philological and text-based analyses are prominent in the English tradition. However, contemporary practices, cultural heritage education, and the examination of mythological structures in modern literature indicate an interdisciplinary convergence in both traditions and strengthen the relationship of religious mythologeme studies with current academic and social contexts.

The findings related to the fifth sub-research question of the study, “What methodological tendencies and research gaps are evident in systematic and contrastive studies

of religious semantics and mythologeme-based worldviews in Kazakh and English traditions?" are presented in Table 5 (see appendix).

The findings presented in Table 5 reveal that studies of religious mythologemes in Kazakh and English traditions are based on an interdisciplinary methodological framework, but nevertheless contain significant theoretical and methodological gaps. Linguistic methodologies, particularly corpus-based approaches and lexico-semantic analyses, are among the fundamental research tools in both traditions. The use of national corpora, frequency analyses of mytonyms and theonyms, and comparative corpus studies offer the possibility of examining the frequency of use, contextual distribution, and functions of religious mythologemes within discourse at quantitative and descriptive levels. However, most such studies still rely on limited datasets and lack comprehensive comparative designs.

Lexico-semantic analyses are widely used to reveal the structure, layers of meaning, and semantic fields of mythological vocabulary. The application of semantic field theory makes visible the network of conceptual relationships of mythologemes. However, this approach is often not sufficiently integrated with cognitive and cultural dimensions. Ethnolinguistic methods, on the other hand, address mythologemes within the context of social values and collective consciousness through the reconstruction of linguistic worldviews, cultural concept analysis, and mapping of symbolic systems. While these studies find strong representation, particularly in Kazakh tradition, they remain more limited in terms of cross-cultural comparisons. Cognitive and comparative studies aim to explain the mental foundations of mythological meanings through conceptual metaphor analysis, cognitive semantic modeling, and cultural conceptualization approaches. Although this framework reveals how mythologemes structure abstract religious concepts, it needs to be systematically integrated with typological mythology analyses and cross-cultural comparisons. Comparative and typological methods, studies across Turkic languages, and cross-cultural analyses contribute to identifying common and divergent mythological patterns but the number and scope of these studies are still limited.

Interdisciplinary research approaches address the narrative, historical, and social dimensions of mythologemes through literary studies, historical and anthropological perspectives, and sociological and identity-focused studies. Intertextuality and narrative analyses reveal the transformation of mythological structures in literary texts, while historical memory, ethnographic studies, and cultural anthropology explain the role of myths in social continuity and identity construction. However, these interdisciplinary approaches are often not systematically integrated around a common theoretical framework. Applied and educational research addresses the use of religious mythologemes as tools for cultural integration in pedagogical contexts, art education, and language teaching. However, this field is still in its developmental stage. The most significant research gaps revealed in Table 5 are the inadequacy of systematic literature reviews, the lack of an integrated and holistic theoretical framework, the limited scope of mythological studies in the British tradition, and the scarcity of

comprehensive comparative research. Furthermore, the underutilization of digital humanities methodologies, big data-driven corpora, and quantitative analyses stands out as a significant area for development in future research.

DISCUSSION

The current study aims to examine, from a comparative perspective, how mythological and religious codes, hidden within the deep structures of language, have shaped the worldviews of Kazakh and English societies. Throughout the research process, the religious and mythological transformations of both cultures during their historical development were examined in detail using a systematic literature review method. The study determines the place of mythologemes within religious semantics while also exploring their reflections in education, literature, and social life. The decisive influence of the cultural memory carried by language on how societies perceive the universe has been demonstrated at both theoretical and factual levels. Accordingly, it has been shown that language is not only a means of communication but also a cultural archive. It has been determined that mythologemes function as units of meaning carried from the past to the present.

The dominant theoretical frameworks used in the study of religious mythologemes in Kazakh and English academic traditions, as seen in the findings section, are predominantly concentrated on cognitive linguistics and ethnolinguistics. A key finding of these frameworks is that researchers frequently refer to the conceptual metaphor theory developed by theorists such as Kövecses (2005) and Gibbs (2006) when analyzing mythologemes. This demonstrates that cognitive approaches are considered an indispensable tool in comprehending the mental representations and cultural schemas of mythological concepts. Furthermore, the "linguistic worldview" theory, outlined by Bartmiński (2009) and Underhill (2012), has been identified as a central point of reference in both traditions for explaining the relationship between mythologemes and social values. Compared to the literature, these findings are similar to the approaches of Kazakova et al. (2019), defining mythologemes as carriers of historical memory. In particular, the use of cultural conceptualization models (Sharifian, 2017) to explain how mythologemes concretize abstract religious meanings has validated the cognitive-cultural analysis trend in the current literature. Most studies have treated mythologemes not as isolated linguistic units, but as part of larger symbolic systems, as Tektigul et al. (2023) have noted. This theoretical orientation has supported the view that mythology is not a narrative independent of language, but rather a constitutive element of language itself. In general, research has shown an interdisciplinary approach to the semantic analysis of mythological structures. In this context, collaboration between linguistics, anthropology, and theology has been observed. The study of mytonyms and theonyms has been identified as one of the practical application areas of theoretical frameworks. It has been understood that theoretical frameworks are based on a multidisciplinary foundation encompassing both the structural and functional dimensions of mythologemes. The analysis of mythological imagery and archetypes has been shaped on this

theoretical foundation. The study of epic language and legends has also been considered as part of these theoretical approaches.

When examining the similarities and differences between theoretical frameworks, it was observed that although both traditions share cognitive linguistic foundations, they exhibit significant differences in their areas of application and focus. The findings revealed that both Kazakh and English studies utilize universal theoretical tools such as conceptual metaphor and cultural conceptualization (Polzenhagen et al., 2024), but adapt these tools to different socio-political contexts. The significance of this is that it shows that while the theoretical tools are universal, the research motivations are shaped by local dynamics. In the Kazakh tradition, theoretical frameworks have generally been used for the reconstruction of post-Soviet national identity and the preservation of cultural heritage, as highlighted by Galiev (2016) and Isaacs (2018). In contrast, theoretical approaches in the English tradition have focused more on the philological analysis of historical texts and tracing the pre-Christian era, as seen in the works of Jolly (1985) and Proskurin & Proskurina (2020). When compared with data in the literature, it has been observed that Kazakh studies place more emphasis on topics such as "ethnic identity" and "integration of the Turkic world" (Tokpayeva et al., 2024). British studies, on the other hand, have been found to be shaped within the context of "Global English" and "intercultural communication" (Rose et al., 2021). Moreover, it has been determined that diachronic (historical) analyses are more dominant than synchronic analyses in Kazakh literature. In contrast, synchronic studies on modern language use also hold a significant place in British literature. Therefore, although the theoretical foundation is shared, the teleological (purposeful) orientations of the research have differentiated the two traditions. While Kazakh studies focus on local cultural codes, British studies offer a more universal language perspective. It has been observed that post-Soviet identity construction has profoundly influenced Kazakh theoretical frameworks. In the British tradition, the preservation of literary heritage has been prioritized. A common denominator identified in both traditions is that they view mythology as part of cultural memory. However, nuances in methodological applications have differentiated this commonality.

Analysis of the specific mythologs and symbolic systems that characterize Kazakh and English worldviews reveals that both cultures possess a rich semantic inventory unique to their geographical and religious backgrounds. The findings show that in Kazakh culture, figures such as "Korkut Ata," "Tengri" (Sky God), and "Baiterek" (Tree of Life) function as central mythologs (Zanadil, 2024; Dosmurzinov, 2023). The presence of these symbols demonstrates that the Kazakh worldview is integrated with nature, based on ancestor worship, and possesses a vertical cosmology. In the English tradition, the "Rood/Cross," "Wyrd/Providence," and Christianized tree cults are understood to be the dominant symbolic systems (Proskurin & Proskurina, 2020; Jolly, 1985). These findings reveal that the British worldview exhibits a semantic structure evolving from pagan fatalism to the salvation doctrine of Christian theology. Compared to the literature, the unique place of the "camel" and pastoral life symbolism in Kazakh mythology, as

noted by Talgatqyzy et al. (2024), is supported by the findings of this study. In British culture, however, the "hidden mythology" within modern language, as highlighted by Damman (2020), manifests itself as the continued existence of words from the pagan period with their Christianized meanings. A comparison of symbolic systems shows that Kazakh retains an "animistic" and "living nature" perception. English, on the other hand, has developed a more "abstract" and "theological" terminology. In conclusion, the mythologemes of both cultures are identified as fundamental building blocks that encode the historical traumas, belief shifts, and life practices of those societies. The animal symbolism in Kazakh mythology is seen as a reflection of nomadic life. The tradition of magic and charms in English mythology has been found to be a remnant of pre-Christian beliefs. In both cultures, mythologemes have been observed to define the boundary between the sacred and the profane. It has been concluded that these symbols carry the ethical and aesthetic values of societies.

A comparative analysis of religious mythologemes and semantic fields has revealed that, despite the existence of universal archetypes, cultural contexts transform these archetypes into entirely different worlds of meaning. The findings show that while the "hero" archetype and the "tree of life/cross" image are present in both cultures, their functions diverge. The semantic significance of this is that it demonstrates how the human mind resorts to common symbols to express similar fears and hopes, but recodes these symbols according to its own belief system (syncretism). In Kazakh tradition, mythologemes are shaped by a syncretic structure where Tengrism and Islam are intertwined, often influenced by the dynamics of steppe and nomadic life (Kulmanova et al., 2022). In contrast, in English tradition, mythologemes gain meaning within the context of island geography, settled agricultural culture, and the rigid hierarchy of Christian doctrine (Jolly, 1985). In parallel with the work of Barcus and Shugatai (2018) in the literature, this research also confirmed that the perception of space (Kazakh "wideness/dala", English "border/island") directly influences mythological symbolism. Furthermore, as Uskembaeva et al. (2016) noted, the mythological vocabulary in Kazakh is largely based on "harmony with the forces of nature," while the structure in English develops along the axis of "struggle against the forces of nature" or "sin-salvation." Comparative analysis showed that semantic fields differ not only at the word level but also at the level of conceptual metaphors (e.g., perception of time). Therefore, the mythological similarities between the two cultures are formal, while the differences are content-related and contextual. It was found that Kazakh mythology offers a more holistic perception of the universe, while English mythology exhibits a more dualistic structure. It was determined that both cultures express their beliefs about death and the afterlife through mythologemes. However, it has been found that the semantic codes of this expression are fundamentally different. Consequently, it has been observed that geography and livelihoods directly determine mythological semantics.

An examination of the methodological approaches used in mythologeme studies reveals that qualitative methods and textual analysis dominate the field, but there are significant shortcomings in the use of digital and quantitative methods. The findings show that philological

methods such as lexico-semantic analysis, discourse analysis, and conceptual metaphor analysis are widely used in both traditions (Kaliyeva et al., 2025; Shanayev et al., 2023). The importance of this methodological preference is highlighted by the fact that researchers tend to read mythologemes primarily through linguistic and literary texts, but this limits the generalizability of the studies. In particular, as Bakytkazyevna et al. (2024) point out, the use of corpus-based and digital humanities methods is still in its infancy, and a significant gap has been identified in this area. Compared to the literature, it is understood that most existing studies are limited to individual case analyses or examinations of specific literary works. As highlighted by Gilazova et al. (2023), a lack of systematic literature reviews and meta-analyses has been identified. Furthermore, the scarcity of cross-cultural empirical studies directly comparing Kazakh and English mythologemes is another significant deficiency in the field. Despite the existence of studies focused on educational sciences and pedagogy (Zakirova et al., 2023), the lack of empirical data on the integration of mythology into language teaching is also noteworthy. Consequently, increasing methodological diversity and, in particular, incorporating technology-supported analysis methods has been identified as a critical need for the future of mythologeme studies. The lack of quantitative data has made it difficult to measure the frequency of mythologeme use. Increased interdisciplinary collaboration has emerged as a methodological imperative. It has been emphasized that future studies should focus on filling these gaps. The integration of big data analyses into mythology studies is predicted to contribute to the development of the field.

Implications of the Findings

The findings of this study have supported the validity of linguistic worldview theory and reinforced the constitutive role of mythologemes in the semantic structure of language. The research has confirmed the thesis that language is a tool for carrying cultural memory with concrete mythological data from Kazakh and English languages. In particular, demonstrating how different belief systems, such as Tengrism and Christianity, permeate the deep structure of language has proven that the relationship between religion and language is not merely a superficial exchange of words. On the contrary, it has been understood that it is a process of cognitive restructuring. In this context, the study has provided a new perspective to the literature in the fields of ethnolinguistics and cognitive semantics through the comparative analysis of non-Western (Kazakh) and Western (English) cultures. Furthermore, demonstrating the presence of mythologemes in modern language has shown that these structures are not "dead metaphors." On the contrary, they have been identified as dynamic processes that play an active role in the construction of social identity. The theoretical contribution of the study has been to explain, with concrete examples, how mythology lives within language. It has been confirmed once again that language is a structure that carries not only the present but also the past. It has been determined that cross-cultural semantic differences are rooted in deep mythological origins. These findings have added a new dimension to the discussions on linguistic

relativity. Consequently, deciphering the mythological layers of language is seen as an essential step towards understanding culture.

In practical terms, these findings have critical implications, particularly for English Language Teaching, Bilingual Education, and English Language Instruction policies in Kazakhstan. It has been understood that instead of focusing solely on grammar and vocabulary in language education, the cultural and mythological codes (cultural semantics) behind the language should be taught. This approach is predicted to enable students to grasp the target language more deeply. As Gaipov et al. (2024) stated, integrating cultural context into language education will enhance students' intercultural communication competencies. This study has provided English teachers and curriculum developers with concrete content and themes on how to build bridges between local culture (Kazakh mythology) and target culture (English mythology). For instance, the comparative treatment of themes such as "heroism" or "nature" has enabled students to better understand their own culture. It is also thought to break down their prejudices against foreign cultures. Therefore, mythological awareness has the potential to transform the language learning process from a mechanical skill acquisition into a process of intellectual and cultural development. It was emphasized that educational materials should be revised accordingly. It was predicted that student motivation would increase with familiar mythological elements. The transmission of cultural heritage through language education was proposed as a pedagogical strategy. It was stated that this strategy would serve to preserve local identity in global English teaching.

Limitations

This study has certain limitations due to the nature of its systematic literature review methodology, and the findings have been interpreted within these limitations. Firstly, the dataset of the study was limited to articles indexed in the Web of Science and Scopus databases and published in English. This resulted in the exclusion of local literature, particularly that written in Kazakh or Russian. Therefore, there is a possibility that some cultural nuances and local debates may have been overlooked. Secondly, the definition and boundaries of the mythologeme concept have been addressed differently by different researchers in the literature. This terminological diversity made it difficult to achieve conceptual unity in the analysis process. Furthermore, the vast majority of the studies examined were qualitative and interpretive in design. Therefore, the results obtained were based on in-depth descriptive analyses rather than generalizable statistical data. The scarcity of studies using digital humanities and corpus linguistics methods limited the production of quantitative data. It was found that it was not possible to draw definitive quantitative conclusions about the frequency and prevalence of mythologeme use. Finally, the research covered publications between 2000 and 2024. Fundamental works or very recently published studies prior to this time period have been excluded from the analysis. It is thought that this time constraint may have prevented a complete reflection of the historical development of mythologes. The study's reliance solely on written academic texts has been insufficient in reflecting the richness of oral culture.

Recommendations

It is suggested that future research should focus on extensive corpus analyses to gain a clearer understanding of the use of mythologemes in modern language. The use of digital data mining methods is deemed necessary to measure the frequency of mythological concepts. In comparing Kazakh and English mythologies, it is recommended to examine not only literary texts but also the media ones. Including film scripts and everyday spoken language in the analysis will reveal the contemporary reflections of mythological codes. Besides, it is suggested that the scope of the research be expanded to include other Turkic and Western languages. This expansion is thought to lead to more universal typological conclusions. Encouraging interdisciplinary studies necessitates collaboration between linguists and other fields. It is stated that collaborative work with anthropologists, historians, and psychologists will deepen the understanding of the subject. It has been stated that the cognitive and social functions of mythologies should be addressed in a multifaceted way. Integrating oral history studies into this field will increase data diversity. International academic collaborations will improve the quality of comparative studies.

Conclusion

In conclusion, the present study has brought to light the mythological roots hidden within the semantic universes of the Kazakh and English languages. It has been reaffirmed that language is not only a means of communication but also a "world-building" mechanism. The research has revealed that mythologemes, beyond being historical embellishments, are fundamental reference points that societies use in their processes of perceiving reality. It has enabled the tracing of the traces left in language by the shifts in beliefs, from Tengrism to Islam, and from Paganism to Christianity. It has been possible to read the continuity and resilience of cultural memory through these traces. This comparative analysis has drawn attention to the delicate balance between the preservation of local identities and the achievement of universal communication in a globalized world. It has been shown that this balance can only be established through the understanding of deep cultural codes. The findings of the study have provided a rich foundation for researchers in the fields of philology, cultural studies, and education. It has been understood that the conceptual tools necessary for intercultural dialogue are hidden in mythological analyses. Ultimately, hearing the silent presence of myths within a language means understanding the soul of the society that speaks that language. This study has succeeded in making an academic contribution to this understanding. It has been emphasized that the mythological memory of language will also guide the construction of the future. The impact of the research has been measured by its ability to increase cultural awareness and raise new interdisciplinary questions.

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APPENDIX

Table 1.

Theoretical Frameworks Used in the Study of Religious Mythologomelas in Kazakh and British Academic Traditions

Theme	Sub-theme	Category	Related Researches
Ethnolinguistic and Cognitive Framework	Cognitive Linguistics and Conceptual Metaphor	Conceptual Metaphor Theory	Kövecses (2005); Gibbs (2006); Liu (2002)
		Cultural Conceptualization	Sharifian (2017); Polzenhagen et al. (2024); Wolf & Polzenhagen (2009)
		Cognitive-Cultural Analysis	Zakirova et al. (2023); Kulmanova et al. (2022)
	Ethnolinguistics and Linguistic Worldview	Linguistic Worldview Theory	Bartmiński (2009); Głaz et al. (2013); Underhill (2012)
		Ethnocultural Semantics	Kaliyeva et al. (2025); Damman (2020); Palmer (1996)
		Symbolic Systems and Culture	Tektigul et al. (2021); Tektigul et al. (2023)
Mythological and Semantic Approaches	Mythology and Mythological Vocabulary	Mythologeme Structure and Function	Shanayev et al. (2023); Kazakova et al. (2019); Proskurin & Proskurina (2020)
		Ethnolinguistic Mythological Analysis	Kaliyeva et al. (2025); Uskembaeva et al. (2016)
		Study of Mytonyms and Theonyms	Bakytkazyevna et al. (2024); Gilazova et al. (2023)
	Semantic Field and Cultural Codes	Semantic Significance and Representation	Talgatqyzy et al. (2024); Tokpayeva et al. (2024)
		Lexico-Semantic Analysis	Shanayev et al. (2023); Shirinyan (2024)

Theme	Sub-theme	Category	Related Researches
	Mythological Imagery and Narrative	Mythological Imagery and Archetypes	Zanadil (2024); Baigutov (2023)
		The Language of Legend and Epic	Zakirova et al. (2023); Toibazar et al. (2025)
Framework of Worldview and Cultural Identity	Studies on Religion and Worldview	Religious Worldview and Language	Kulmanova et al. (2022); Dosmurzinov (2023)
		Worldview Studies Theory	Stenmark (2021); Johnson et al. (2011); Jolly (1985)
		Christianity and the Anglo-Saxon Context	Jolly (1985); Proskurin & Proskurina (2020)
	Cultural Identity and Mythological Narrative	Ethnic Identity and Narratives	Barcus & Shugatai (2018); Bekpenbetova et al. (2025)
		Historical Memory and Myth Formation	Burkhanov & Sharipova (2024); Galiev (2016)
		Cultural Heritage and Identity Construction	Toibazar et al. (2025); Nukezhanova et al. (2024); Isaacs (2018)

Table 2.

Similarities and Differences Between Theoretical Frameworks Used in Kazakh and British Academic Traditions

Theme	Sub-theme	Category	Related Researches
Common Theoretical Foundations	Applications of Cognitive Linguistics	The Use of Conceptual Metaphor	Kövecses (2005); Sharifian (2017); Kulmanova et al. (2022)
		Cultural Conceptualization Model	Polzenhagen et al. (2024); Talgatqyzy et al. (2024); Wolf & Polzenhagen (2009)
		Cognitive Semantic Analysis	Gibbs (2006); Zakirova et al. (2023); Liu (2002)
	Ethnolinguistic Approaches	Linguistic Worldview Studies	Bartmiński (2009); Damman (2020); Kaliyeva et al. (2025)
		Ethnic Semantics and Cultural Codes	Underhill (2012); Tektigul et al. (2023); Shirinyan (2024)
		Symbolic System Analysis	Głaz et al. (2013); Palmer (1996); Kulmanova et al. (2022)

Theme	Sub-theme	Category	Related Researches
	Worldview Theories	General Worldview Studies	Stenmark (2021); Johnson et al. (2011)
		The Relationship Between Religious Worldview and Language	Jolly (1985); Dosmurzinov (2023); Kulmanova et al. (2022)
Approaches Specific to Kazakh Tradition	The Relationship Between Turkish Mythology and Language	Turkish-Kazakh Mythological Vocabulary	Kaliyeva et al. (2025); Gilazova et al. (2023)
		Comparative Analysis Among Turkic Languages	Tokpayeva et al. (2024); Uskembaeva et al. (2016)
		Mytonym and Theonym Systems	Bakytkazyevna et al. (2024); Shanayev et al. (2023)
	Ethnic Identity and Cultural Heritage	Mythological Narrative at the Center of Kazakh Identity	Barcus & Shugatai (2018); Isaacs (2018); Toibazar et al. (2025)
		Post-Soviet Identity Construction	Burkhanov & Sharipova (2024); Galiev (2016); Nukezhanova et al. (2024)
		Myth Formation Based on Cultural Memory	Bekpenbetova et al. (2025); Dosmurzinov (2023)
	Pre-Islamic and Islamic Worldview	Shamanism and Tengrism	Dosmurzinov (2023); Zanadil (2024)
		Religious Syncretism and Language	Kulmanova et al. (2022); Uskembaeva et al. (2016)
Approaches Specific to the British Tradition	Anglo-Saxon and Christian Worldview	Mythological Structures in a Christian Context	Jolly (1985); Proskurin & Proskurina (2020)
		Anglo-Saxon Literary Traditions	Proskurin & Proskurina (2020); Jolly (1985)
		Religious Symbolism and Mythology	Proskurin & Proskurina (2020); Jolly (1985)
	World English and Cultural Diversity	Global English Perspective	Polzenhagen et al. (2024); Wolf & Polzenhagen (2009)
		Intercultural Linguistics	Sharifian (2017); Polzenhagen et al. (2024)
		Modern English Vocabulary Usage	Damman (2020)
Methodological and Interdisciplinary Differences	Research Focus and Scope	Local vs. Universal Perspective	Kaliyeva et al. (2025); Stenmark (2021); Sharifian (2017)
		Diachronic vs. Synchronic Approach	Uskembaeva et al. (2016); Jolly (1985); Gilazova et al. (2023)

Theme	Sub-theme	Category	Related Researches
		Literature vs. Linguistics-Focused Analysis	Proskurin & Proskurina (2020); Shanayev et al. (2023); Bekpenbetova et al. (2025)
	Interdisciplinary Integration	The Intersection of Anthropology and Linguistics	Bartmiński (2009); Barcus & Shugatai (2018)
		Sociology and Cultural Studies	Nukezhanova et al. (2024); Johnson et al. (2011)
		Education and Applied Linguistics	Zakirova et al. (2023); Baigutov et al. (2024)

Table 3.

Specific Religious Mythologs, Symbolic Systems, and Semantic Fields Characterizing Kazakh and British Worldviews

Theme	Sub-theme	Category	Related Researches
Mythologs and Symbolic Systems in the Kazakh Worldview	Turkish-Kazakh Mythological Figures and Archetypes	The Image of Korkyt Ata	Zanadil (2024)
		Epic Heroes and Spiritual Guides	Toibazar et al. (2025); Baigutov (2023)
		Mythological Creatures and Supernatural Beings	Uskembaeva et al. (2016); Kaliyeva et al. (2025)
	Animal Symbolism and Nature Cult	Camel Symbolism and Cultural Representation	Talgatqyzy et al. (2024)
		Animal Mytonyms and Totemism	Bakytkazyevna et al. (2024); Gilazova et al. (2023)
		The Relationship Between Nature and Cosmology	Uskembaeva et al. (2016); Dosmurzinov (2023)
		Pastoral Life and Symbolic Systems	Barcus & Shugatai (2018); Talgatqyzy et al. (2024)
	Pre-Islamic and Islamic Symbolic Systems	Tengrism and Sky Cult	Dosmurzinov (2023); Kulmanova et al. (2022)
		Shamanism and Animism	Dosmurzinov (2023); Uskembaeva et al. (2016)
		Islamic Theomies and Religious Concepts	Bakytkazyevna et al. (2024); Kulmanova et al. (2022)
		Syncretic Religious Worldview	Dosmurzinov (2023); Zanadil (2024)
Mythologes and Symbolic Systems in the	Christian Mythology and Symbols	The Cross-Tree Mythology	Proskurin & Proskurina (2020)
		Christian Cosmology and Worldview	Jolly (1985); Proskurin & Proskurina (2020)

Theme	Sub-theme	Category	Related Researches
British Worldview		Sacred Texts and Symbolic Language	Jolly (1985)
	Anglo-Saxon Magic and Belief Systems	Anglo-Saxon Spells and Charms	Jolly (1985)
		Pagan-Christian Synthesis	Jolly (1985); Proskurin & Proskurina (2020)
	Modern British Mythological Language Use	Ethnic-Based Mythological Worldview	Damman (2020)
		Cultural Concepts and Symbolic Meanings	Polzenhagen et al. (2024); Underhill (2012)
	Universal and Local Symbolic Systems	Global English and Cultural Diversity	Polzenhagen et al. (2024); Wolf & Polzenhagen (2009)
		Metaphor and Cultural Variation	Kövecses (2005); Sharifian (2017)
		Comparative Folkloric Structures	Tokpayeva et al. (2024); Baigutov (2023)

Table 4.

Comparative Differences and Similarities Between Religious Mythologes, Symbolic Systems, and Semantic Fields in Kazakh and English Traditions

Theme	Sub-theme	Category	Related Researches
Shared Mythological and Symbolic Features	Universal Archetypes and Symbols	Hero Archetype	Zanadil (2024); Toibazar et al. (2025); Proskurin & Proskurina (2020)
		Tree/Tree of Life Symbolism	Proskurin & Proskurina (2020); Uskembaeva et al. (2016)
		Cosmological Worldview Structures	Dosmurzinov (2023); Jolly (1985); Kulmanova et al. (2022)
		Supernatural Beings and Spiritual Powers	Jolly (1985); Uskembaeva et al. (2016); Zanadil (2024)
	The Relationship Between Religious Worldview and Language	Linguistic Reflection of Religious Belief Systems	Kulmanova et al. (2022); Jolly (1985); Dosmurzinov (2023)
		Ritual Language and Symbolic Expressions	Jolly (1985); Zakirova et al. (2023)
		The Distinction Between the Sacred and the Profane	Proskurin & Proskurina (2020); Kulmanova et al. (2022)

Theme	Sub-theme	Category	Related Researches
Cultural and Historical Differences	Differences in Religious Tradition and Sources	Islam vs. Christianity Influence	Dosmurzinov (2023); Kulmanova et al. (2022); Jolly (1985); Proskurin & Proskurina (2020)
		Shamanism/Tengrism vs. Paganism	Dosmurzinov (2023); Uskembaeva et al. (2016); Jolly (1985)
		Syncretic vs. Monotheistic Structures	Dosmurzinov (2023); Zanadil (2024); Jolly (1985)
	Cultural Context and Semantic Fields	Nomadic vs. Sedentary Life Symbolism	Barcus & Shugatai (2018); Talgatqyzy et al. (2024)
		Pastoral vs. Agricultural Metaphors	Talgatqyzy et al. (2024); Kövecses (2005)
		Differences in Eastern vs. Western Worldviews	Baigutov (2023); Underhill (2012); Polzenhagen et al. (2024)
	Historical Stratification and Change	The Soviet Era and Identity Transformation	Burkhanov & Sharipova (2024); Galiev (2016); Isaacs (2018)
		From Anglo-Saxon to Modern English	Jolly (1985); Proskurin & Proskurina (2020); Damman (2020)
		Preservation of Mythological Memory	Toibazar et al. (2025); Bekpenbetova et al. (2025); Nukezhanova et al. (2024)
Methodological and Interdisciplinary Comparisons	Research Approaches and Focus Points	Ethnolinguistic vs. Philological Approaches	Kaliyeva et al. (2025); Bartmiński (2009); Proskurin & Proskurina (2020)
		Synchronous vs. Diachronic Analyses	Shanayev et al. (2023); Gilazova et al. (2023); Jolly (1985)
		Corpus-Based vs. Text-Based Studies	Bakytkazyevna et al. (2024); Talgatqyzy et al. (2024); Proskurin & Proskurina (2020)
	Contemporary Practices and Education	Cultural Heritage Education	Zakirova et al. (2023); Toibazar et al. (2025); Baigutov et al. (2024); Tokpayeva et al. (2024); Polzenhagen et al. (2024)
		Mythological Structures in Modern Literature	Shanayev et al. (2023); Bekpenbetova et al. (2025); Nukezhanova et al. (2024)

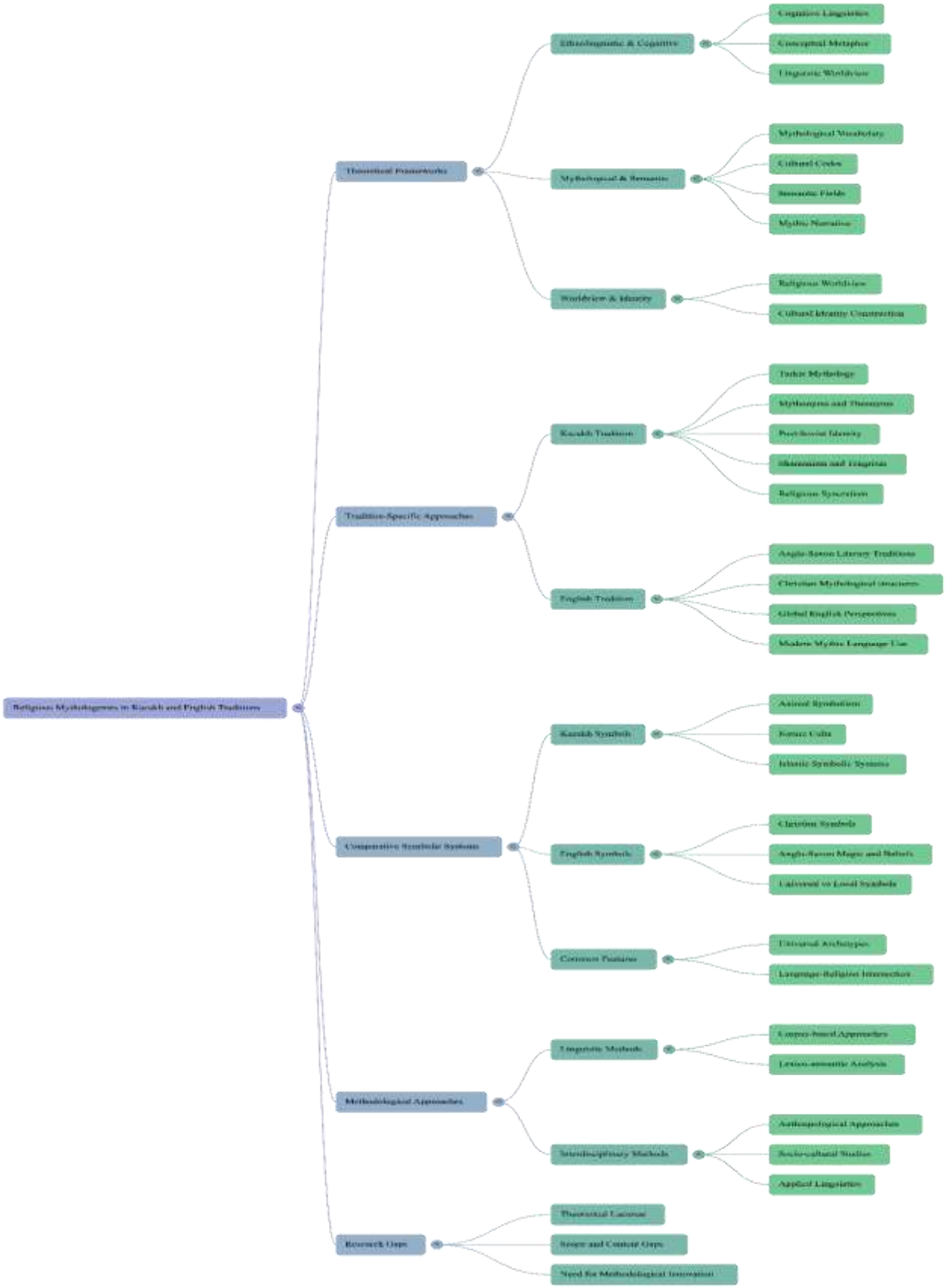
Table 5.

Methodological Approaches Used in Religious Mythology Studies in Kazakh and English Traditions and Important Research Gaps

Theme	Sub-theme	Category	Related Researches
Linguistic Methodologies	Corpus-Based Approaches	National Corpus Analysis	Talgatqyzy et al. (2024); Bakytkazyevna et al. (2024)
		Mytonym and Theonym Frequency Analysis	Bakytkazyevna et al. (2024); Gilazova et al. (2023)
		Comparative Corpus Studies	Tokpayeva et al. (2024)
	Lexico-Semantic Analysis	Analysis of Mythological Vocabulary	Kaliyeva et al. (2025); Shanayev et al. (2023)
		Applications of Semantic Field Theory	Talgatqyzy et al. (2024); Damman (2020)
	Ethnolinguistic Methods	Linguistic Worldview Reconstruction	Bartmiński (2009); Kaliyeva et al. (2025); Damman (2020)
		Cultural Concept Analysis	Tektigul et al. (2023); Underhill (2012)
		Symbolic System Mapping	Kulmanova et al. (2022); Shirinyan (2024)
Cognitive and Comparative Studies	Approaches to Cognitive Linguistics	Conceptual Metaphor Analysis	Kövecses (2005); Sharifian (2017); Gibbs (2006)
		Cognitive Semantic Modeling	Zakirova et al. (2023); Liu (2002)
		Cultural Conceptualization Studies	Polzenhagen et al. (2024); Wolf & Polzenhagen (2009)
	Comparative and Typological Methods	Intercultural Comparisons	Baigutov (2023); Tokpayeva et al. (2024)
		Comparison Between Turkic Languages	Gilazova et al. (2023); Kaliyeva et al. (2025)
		Typological Mythology Analysis	Uskembaeva et al. (2016); Baigutov (2023)
Interdisciplinary Research Approaches	Literature and Textual Analysis	Intertextuality Analysis	Bekpenbetova et al. (2025); Shanayev et al. (2023)
		Narrative Analysis and Myth Structures	Zakirova et al. (2023); Toibazar et al. (2025)
		Literary Criticism and Mythologism	Shanayev et al. (2023); Nukezhanova et al. (2024)
	Historical and Anthropological	Historical Memory and Myth Formation	Burkhanov & Sharipova (2024); Galiev (2016)

Theme	Sub-theme	Category	Related Researches
	Approaches	Ethnographic Studies	Barcus & Shugatai (2018); Dosmurzinov (2023)
		Cultural Anthropology Perspective	Isaacs (2018); Dosmurzinov (2023)
	Sociological and Identity Studies	Construction of Ethnic Identity	Barcus & Shugatai (2018); Isaacs (2018)
		National Narratives and Mythology	Burkhanov & Sharipova (2024); Galiev (2016)
		Cultural Memory Studies	Toibazar et al. (2025); Bekpenbetova et al. (2025)
	Applied and Educational Research	Pedagogical Approaches	Zakirova et al. (2023); Baigutov et al. (2024)
		Art Education and Mythology	Baigutov et al. (2024); Karim et al. (2021)
		Cultural Integration in Language Teaching	Zakirova et al. (2023); Tokpayeva et al. (2024)
Research Gaps and Future Trends	Theoretical and Methodological Gaps	Lack of Systematic Literature	Gilazova et al. (2023); Uskembaeva et al. (2016)
		Need for an Integrated Theoretical Framework	Kaliyeva et al. (2025); Stenmark (2021)
	Content Gaps	Limitations of British Mythological Studies	Jolly (1985); Proskurin & Proskurina (2020); Damman (2020)
		Lack of Comparative Studies	Baigutov (2023); Tokpayeva et al. (2024)
	Methodological Needs	Digital Humanities Methods	Bakytkazyevna et al. (2024)
		Big Data and Corpus Expansion	Talgatqyzy et al. (2024); Gilazova et al. (2023)
		Quantitative Research Deficiencies	Bakytkazyevna et al. (2024)

Figure 2.



Themes, Subthemes and Categories