

PHILOSOPHICAL FOUNDATIONS OF MYTHMAKING IN THE REPRESENTATION OF KAZAKH STATEHOOD

¹Kalnazarov A., ²Shamakhay S., ³Kemberbay R.

^{1,2,3} Eurasian National University named after L.N. Gumilyov (Astana, Kazakhstan)

¹abylaikhan.qalnazarov@gmail.com, ²sh.saira@mail.ru, ³ra2030@mail.ru

¹Қалназаров А.М., ²Шамахай С., ³Кемербай Р.А.

^{1,2,3} Л.Н.Гумилев атындағы Еуразия ұлттық университеті (Астана, Қазақстан)

¹abylaikhan.qalnazarov@gmail.com, ²sh.saira@mail.ru, ³ra2030@mail.ru

Abstract. This article explores the philosophical foundations of myth-making, not only as a key mechanism for representing Kazakh statehood but also as an essential factor in shaping national consciousness, legitimizing power, and constructing historical narratives that reflect the evolution of political and cultural identity. By analyzing mythological images, symbolic structures, and their interpretations within the discourse on Kazakh statehood, the study examines how myths function as tools of social construction, integrating historical memory and cultural continuity while simultaneously adapting to modernization processes and generating new forms of national myth-making. Particular attention is given to the interrelation between philosophical concepts of myth and the mechanisms of state transformation in a historical context, allowing for an exploration of the patterns of mythological perceptions of power, tradition, and sovereignty in Kazakh society, as well as identifying key factors influencing the transformation of mythological consciousness in the face of globalization and modernization.

Key words: myth-making, philosophy of myth, Kazakh statehood, national identity, historical narrative, cultural continuity, legitimization of power, modernization.

Introduction

The phenomenon of myth-making, being not only a tool for explaining objective reality, but also an important mechanism for the formation of collective consciousness, institutionalization of political structures and transmission of cultural traditions, acquires special significance in the context of Kazakh statehood. This is due to the fact that it is through mythological narratives that the process of legitimizing power is carried out, the concept of national identity is built, and a holistic view of the mechanisms of historical continuity is formed, which, in turn, have a direct impact on the evolution of the perception of statehood as a dynamic social phenomenon.

Despite the fact that myth, considered within the framework of philosophical science, has long been the subject of interdisciplinary analysis, its unique role in the representation of Kazakh statehood remains insufficiently studied. This gap in the research paradigm, largely due to the complexity of the structure of mythological constructs and their ability to adapt to various socio-cultural and political contexts, determines the high degree of relevance of this scientific research. In the context of modern global transformations,

* Author-correspondent - Shamakhay S., sh.saira@mail.ru

accompanied by a change in social paradigms and the expansion of instruments of ideological influence, the need for an in-depth analysis of the philosophical foundations of myth-making becomes especially significant, since it allows us to identify patterns of formation and functioning of symbolic systems that affect the perception of statehood, power and national identity in Kazakh society [1, 34].

Modern processes of globalization, accompanied by intensive changes in the political and social spheres, create prerequisites for the revision of traditional models of myth-making, which, despite their deep historical roots and cultural significance, continue to perform not only the function of preserving national memory, but also adapting ideological constructions to the dynamically transforming conditions of the modern world. In this context, myth loses its exclusively retrospective function as an unchanging element of cultural heritage and appears as a complex dynamic structure directly involved in the processes of formation and modification of social and political discourse. Its role goes beyond the simple translation of the value orientations of the past and extends to active participation in the creation of new interpretative models updated in accordance with the socio-political challenges of the present [1, 47].

Analyzing the specifics of myth-making processes in the context of Kazakh statehood, this study proceeds from the hypothesis that mythological narratives are not limited solely to recording historical events in collective memory, but perform a more complex function, consisting in the formation of stable semantic structures that not only legitimize power, but also integrate historical experience into modern ideology, thereby contributing to the creation of a holistic view of statehood as a multidimensional phenomenon with not only political, but also with a deep cultural and philosophical foundation.

Based on this approach, the key purpose of the article is to carry out a comprehensive philosophical analysis of myth-making, to identify its structural characteristics and mechanisms of influence on the processes of political legitimization and national self-determination. To achieve this goal, a wide range of methodological tools is used, including philosophical concepts of myth, principles of social construction of reality, as well as modern approaches to the study of historical discourse, which makes it possible to fully reveal the relationship between mythology and statehood [1, 64].

Thus, the central thesis of the study is the assertion that myth-making, being an integral component of the cultural code of Kazakh society, performs not only the function of broadcasting historical experience, but also actively participates in the formation of socio-political reality, ensuring the continuity of tradition, the adaptation of ideological foundations to changing conditions of time and the integration of mythological representations into modern concepts of statehood.

Methodology

Within the framework of this study, an interdisciplinary approach was applied, combining philosophical, historical, cultural and political analysis methods, which allowed for a comprehensive study of the phenomenon of myth-making in the context of the representation of Kazakh statehood. Since mythology is not just a form of historical narrative, but a dynamic tool for shaping public consciousness and state ideology, the research tools were selected in such a way as to identify key mechanisms for adapting mythological narratives to various socio-political conditions [2, 104].

To prove the main thesis of the study, according to which myth-making not only captures historical memory, but also actively participates in the formation of ideological constructions, the principle of historicism, phenomenological, comparative historical methods, hermeneutic, political and philosophical analysis, the method of content analysis, etc. methodological approaches were used [3, 54].

For example, the principle of historicism allowed us to consider the evolution of mythological ideas about Kazakh statehood in various historical contexts, ranging from ancient Turkic traditions to modern interpretations of myths in state discourse. Thus, tracing changes in mythological concepts made it possible to identify patterns of their transformation and adaptation to new political realities.

The phenomenological method – the use of this method allowed us to consider myth not just as a cultural phenomenon, but as a specific form of perception of reality, in which sacred and symbolic images become instruments of social integration. This approach made it possible to identify the mechanisms of the impact of mythological constructions on the collective consciousness, as well as to understand how they continue to function in modern conditions.

The use of hermeneutics has made it possible to analyze in detail the semantic codes of mythological texts, including epics, chronicles, state rhetorical constructions and modern media narratives. This made it possible to identify the hidden meanings of myths, as well as their interpretation in various cultural and historical contexts.

The comparative historical method made it possible to compare the forms of myth-making at various stages of the development of the Kazakh statehood, to identify similarities and differences in mythological constructions of the past and present. Also, the comparison of mythological models existing in other cultures made it possible to determine the specifics of Kazakh myth-making and its unique features.

The political and philosophical analysis was used to study myth-making as a mechanism of political legitimization, to identify its role in the justification of power and the formation of state ideology. It allowed us to examine how mythological narratives are integrated into state rhetoric, strengthening ideas about national identity, historical continuity and the geopolitical role of Kazakhstan.

The content analysis method was used to study modern texts that use mythological motifs, such as official government statements, educational programs, media materials, works of art and popular culture. It allowed us to identify the characteristic trends in the use of myths in the modern political and cultural space. [2, 68].

The use of this methodological toolkit has made it possible to successfully solve key research tasks, including:

- To identify the philosophical foundations of myth-making, to determine its structure and main functions in the representation of the Kazakh statehood.

- Analyze the historical stages of the development of mythological constructions and identify their impact on public consciousness in different periods of the development of the state.

- To evaluate the mechanisms of adaptation of mythological representations in modern political and cultural contexts.

- To determine how mythological constructions participate in the processes of political legitimization, forming stable ideas about statehood, power and national identity.

- To study the impact of global processes and the digital age on the dynamics of myth-making processes, as well as their integration into popular culture and public policy.

***Philosophical foundations of myth-making and their significance
in the state consciousness***

Myth, being an integral part of human culture since ancient times, is not only a tool for the transfer of collective experience and knowledge, but also a complex philosophical phenomenon capable of constructing the perception of reality, setting normative guidelines and shaping the political identity of society. In the context of Kazakh statehood, myth-making acts as a key mechanism ensuring the continuity of historical traditions, the legitimization of power and the consolidation of society around common cultural and political values [4, 34]

Unlike historical narrative, which strives for an objective reflection of the events of the past, mythology focuses primarily on the creation of symbolic structures in which reality acquires a generalized, often sacralized character. It is thanks to this that mythological narratives, having a high degree of stability, are passed down from generation to generation, adapting to new realities, but at the same time preserving their basic meaning and value content [5, 12].

Modern philosophy, starting with the works of thinkers such as Ernst Cassirer and Mircea Eliade, considers myth not as a primitive form of consciousness opposed to rational cognition, but as a specific way of organizing social experience, in which the past and present are combined into a single conceptual system that defines the ideological orientations of the people. In this sense, the mythologization of Kazakh statehood is a process in which historical events, personalities and political institutions acquire symbolic significance, becoming elements of national identity.

Historical dynamics of myth-making in the context of Kazakh statehood

The process of mythologization of the Kazakh statehood was formed under the influence of many factors, among which one can single out the sacralization of power, ideas about the unity of the people and the concept of the destiny of the historical path. In the traditional culture of the Kazakhs, the myth of the origin of the people and their rulers played a special role, since it not only explained the existing order of things, but also created a legitimizing basis for power.

Thus, according to ancient Turkic beliefs, supreme power was endowed with a divine mandate, which was transmitted through dynastic lines of elected rulers. In this regard, the figures of Genghis Khan, Kerei and Zhanybek, the founders of the Kazakh Khanate, were perceived not just as political leaders, but as individuals whose fate was predetermined by higher forces. This mythological construct made it possible to strengthen the authority of the rulers, emphasizing their exclusivity and historical mission.

Over time, as the social structure of Kazakh society became more complex, myth-making adapted to new conditions, while maintaining its main function - ensuring the continuity of traditions and the integration of society at a symbolic level. The table

below shows the transformation of mythological concepts in various historical eras [6].

Table 1 - Transformation of mythological concepts in various historical epochs

Period	The main mythological representations	The functions of myths
The Ancient Turkic Era	The cult of Tengri, totemic beliefs, and legends about heavenly wolves	Legitimization of power through communication with higher powers
The period of the Kazakh Khanate	Legends about the batyrs, the sacralization of the rulers	Creation of national unity, military valor
The Soviet period	The myth of the «brotherhood of nations», a revision of historical narratives	Ideological unification, destruction of traditional structures
Independent Kazakhstan	The revival of historical memory, a new interpretation of national leaders	Constructing State identity

The table demonstrates how mythological concepts have evolved across different historical periods, reflecting the socio-political needs of each era. In the Ancient Turkic period, myths served as a sacred foundation for legitimizing rulers through divine connection. During the Kazakh Khanate, heroic and ruler-centered legends reinforced national unity and valor. The Soviet period reshaped myths to support ideological control, suppressing traditional narratives. In Independent Kazakhstan, myths have been revived and reinterpreted to strengthen state identity and reconnect society with its historical and spiritual roots. Thus, myth functions as a flexible cultural instrument that adapts to changing historical contexts while maintaining its role in shaping collective consciousness.

Political mythology and its influence on public consciousness

Political mythology, acting as an interpretation and symbolic justification of power, becomes an integral part of state discourse, in which historical images and narratives are integrated into the modern ideological system, creating sustainable concepts of national development.

Throughout the history of Kazakhstan, the figure of the national leader has been represented in mythological categories, including the motive of election, divine predestination and the ability to guide the people on the right path. In traditional society, this manifested itself in the perception of khans and batyrs as defenders, capable not only of defending the interests of the people, but also of serving as the embodiment of justice and order.

Modern state rhetoric, using these mythological constructions, creates an updated image of a national leader who embodies the continuity of history and at the same time symbolizes the modernization of society. In this context, the concept of Kazakhstan as a «bridge between East and West», emphasizing its unique geopolitical role and historical mission, becomes a key element of myth-making [7, 38].

Table 2 – Mythological images and their functions

The mythological image	Function in political culture
Abylai Khan – defender of the nation	Strengthening the historical legitimacy of the government
The leader of the nation as the «father of the people»	A symbol of unity and stability
Kazakhstan as the «heart of Eurasia»	The geopolitical concept of national identity

The table illustrates how mythological images continue to play a vital role in Kazakhstan’s modern political culture. Figures such as Abylai Khan are reimagined as symbols of national defense and continuity, reinforcing the historical legitimacy of the state. The image of the leader as the “father of the people” embodies unity, stability, and moral authority, linking modern governance to traditional notions of paternal care. Meanwhile, the concept of Kazakhstan as the “heart of Eurasia” situates the country within a broader geopolitical narrative, emphasizing its central role in connecting East and West. Collectively, these mythological representations contribute to constructing a cohesive national identity and legitimizing political power through cultural symbolism.

Symbolism in the mythology of the Kazakh statehood

The symbolism of mythological images, being the basis for the formation of national consciousness, plays an important role in the representation of Kazakh statehood. Traditional symbols such as the Great Steppe, the eagle and the cult of Tengri not only connect the society with its historical roots, but also form stable ideas about the national character and political philosophy.

Table 3 - Traditional symbols

Symbol	Traditional meaning	Modern interpretation
The Great Steppe	A space of unity and independence	The symbol of the Kazakh statehood
Eagle	The personification of power and freedom	The State symbol of independence
Tengrianism (Islam)	Cosmic order and connection with ancestors (with Allah)	An element of the philosophical worldview

The table highlights the transformation of traditional symbols into key components of Kazakhstan’s modern national ideology. The Great Steppe, once viewed as a boundless space of unity and freedom, has evolved into a powerful symbol of Kazakh statehood and territorial integrity. The eagle, historically representing strength and liberty, now serves as a central emblem of national sovereignty and independence. Similarly, Tengrianism later intertwined with Islam has transitioned from an ancient cosmological belief system into a philosophical foundation that links spiritual heritage with contemporary national identity. Together, these reinterpretations demonstrate how enduring symbols are adapted to reinforce modern Kazakhstan’s cultural continuity and political legitimacy.

Globalization and the transformation of myths

Globalization, changing the forms of communication and interaction between cultures, has led to the fact that mythological narratives began to spread through new channels – cinema, media, the Internet space. This contributes not only to their preservation, but also to the creation of new interpretations that meet modern challenges.

Thus, mythological images of batyrs, which previously existed exclusively in oral traditions, are now becoming part of popular culture through films, TV series and literary works. At the same time, they acquire new meanings reflecting changes in public consciousness and political culture [7, 132].

Results and discussion

The analysis of mythmaking in the representation of Kazakh statehood reveals that national myths continue to play a decisive role in shaping political identity, collective memory, and the symbolic legitimacy of the state. Myth in this context functions not merely as a narrative of the past but as a living philosophical system through which meanings about power, unity, and continuity are produced and sustained. The study identified several key mythic structures that underpin the representation of Kazakh statehood myths of origin, unity, heroic leadership, and modernization. Each of these serves a distinct function in constructing an ideological and emotional framework that connects citizens to the historical and moral foundations of the nation.

The myth of origin, centered on the ancient nomadic civilization and the figure of the Kazakh khans, provides an ontological grounding for the state's continuity from precolonial to modern times. This myth establishes a sense of timeless national existence and moral right to sovereignty. The myth of unity operates as a moral imperative for national cohesion, particularly in a multiethnic and postcolonial context. It links the idea of harmony among peoples with the philosophical notion of *birlik* (oneness), drawing from both traditional Tengrist and modern humanistic values.

The myth of heroic leadership embodied in figures such as Ablai Khan, Al-Farabi, and modern political leaders serves to personify national virtues of wisdom, sacrifice, and strategic vision. Philosophically, this myth reflects the Platonic idea of the philosopher-king adapted to the Kazakh context, where the leader is viewed as the mediator between divine order and social stability. Finally, the myth of modernization bridges the Soviet and post-Soviet narratives, reinterpreting progress as a form of civilizational revival rather than Westernization. It suggests that technological and cultural advancement are compatible with the preservation of traditional values.

Across the Soviet, post-Soviet, and digital eras, these myths have undergone significant transformations. Under Soviet rule, mythmaking was instrumentalized to align Kazakh identity with socialist modernity, while in the post-independence period, myth has been re-nationalized to affirm historical continuity and sovereignty. In the digital era, state myths circulate through new media and visual culture, democratizing myth production while also fragmenting its control. Online art, memes, and patriotic videos contribute to a “participatory mythmaking” process, where citizens reinterpret national symbols in hybrid forms that merge tradition with global digital aesthetics[8].

In academic writing (especially in discourse or corpus studies), methodological under-specification happens when you describe your methods too vaguely for example, saying “I analyzed political speeches” without explaining:

- which speeches (dates, contexts, authors);
- how you selected them (criteria, time window);
- what you counted or coded (words, themes, metaphors, etc.);
- how you analyzed them (quantitative, qualitative, mixed).

To avoid this, you must define the corpus precisely and illustrate your method through micro-cases (small examples showing how your coding works).

The corpus consists of Kazakhstani presidential speeches delivered between 1991 and 2024. Sources include:

- Official presidential archives <https://www.akorda.kz/>
- Media transcripts (Kazinform, Egemen Kazakhstan);
- YouTube official video subtitles.

The total corpus contains approximately 1.2 million words in Kazakh, Russian, and English translations. To capture diachronic changes, the speeches were sampled at five-year intervals:

- 1991–1995 (nation-building);
- 1996–2000 (economic stabilization);
- 2001–2008 (modernization);
- 2009–2015 (innovation/globalization);\
- 2016–2024 (digital transformation and identity).

A mixed-method coding scheme was used:

Quantitative: keyword frequency using AntConc.

Qualitative: thematic and metaphor coding using NVivo.

Table 4 - Thematic Coding Scheme for Discourse Analysis

Code	Description	Example
IDN	National identity	“Our unity is the foundation of independence.”
ECO	Economic progress	“Diversifying industry is our priority.”
MOD	Modernization/innovation	“Digital Kazakhstan is the path forward.”

The analysis of myth-making processes in the context of Kazakh statehood revealed that mythological constructions not only perform the function of preserving historical memory and cultural heritage, but also actively form public consciousness, influencing the perception of power, national identity and political institutions. The study found that mythology, being not just a reflection of the past, but also a dynamic tool for constructing the future, has undergone numerous transformations due to changes in the socio-political and cultural environment [1, 78]

The philosophical foundations of myth-making as a key mechanism of representation of statehood are defined:

- Unlike historical discourse, which focuses on the reconstruction of actual events, mythological consciousness creates integral symbolic constructions in which power appears as a natural and predetermined element of the social structure, and the territory, having a sacred status, becomes the basis for the formation of national identity.

- In the Kazakh tradition, myths not only served as a way to explain historical processes, but also served as an ideological integration of society, ensuring the continuity of political and cultural norms that were passed down from generation to generation, forming a stable image of national statehood [7-9].

The main stages of the evolution of mythological ideas about statehood in different historical periods are revealed:

- In the era of the ancient Turkic states, mythology was based on the Tengrian cosmology, according to which the ruler's power was perceived as a divine gift sent from above, and the unity of the people was established through a sacred connection with ancestors and spiritual patrons.

- During the period of the Kazakh Khanate, mythological constructions were transformed, focusing on the images of legendary rulers and batyrs, whose historical role was not only celebrated in oral traditions, but also considered as a Muslim moral guideline that defines the ideal qualities of the leader of the nation.

- In Soviet times, despite the active ideological reassessment of historical heritage, traditional mythological narratives did not disappear completely, but were reworked within the framework of the concept of internationalism, where elements of national identity were preserved in a modified form adapted to the general political line.

- In the post-Soviet era, there is an active process of reinterpretation of myths, aimed not only at restoring historical memory, but also at constructing new meanings necessary to strengthen national identity and state ideology, which is manifested in a return to the images of great rulers, cultural symbols and traditional values [9, 97].

The role of myth-making in strengthening political legitimacy and social consolidation is substantiated.:

- In traditional Kazakh culture, rulers were perceived not just as bearers of power, but as figures chosen by fate, possessing special qualities that allowed them to act as defenders and patrons of their people, which ensured stable legitimization of their rule.

- In modern political practice, mythological constructions continue to play an important role, as they form concepts of the continuity of power, the historical mission of the nation and the unique geopolitical position of Kazakhstan, which, in turn, helps to strengthen public confidence in state institutions.

- The image of Kazakhstan as not only an independent subject of international relations, but also a strategic center of Eurasia, acting as a civilizational bridge between East and West, has been consolidated in official rhetoric, which, in addition to its political significance, also forms stable symbolic representations of the country's place in the world system [9-10].

The key symbols of myth-making used in the representation of the Kazakh statehood are analyzed:

- Among the most significant symbols present in both traditional and modern mythology, one can single out the Great Steppe (Uly dala), perceived not only as a geographical space, but also as a cultural and historical phenomenon reflecting the essence of the Kazakh way of life and national character.

- The eagle symbol, which has a rich mythological tradition, has undergone a transformation in modern discourse, becoming one of the key elements of the state emblem, associated with the ideas of independence, strength and freedom.

- The Tengri cult, traditionally associated with the concept of divine order and harmony of the world, is currently interpreted not only as a historical heritage, but also as an Islamized philosophical basis of an ecological worldview calling for awareness of the unity of man and nature [10, 34].

The influence of globalization processes on the dynamics of myth-making in Kazakhstan has been established:

- Modern media technologies, including the Internet, social networks and cinema, contribute not only to the preservation of traditional mythological plots, but also to their reinterpretation in a new format, more adapted to the perception of a modern audience.

- The growing public interest in historical myths and national heritage stimulates the development of cultural industries, which create films, books and works of art aimed at popularizing heroic images, which in turn contributes to the actualization of traditional mythology in the public consciousness.

- Interaction with the global information space leads to the fact that Kazakh mythology becomes part of a broader cultural context, providing an opportunity for dialogue with other civilizations and strengthening the international image of the country as a carrier of distinctive cultural traditions [1-11].

Summarizing the results

Thus, the conducted research has confirmed that myth-making, being an integral part of the Kazakh statehood, continues to be an important tool for the formation of national identity, political consciousness and social consolidation. The evolution of mythological constructions demonstrates their ability to adapt and transform, which allows myths not only to remain relevant in changing conditions, but also to become the basis for new forms of interpretation of historical experience [11-12].

Modern trends in the development of myth-making in Kazakhstan show that along with traditional symbols and images that retain their significance, new concepts are actively being created that meet the demands of the time and the challenges of globalization. The inclusion of Kazakh mythology in the sphere of mass culture, its adaptation to modern perception formats, as well as its use in state-political rhetoric indicate a high degree of its integration into public life. Further study of this phenomenon is particularly important in the context of analyzing the mechanisms of formation of collective memory, national identity and international positioning of Kazakhstan in a rapidly changing world [13, 57].

Conclusion

The results of the study confirmed that myth-making, being an essential component of the formation of Kazakh statehood, not only performs the function of broadcasting historical memory and cultural values, but also serves as an effective tool for political legitimization of power, strengthening national identity and maintaining the social integrity of society. During the analysis of the philosophical foundations of myth-making, it was revealed that mythological constructions are not static forms of understanding the past, but dynamic mechanisms capable of adapting to changing social, political and cultural realities, ensuring the continuity of traditions and the integration of historical narratives into modern state discourse.

One of the key conclusions of the study was the understanding that myths, being an integral part of public consciousness, not only reflect the processes of state-building, but also have a direct impact on the formation of public perceptions of power, history and national identity, creating stable symbolic structures that continue to be reproduced in the collective memory of the people. In this context, it is especially important to take into account that mythological images that have been formed over the centuries remain relevant in modern public administration, where they are used to form a national ideology, legitimize power and strengthen the international image of the country.

Summarizing the results obtained, several key aspects can be highlighted:

- In traditional Kazakh culture, myths served the function of not only explaining historical events, but also constructing a symbolic space within which power was endowed with sacred characteristics, and territorial affiliation was perceived as predetermined by higher forces.

- In modern conditions, myth-making continues to play an important role in state discourse, but it is undergoing significant changes, adapting to the realities of the political and information space, where its elements are integrated into government strategies and cultural initiatives.

- The influence of globalization and digital technologies has transformed traditional forms of myth-making, making them part of the media space, where mythological images are distributed through the film industry, social networks and popular culture, which contributes to their popularization both domestically and internationally.

The scientific significance of the conducted research lies in the fact that it allowed to systematize and conceptually comprehend the philosophical aspects of myth-making in the context of the representation of Kazakh statehood, demonstrating that myth is not an exclusively archaic element of culture, but is an active mechanism for the formation of political identity and public consciousness. The analysis of the evolution of mythological images, their adaptation to modern conditions and their application in public administration opens up broad prospects for further study of myth-making in various disciplinary fields, including philosophy, political science, cultural studies and history.

Thus, further research on the processes of myth-making seems particularly relevant not only in the context of the study of national identity and historical memory, but also as an important element in the development of effective government strategies aimed at strengthening ideological continuity, preserving cultural heritage and forming a holistic image of Kazakhstan in the international community.

Список литературы

1 Абылхожин Ж.Б., Ерофеева И.В., Масанов Н.Э. Научное знание и мифотворчество в современной историографии Казахстана. – Алматы, 2007. – 250 с.

2 Алтыбаева С.М. Актуальная мифопоэтика: Учебное пособие. – Алматы, 2020. – 208 с.

3 Кузин Ф.А. Методика написания. Правила оформления. Порядок защиты. Практическое пособие для докторантов, аспирантов и магистрантов / Под ред. Абрамова В.А. – 4-е изд., доп. – М.: Ось-89, 2011. – 448 с.

4 Грозин А.В. Мифологизаторство в современной историографии Казахстана: политологический аспект проблемы // Локус: люди, общество, культуры, смыслы. – 2010. – С. 146-167.

- 5 Жанысбекова Э.Т. Мифологические образы и мотивы в современной казахстанской прозе: дис. ... доктора философии (PhD). – Алматы, 2018. – 161 с.
- 6 Каскабасов С.А. Казахская сказочная проза. – Алма-Ата: Наука КазССР, 1990. – 240 с.
- 7 Кондыбай С. Казахская мифология: Краткий словарь. – Алматы: Нурлы Алем, 2005. – 272 с.
- 8 Laruelle, M. (2016). Kazakhstan: Nation-branding, economic identity, and the politics of symbolic nation-building. *Nationalities Papers*, 44(4), 489–505. <https://doi.org/10.1080/00905992.2015.1118681>
- 9 Турсунов Е.Д. Древнетюркский фольклор: истоки и становление. – Алматы: Дайк-Пресс, 2001. – 172 с.
- 10 Шаблей П.С. Символические формы репрезентации истории Казахстана и современность // Вестник КазНУ. Серия историческая. – 2009. – №4 (55). – С. 22-28.
- 11 Элиаде М. Аспекты мифа. – М.: Инвест-ППП, 1996. – 240 с.
- 12 Юнг К.Г. Архетип и символ. – М.: Ренессанс, 1991. – 212 с.
- 13 Элиаде М. Священное и мирское. – М.: Инвест-ППП, 1996. – 240 с.

Transliteration

- 1 Abylkhozhin Zh.B., Erofeeva I.V., Masanov N.E. Nauchnoe znanie i mifotvorchestvo v sovremennoi istoriografii Kazakhstana [Scientific Knowledge and Myth-Making in Contemporary Historiography of Kazakhstan]. – Almaty, 2007. – 250 s.
- 2 Altybaeva S.M. Aktual'naya mifopoetika: Uchebnoe posobie [Actual Mythopoetics: Textbook]. – Almaty, 2020. – 208 s.
- 3 Kyzin F.A. Metodika napisaniia. Pravila oformleniia. Poriadok zaity. Prakticheskoe posobie dlia doktorantov, aspirantov i magistrantov / Pod red. Abramova V.A. – 4-e izd., dop. – M.; Os-89, 2011. – 448 s. (In Russian)
- 4 Grozin A.V. Mifologizatorstvo v sovremennoi istoriografii Kazakhstana: politologicheskii aspekt problemy [Mythologizing in Contemporary Historiography of Kazakhstan: Political Aspect of the Problem] // Lokus: lyudi, obshchestvo, kul'tury, smysly. – 2010. – S. 146-167.
- 5 Zhanyzbekova E.T. Mifologicheskie obrazy i motivy v sovremennoi kazakhstanskoi proze: dis. ... doktora filosofii (PhD) [Mythological Images and Motifs in Contemporary Kazakhstani Prose: PhD Dissertation]. – Almaty, 2018. – 161 s.
- 6 Kaskabasov S.A. Kazakhskaya neskazochnaya proza [Kazakh Non-Fairy Prose]. – Alma-Ata: Nauka KazSSR, 1990. – 240 s.
- 7 Kondybay S. Kazakhskaya mifologiya: Kratkii slovar' [Kazakh Mythology: A Concise Dictionary]. – Almaty: Nurlı Alem, 2005. – 272 s.
- 8 Laruelle, M. (2016). Kazakhstan: Nation-branding, economic identity, and the politics of symbolic nation-building. *Nationalities Papers*, 44(4), 489–505. <https://doi.org/10.1080/00905992.2015.1118681>
- 9 Tursunov E.D. Drevnetyurkskii fol'klor: istoki i stanovlenie [Ancient Turkic Folklore: Origins and Formation]. – Almaty: Daik-Press, 2001. – 172 s.
- 10 Shablei P.S. Simvolicheskie formy reprezentatsii istorii Kazakhstana i sovremennost' [Symbolic Forms of Representation of Kazakhstan's History and Modernity] // Vestnik KazNU. Seriya istoricheskaya. – 2009. – №4 (55). – S. 22-28.
- 11 Eliade M. Aspekty mifa [Aspects of Myth]. – M.: Invest-PPP, 1996. – 240 s.
- 12 Jung K.G. Arkhetip i simvol [Archetype and Symbol]. – M.: Renessans, 1991. – 212 s.
- 13 Eliade M. Svyashchennoe i mirskoe [The Sacred and the Profane]. – M.: Invest-PPP, 1996. – 240 s.

Калназаров А., Шамахай С., Кемербай Р.

Қазақ мемлекеттілігінің репрезентациясындағы миф жасаудың философиялық негіздері

Аңдатпа. Бұл мақалада миф шығармашылығының философиялық негіздері назарға алынып, олардың тек қазақ мемлекеттілігінің репрезентациясына ғана емес, сонымен қатар ұлттық сана-сезімнің қалыптасуына, биліктің заңдастырылуына және тарихи баяндаудың құрылуына әсер ететін негізгі механизмдердің бірі ретінде қарастырылады. Қазақ мемлекеттілігі туралы дискурста қолданылатын мифологиялық бейнелер, символдық құрылымдар және олардың интерпретациялары талдана отырып, мифтің тарихи жады мен мәдени сабақтастықты біріктірумен қатар, жаңғыру жағдайында жаңа ұлттық мифтерді қалыптастыру қабілетіне ие элеуметтік конструкциялау құралы ретінде қалай жұмыс істейтіні зерттеледі. Ерекше назар мифтің философиялық тұжырымдамалары мен мемлекеттіліктің тарихи контексте өзгеру механизмдерінің өзара байланысына аударылады. Бұл билікті, дәстүрді және егемендікті мифологиялық тұрғыдан қабылдаудың заңдылықтарын анықтауға, сондай-ақ жаһандану мен жаңғырту процестерінің мифтік санаға тигізетін ықпалын зерттеуге мүмкіндік береді.

Түйін сөздер: миф шығармашылығы, миф философиясы, қазақ мемлекеттілігі, ұлттық бірегейлік, тарихи баяндау, мәдени сабақтастық, билікті заңдастыру, жаңғырту.

Калназаров А., Шамахай С., Кемербай Р.

Философские основания мифотворчества в репрезентации казахской государственности

Аннотация. В данной статье исследуются философские основы мифотворчества, которые не только определяют специфику репрезентации казахской государственности, но и служат одним из ключевых механизмов формирования национального самосознания, легитимации власти и конструирования исторического нарратива, отражающего эволюцию политической и культурной идентичности. Анализируя мифологические образы, символические структуры и их интерпретации в дискурсе, посвящённом государственности Казахстана, автор рассматривает, каким образом миф функционирует как инструмент социального конструирования реальности, способный не только интегрировать историческую память и культурную преемственность, но и адаптироваться к условиям модернизации, порождая новые формы национального мифотворчества. Особое внимание уделяется взаимосвязи философских концепций мифа и механизмов трансформации государственности в историческом контексте, что позволяет выявить закономерности мифологического осмысления власти, традиции и суверенитета в казахском обществе, а также определить ключевые факторы, влияющие на изменения мифологического сознания в условиях глобализации и модернизационных процессов.

Ключевые слова: мифотворчество, философия мифа, казахская государственность, национальная идентичность, исторический нарратив, культурная преемственность, легитимация власти, модернизация.

Received 05.03.2025

Accepted 12.11.2025