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IDEOLOGEME AS A LONGUOCOGNITIVE PHENOMENON IN POLITICAL MEDIA DISCOURSE: A COMPARATIVE ANALYSIS OF BRITISH AND KAZAKH PRESS

Abstract. The article is devoted to the linguocognitive and discursive analysis of ideologemes within the structure of political media discourse based on materials from English- and Kazakh-language press. The relevance of the study is determined by the increasing role of media in shaping public consciousness and representing ideological attitudes under the conditions of global informational polarization. The object of analysis is the political media discourse of the United Kingdom and Kazakhstan; the subject is ideologemes as conceptual and pragmatic units reflecting the cognitive models and value orientations of society. The purpose of the research is to identify the mechanisms of cognitive, framing, metaphorical, and axiological representation of ideologemes in various national media contexts, as well as to compare strategies of their legitimization and emotional marking.

The methodological framework includes cognitive-discursive analysis, critical discourse analysis (CDA), and methods of corpus linguistics. The empirical material of the study comprises a corpus of 100 newspaper articles selected from leading British and Kazakhstani publications for the period of 2023–2024. The analysis revealed significant differences in rhetorical and cognitive strategies: English-language discourse is dominated by critical argumentation and institutional opposition, whereas Kazakh-language discourse demonstrates a prevalence of collective identity, sacralization of government initiatives, and positive mobilization. Differences were identified in conceptual schemes, thematic dominants, types of legitimization, and the emotional-evaluative background of media texts.

The scientific novelty of the study lies in the development of an integrative model for the analysis of ideologemes from an intercultural perspective, based on a combination of cognitive and critical-discursive approaches. The theoretical significance of the research consists in clarifying the role of ideologemes as tools of conceptualization and navigation of political meaning. The practical relevance is determined by the applicability of the findings to media discourse analysis, intercultural communication studies, as well as the development of critical thinking and media literacy.

Keywords: ideologeme, political media discourse, cognitive metaphor, legitimization strategy, critical discourse analysis, national identity.

Introduction

Modern media discourse functions as a key channel of ideological influence and construction of social reality. In the context of global digitalization and increasing political turbulence, the media

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perform not only a communicative, but also a strategic function — they form an interpretative framework, set axiological guidelines and legitimize political actions. One of the central concepts that make it possible to describe these processes at the linguistic level is an ideologeme, a multicomponent unit representing ideologically loaded concepts and serving as a channel for cognitive and emotional mobilization.

The object of this research is political media discourse in the English and Kazakh-language press. The subject of the research is ideologemes as linguocognitive and discursive structures functioning in the texts of newspaper journalism. Despite the growing interest in ideologemes in linguistics, the issues of their frame, metaphorical and axiological representation in different cultural and political contexts, as well as the mechanisms of their legitimization and emotional labeling, remain insufficiently studied.

The purpose of the study is to identify and analyze the cognitive and discursive features of the representation of ideologemes in British and Kazakh media discourse, to identify lexico—semantic cores and strategies for their legitimization, as well as to trace cross-cultural differences in the interpretation of universal ideological concepts. To achieve this goal, the following research objectives were formulated:

1. To form a corpus of texts from the British and Kazakh press that are relevant by subject and genre.
2. Identify the frames and conceptual metaphors in which ideologemes are structured.
3. To conduct a frequency and collocation analysis of ideologically significant lexemes.
4. Identify strategies for discursive legitimization and emotional evaluation.
5. To compare the identified mechanisms of representation in two national media environments.

The hypothesis of the study is that ideologemes, despite the universality of the conceptual framework (nation, democracy, threat, development), are implemented in media discourse in different ways depending on the cultural and political context and rhetorical norms: the liberal model (the British press) is dominated by strategies of rational criticism, and the state-oriented model (Kazakh press) – strategies for positive mobilization and consolidation.

The scientific novelty of the research lies in the development of an integrative cognitive-discursive model for the analysis of ideologies, combining the approaches of critical discourse analysis, the theory of conceptual metaphor and corpus linguistics. For the first time, a systematic comparison of the representation of ideologemes in the Kazakh and English media fields is carried out, taking into account both lexico-semantic and pragmatic levels.

The theoretical significance of the work is to expand the conceptual framework of cognitive and political linguistics by clarifying the functions and structure of ideologemes. The practical significance lies in the possibility of using the developed model for the analysis of political communication, the formation of media literacy and critical perception of information content.

The methodological basis of the research is represented by cognitive-discursive analysis, critical discourse analysis (CDA) and corpus methods, which provides both depth of interpretation and empirical validity of the results. The work uses a corpus of 100 articles (50 from *The Times* and *The Guardian*; 50 from *Egemen Qazaqstan* and *Aiqyn*), selected by subject and genre for the period 2023-2024.

Thus, this study is aimed at a comprehensive study of ideologemes as cognitive and discursive mechanisms of political influence, with a focus on their cross-cultural transformation and strategic use in media narratives.

1. The evolution of the concept of «ideologeme» in cognitive and political linguistics

The concept of «ideologeme» has a complex theoretical nature, formed at the junction of philosophy, cognitive models of consciousness and linguistics. Initially, in Soviet philosophy and cultural studies, an ideologeme was considered as a minimal unit of ideological discourse expressing the basic ideas of a worldview. A significant development and linguistic understanding

of the concept occurred in the works of Y.N. Karaulov, V.V. Krasnykh and A.P. Babushkin [1; 2; 3], who proposed to consider the ideology as a linguocognitive education that forms and translates the picture of the world.

Y.N. Karaulov emphasizes in the theory of linguistic personality that ideologemes reflect stable elements of mentality and serve as markers of value orientations. They combine a linguistic form and a mental stereotype, being the result of historical and cultural evolution. V.V. Krasnykh interprets ideologemes as verbalized components of the conceptual sphere involved in the categorization of socio-cultural reality and having a high evaluative load. A.P. Babushkin focuses on the semantic heterogeneity of ideologemes and their pragmatic variability.

Modern cognitive linguistics considers an ideologeme as a mental-discursive unit with a frame structure that activates stable scenarios of information perception. Within the framework of the cognitive paradigm, the ideologeme performs the function of a semantic support and an instrument of ideological influence, ensuring cognitive consistency between the author and the recipient. Through an ideology, the addressee is included in a value coordinate system specific to a specific political context. A comparative analysis of ideologemes with other linguocognitive structures makes it possible to more accurately determine their functional specifics. A study by J. Charteris-Black shows that ideologically loaded metaphors are part of the rhetorical strategies of political discourse aimed at cognitive and emotional persuasion [4]. Z. Kövecses explores the universal and culturally specific aspects of the metaphorization of political concepts, emphasizing its role in the value representation of reality [5]. Musolff analyzes stable metaphorical frames used to reproduce ideological images (for example, nation as an organism, politics as a path) [6].

Thus, the concept of an ideologeme in Russian and foreign science is considered as an integral cognitive-discursive unit that structures a political text at the lexical, conceptual, frame and pragmatic levels. It is an important object of analysis in political linguistics and the cognitive discursive approach.

2. Ideologeme in political media discourse: linguistic and cognitive mechanisms and national peculiarities

Political media discourse is an institutional space where language is used to convey ideological positions, structure public consciousness, and form value orientations. As T. A. van Dijk notes, the media play the role of a cognitive mediator between government and society, forming «socially legitimized knowledge» through stable narratives and frames [7]. In this context, ideologemes act as verbal markers of ideological content, ensuring the transmission of collective meanings.

R. Wodak, considering discourse as a historically determined and institutionally mediated phenomenon, emphasizes the active role of political language in shaping social reality [8]. N. Fairclough interprets political discourse as a social practice in which ideologemes contribute to the reproduction of power by legitimizing a certain order [9].

Linguocognitive mechanisms of ideologeme representation are implemented through categorization, framing, and metaphorization. Categorization regulates the perception of reality based on oppositions («friend – enemy», «progress – regression»). Framing, as interpreted by E. Goffman, sets an interpretative framework where ideologemes function as cognitive anchors [10]. Metaphorization, according to J. Charteris-Black and A. Musolff, gives emotional saturation, creating stable images: «the state is the family», «politics is the way», «opposition is the threat» [4; 6].

The national and cultural features of political discourse determine the variability of the representation of ideologues. Studies by A.Zh. Syzdykova, S. Iskakova and M.Sh. Musabayeva show that Kazakh-language media build an ideological system based on values: «tauelsizdik», «birlik», «el bolashagy», «zhangyru», reflecting historical memory and postcolonial self-determination [12; 13; 14]. According to Fairclough, Chilton, and Musolff, the British discourse is dominated by the ideologemes of «freedom», «democracy», «rule of law», and «national interest»,

reflecting liberal values and focused on individual rights, institutional freedoms, and geopolitical responsibility [9; 11; 6].

Thus, ideologemes function as cognitive and discursive instruments of legitimization of power, mobilization, and symbolic control, forming frameworks of interpretation and cognitive matrices of perception of political reality in different national contexts.

3. Methodological approaches to the study of ideologies in comparative media discourse

A comparative study of ideologues in political media discourse requires a comprehensive interdisciplinary approach. Modern research has shifted from descriptive models to cognitive-discursive and critical-analytical strategies, which make it possible to consider an ideologeme as a functionally significant unit in cognitive, cultural and communicative systems.

One of the key methods is critical discourse analysis (CDA), presented in the works of R. Wodak, P. Chilton and C. Hart [8; 11; 19]. It allows us to identify how ideologues participate in the legitimization of power and the normalization of political practices through discursive procedures. Chilton emphasizes the role of language as a tool for cognitive structuring of society, and ideologues as markers of interpretation. Wodak, within the framework of the discourse-historical approach, emphasizes the connection of ideological expressions with historical narratives and institutional memory. Hart develops the idea of integrating CDA and cognitive linguistics to study semiotic mechanisms of power, including visual and textual ideologies.

Cognitive-discursive analysis, based on the theories of conceptual integration, frame semantics and conceptual metaphor [15; 16; 17], allows us to explore the functioning of ideologies in stable cognitive structures and their role in the representation of the categories «power», «nation», «justice», «threat». Ideologemes here act as cognitive tools of manipulation and emotional influence.

Corpus analysis combined with qualitative interpretive methods is becoming a promising area. The use of programs (AntConc, SketchEngine, LancsBox) ensures reliability when comparing media enclosures. Of particular value is the parallel analysis of the texts of the Kazakh-language press (Egemen Qazaqstan, Aiqyn) and English-language publications (The Times, The Guardian), revealing both universal and specifically national ideologemes. Despite the availability of research, a comparative analysis of Kazakh and English-language media discourse with an emphasis on ideologemes remains poorly developed. The existing works focus mainly on lexico-stylistic features or conceptual interpretations, while the systematic study of linguistic and cognitive mechanisms requires further development. It is necessary to integrate approaches from political linguistics, cognitive science, cultural linguistics, semiotics, and media sociology.

Thus, the study of ideologies in comparative media discourse requires a combination of cognitive, critical-discursive and corpus methods within the framework of an interdisciplinary model. This is especially important in the context of political media reality, where ideologemes play a key role in the formation and transmission of political meanings.

Research methods and materials

The present study is based on a comparative analysis of political media discourse in the English-language and Kazakh-language press. The empirical base consisted of a corpus of 100 newspaper articles evenly distributed by language and national sources: 50 texts from leading British publications (The Times, The Guardian) and 50 materials from Kazakhstani socio-political newspapers (Egemen Kazakhstan, Aikyn) published between January 2023 and March 2024. The texts were selected under the following thematic headings: domestic policy, international relations, socio-economic reforms, election campaigns, and national security issues. Priority was given to author's publications, editorial columns and official statements with a pronounced ideological load.

The methodological strategy is based on the integration of cognitive discourse analysis, critical discourse analysis (CDA) and corpus linguistics. Such a synthesis makes it possible to obtain both an interpretatively deep and empirically verified understanding of ideologemes in media discourse.

1. Cognitive-discursive analysis was used to consider ideologemes as structural elements of the conceptual apparatus, functioning at the level of frames, metaphorical scenarios and axiological attitudes. Based on the theory of conceptual metaphor (Lakoff, Kövecses) and frame semantics (Fillmore, Musolff), key cognitive models reflecting the ideological content of political texts were identified.

2. Critical discourse analysis (CDA), based on the works of T. van Dijk and R. Vardak, was used to analyze the strategies of legitimization, normalization and categorization implemented in media texts through ideologemes. Special attention was paid to identifying lexical, syntactic, and pragmatic tools that provide a discursive effect on the addressee. The analysis was carried out in the logic of a multilevel description: from surface linguistic implementations to deep cognitive structures.

3. The corpus method provided quantitative verification of qualitative observations. With the help of AntConc and LanCSBox programs, an automated analysis of frequency, collocation relationships, thematic clusters and repetitive structures was carried out. This made it possible to identify stable lexical and semantic cores of political ideologies in national media texts. Before the case marking, a list of potential ideologemes ($n = 60$) was manually generated, verified by frequency and expert significance.

The research procedure included the following steps:

1. Compilation of a parallel corpus of texts (50 English-speaking and 50 Kazakh-speaking), taking into account genre representativeness and thematic relevance.

2. Manual preliminary marking of ideologemes — selection of key lexemes and expressions with stable ideological content.

3. Identification of frames and metaphorical scenarios in which ideologemes function, based on frame semantics and the theory of conceptual metaphor.

4. Analysis of legitimization and normalization strategies applied through ideologemes using CDA tools.

5. Corpus analysis: frequency calculation, construction of collocation tables and thematic clusters, comparison of results between corpora.

6. Comparative analysis: identification of typological differences in the representation of ideologemes, determination of the degree of their axiological labeling and political functionality in the British and Kazakh media discourse.

The choice of methodological tools is determined by the multilevel nature of the ideologeme, which includes both linguistic and mental-cognitive parameters. The integration of cognitive and critical-discursive paradigms makes it possible to reveal both the internal mechanisms of the formation of ideological semantics and its external functions in a social and political context. The corpus component ensures objectivity and representativeness, which is critically important for comparative studies covering different linguistic and cultural fields.

The analysis took into account cultural, historical and socio-political differences that determine the functioning of ideologies in the British and Kazakh media spaces. This allowed us to trace how universal concepts (for example, «democracy», «security», «nation») are filled with different contents depending on political tradition, social values and the pragmatic orientation of the discourse.

Results and discussion

The analytical stage is aimed at a comparative study of the mechanisms of representation of ideologemes in the political media discourse of Great Britain and Kazakhstan from the standpoint of cognitive-discursive and critical-discursive approaches. The purpose of the analysis is to describe the forms, functions and transformations of ideologies, revealing the cognitive and pragmatic patterns of their functioning in English language and Kazakh language media texts.

To achieve this goal, an integrated methodology has been applied, including:

- Cognitive-discursive analysis (reconstruction of mental models, frame and metaphorical structures);
- Critical discourse analysis (identification of legitimization, normalization, and categorization strategies);
- Corpus analysis (quantitative verification of observations, identification of lexico-semantic kernels and stable collocations).

This approach ensures interdisciplinary analysis, encompassing cognitive and political linguistics, media discourse analysis, and elements of sociosemiotics, which is especially important when studying ideologemes as complex, multilevel linguistic and cognitive units. This section logically continues the previous ones: the theoretical review substantiated the conceptual nature of the ideologeme, and the methodology operationalized it through specific speech implementations. In the future, ideologemes are considered as concepts, discursive legitimization tools, and stable lexical formulas that set interpretative frameworks. The analysis covers cognitive, lexico-semantic and pragmatic levels, which makes it possible to identify both universal and cross-cultural-specific features of ideological representation in the media space of the two countries.

The frame structure of ideologies

The frame as a cognitive structure provides a typed perception of political information and performs the function of ideological orientation in media discourse [16]. As a result of the analysis of the British and Kazakh press, three dominant frames have been identified in which ideologemes are steadily implemented: «nation as a family», «enemy as a threat», «politics as a path». They reveal both universal cognitive features and culturally specific realization (Table 1).

Table 1 – Comparison of frame structures in the British and Kazakh media discourse

Frame	Examples (UK)	Examples (KZ)	Function
Nation as a family	unity, shared values, common destiny	бірлік (<i>unity</i>), ұлттық мүдде (<i>national interest</i>), ортақ тағдыр (<i>common destiny</i>)	Consolidation, moral legitimation
Enemy as a threat	foreign threat, internal danger, terrorist ideology	қоғамдық тұрақтылыққа қатер (<i>threat to public stability</i>), теріс идеология (<i>negative ideology</i>)	Mobilization, preventive warning
Politics as a path	roadmap, strategic path, direction of change	жаңа Қазақстан жолы (<i>New Kazakhstan path</i>), реформалар бағыты (<i>reform direction</i>), даму бағдары (<i>development course</i>)	Progress, modernization

The «nation as a family» frame

In Kazakh texts (Egemen Qazaqstan, Aikyn), the birlik ideologeme is accompanied by the expressions: ulttyk mudde («national interest»), ortak tagdyr («common destiny»), el bolashagy – birlikte. These constructions form the image of the state as a caring unifying center. The following words are often found in the texts: «Tuelsiz eldin urpagy bolu – zor zhauapkershilik», «Birlik – eldin tugyry». In the British corpus (The Times, The Guardian), the frame is presented less emotionally: shared values, unity in crisis, common purpose. For example: “Unity is vital in navigating national challenges», “Our shared values bind us in difficult times» - emphasis on situational unification rather than permanent hierarchy.

The «enemy as a threat» frame

In the British media, it is formed through the constructions: foreign interference, internal threat, and undermining democracy. Common examples: “Threats to national security must be addressed swiftly», “Terrorist ideology threatens our way of life». In the Kazakh press, the threat is designated more abstractly: kogamdyk turaktylyk kater, teris ideology, syrtyky ypal. Examples: «Biz ulttyk kauipsizdikke tonetin kez kelgen katerge toitarys beruimiz kerek», «Kogamda zhat idealarga oryn zhok» - this allows you to maintain the rhetoric of consensus, avoiding specific accusations.

The «politics as a path» frame

The following formulas are active in Kazakh-language texts: *zhanga Kazakhstan zholy, reformalar bagyty, el damuyn kartasy*. For example: «Biz zhana Kazakstanga aparatyn zholdamyz», «Modernization – bully zhol». In British texts there are: *political roadmap, path to reform, strategic direction*. Typical examples: “Britain needs a clear path forward post-Brexit», “Reform must follow a realistic roadmap».

Metaphorical representation of ideological concepts

Conceptual metaphors function as fundamental cognitive instruments in the ideological structuring of media discourse. Building on the frameworks of Lakoff, Johnson, and Kövecses [17; 18], metaphor is understood as a mechanism that enables the transfer of embodied and everyday experiences into abstract conceptual domains such as nationhood, state, threat, and political progress. Over time, consistent metaphorical models in political texts evolve into ideologemes—linguo-discursive units that repeatedly activate specific cognitive scenarios and interpretative patterns.

The present study, based on a corpus of 100 media texts (50 articles from *The Times* and *The Guardian*, and 50 from *Egemen Qazaqstan* and *Aiqyn*), identified recurrent metaphorical configurations used to legitimize authority, mobilize the public, and normalize political narratives.

The metaphor of the state as a living organism is prevalent in both corpora. In the British media, the state is depicted as a vulnerable body in need of healing and protection, as in: “The body politic is under strain from external threats”, “Britain must heal after years of division”. In Kazakh-language texts, the same metaphor is used to justify modernization and institutional reform: «Ел ағзасы бәсекеге қабілетті болу үшін жаңғыру қажет» (The national organism requires renewal to remain competitive), «Жаңа Қазақстан – бұл жаңарған организм» (New Kazakhstan is a reformed organism). In both contexts, illness equates to systemic threat, while recovery symbolizes reform and strategic renewal.

The metaphor politics as a path is equally central in both discourses, though with different pragmatic emphasis. In Kazakhstani media, it appears in formulations such as «Жаңа Қазақстан жолы» (The path of New Kazakhstan), «Даму жол картасы» (development roadmap), and «Қоғамдық келісім жолы» (path of civic accord), where politics is framed as a linear trajectory toward shared national goals. In the British press, similar expressions occur—“Britain is on the road to recovery”, “This is a dangerous political path”, “The roadmap to national unity must be clear”—but often with an undertone of uncertainty and risk, highlighting the deliberative and pluralistic nature of democratic discourse.

The metaphor opposition as a threat reflects a binary structure that legitimizes defensive political actions. In Kazakhstani texts, opposition viewpoints are often construed as destabilizing forces: «Теріс күштер ел болашағына қауіп төндіреді» (Negative forces threaten the nation’s future), «Қоғамда жік салатын идеяларға жол жоқ» (Ideas that cause division have no place in society). Here, dissent is framed not as legitimate plurality but as a disruptive element. In contrast, the British media applies this metaphor more selectively, typically in reference to political extremism: “The rise of political extremism threatens national cohesion”, “Populist rhetoric endangers democratic institutions”. Thus, opposition is seen not as an inherent threat, but as problematic only when it violates democratic norms.

The metaphor nation as a family or home encodes deeply rooted cultural values. In the Kazakh corpus, expressions such as «Ортақ үйіміз – Қазақстан» (Kazakhstan is our common home) and «Бірлігіміз – басты байлығымыз» (Our unity is our greatest wealth) emphasize loyalty, solidarity, and collective belonging. While British texts less frequently draw on this frame, similar constructs can be found: “Our national home is built on shared values”, “The British family of nations must stand united”. However, the British usage tends to foreground individual rights and liberties over collectivist unity.

Taken together, these metaphorical models structure discourse in both cultures but reflect divergent ideological foundations. The British model leans toward individualism and situational consensus, while the Kazakhstani paradigm emphasizes stability, historical continuity, and symbolic integration. These distinctions are crucial for interpreting the cultural logic of political discourse and for understanding how ideologemes shape public cognition and ideological alignment.

To quantify the frequency of conceptual metaphors, a manual analysis of 100 texts was carried out, in which the pre-selected ideologemes were classified according to four main conceptual metaphors identified during the qualitative analysis: “state as an organization”, “politics as a path», “opposition as a threat», “nation as a family/home”. These models, which are consistently found in both national discourse samples, were manually annotated and compared according to the number of updates in the texts of each party. The calculation was carried out taking into account only those statements where the metaphor was clearly implemented as a cognitive framework, rather than random imagery (for example, “roadmap to reform” is interpreted as the implementation of the metaphor “politics as a path”, but “move forward” was not included in the everyday context).

The collected data was aggregated into relative indicators (as a percentage of the total number of metaphorical expressions in each corpus), which allowed us to build a comparative diagram (Figure 1). As can be seen, the metaphor “politics as a path” turned out to be the most representative for both discourses, which confirms the strategic orientation and processuality of political thinking. At the same time, there is a higher concentration of models related to collective identity (“nation as a family”) and the organic image of the state (“state as an organization”) in Kazakh texts, while categories associated with opposition and conflict are more strongly represented in the British press. This reflects the difference in the communication strategies and ideological dominants of the two media cultures.

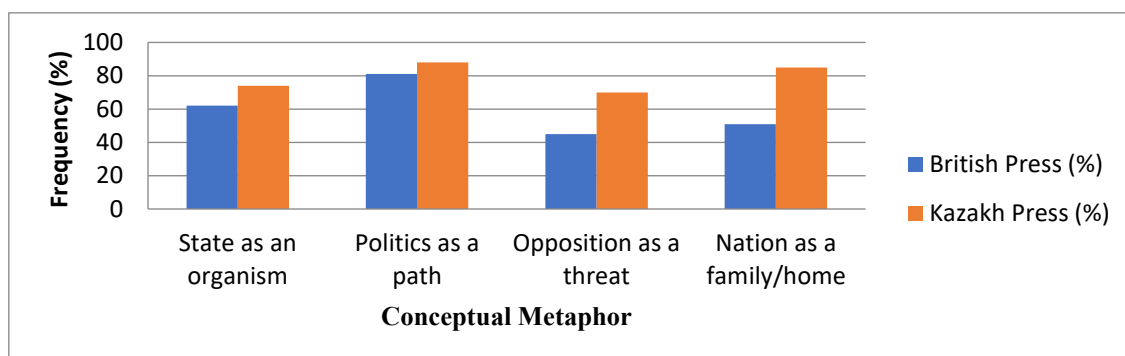


Figure 1 – Frequency of conceptual metaphors in British and Kazakh media discourse

(Source: corpus of 100 articles, manually annotated and processed using AntConc/LancsBox)

Thus, metaphorical models form a stable cognitive structure of political media discourse, setting interpretative scenarios and simplifying the perception of complex phenomena. In Kazakh discourse, they perform mainly a mobilizing, consolidating and protective function, while in British they are aimed at indicating the polarity of opinions and democratic criticism. Differences in the implementation of the same conceptual models point to deep differences in political culture, norms of discursive behavior, and ways of legitimizing power.

Corpus analysis: lexical and semantic kernels of ideologemes

The corpus analysis of ideologemes makes it possible to verify the results of qualitative discursive and cognitive study by identifying quantitatively stable linguistic patterns. The combination of frequency and collocation analysis with subsequent thematic clustering ensures the identification of key concepts, stable discursive connections and culturally significant semantic dominants structuring the political media space. The study used the programs AntConc and

LancsBox to analyze 100 texts from the English-language and Kazakh-language press (50 publications each from The Times, The Guardian, Egemen Kazakhstan, Aikyn). The case was pre-marked manually with the allocation of 60 ideologically significant tokens, which formed the basis for quantitative processing.

Frequency and collocation analysis

At the initial stage of the analysis, the most frequent lexemes with pronounced ideological significance were identified. In the British corpus, key lexical items included democracy (n=94), freedom (n=81), national interest (n=77), unity (n=66), security (n=59), and rule of law (n=55). In the Kazakhstani corpus, the dominant lexemes were тәуелсіздік (independence, n=102), бірлік (unity, n=95), ел болашағы (future of the nation, n=84), жаңғыру (modernization, n=73), мемлекет (state, n=71), and тұрақтылық (stability, n=68). These units were not only among the most frequently occurring but also served as semantic cores of ideological clusters, consistently appearing within stable collocational patterns. Collocational analysis revealed typical lexical combinations that shape the semantic framing of ideologemes. In British media discourse, the following stable pairings were observed: defend democracy, strengthen freedom, promote national unity, uphold rule of law, and address security concerns. These combinations operate as rhetorical formulas of political mobilization, often in contexts related to foreign policy challenges or domestic consolidation efforts.

In the Kazakh corpus, several conventional expressions were identified, including ел болашағы – жастар (the future of the nation lies with the youth), бірлік пен тұрақтылық (unity and stability), жаңа Қазақстан құру (building a New Kazakhstan), and ұлттық мүдде – басты құндылық (national interest as the highest value). These collocations serve to ideologically legitimize current state policies and to reinforce the image of unity as a foundational resource of national development (Table 2).

Table 2 – Frequency and collocation pairs of ideologemes in British and Kazakh discourse

Corpus	Frequent Ideologemes	Stable Collocations
British Press	democracy (94), freedom (81), unity (66), rule of law (55)	defend democracy, promote unity, uphold rule of law, ensure security
Kazakh Press	тәуелсіздік (independence, 102), бірлік (unity, 95), ел болашағы (future of the nation, 84), жаңғыру (modernization, 73)	бірлік пен тұрақтылық (unity and stability), ел болашағы – жастар (youth as the nation's future), ұлттық мүдде – басты құндылық (national interest as the core value)

Thus, frequency and collocation analysis demonstrates that ideologemes in both discourse samples form lexico-semantic centers around which a discursive field is formed. The British texts are dominated by an emphasis on institutional values and rights, while the Kazakh texts are dominated by national symbols, collective responsibility, and socio-historical continuity.

Thematic clustering

To structure the identified ideologemes, a thematic clustering was carried out, as a result of which all the identified units were grouped into four key semantic blocks: nation and identity, democracy and freedom, threat and security, modernization and development. The criteria for attribution were the contextual function of the lexemes, their collocation compatibility and the pragmatic orientation of the statements. The clusters of democracy and freedom (for example: civil liberties, freedom of speech, democratic accountability) and threat and security (terror threat, migration crisis, cybersecurity) are most pronounced in the British corpus. Themes of modernization and national identity are present, but not dominant. In the Kazakh press, on the contrary, the most active clusters are nation and identity (tuelsizdik, ulttyk mudde, Kazakh eli) and modernization and development (zhangyru, reformalar, zhang Kazakhstan), while the theme of democracy is more often presented through collective values – birlik, kogamdyk kelisim.

To visualize the semantic dominants identified as a result of the collocation analysis, a thematic clustering of all high-frequency ideologemes was carried out based on their contextual function, pragmatic orientation and semantic compatibility. All lexemes were previously manually annotated and classified into four dominant semantic blocks: Democracy and Freedom, Threat and Security, Nation and Identity, Modernization and Progress. Then, using AntConc and Excel programs, the total number of mentions of each lexeme in the context of the corresponding cluster was calculated and the relative share of this group of the total number of ideologically significant units in the corpus was determined (n=60 key lexemes) (Figure 2).

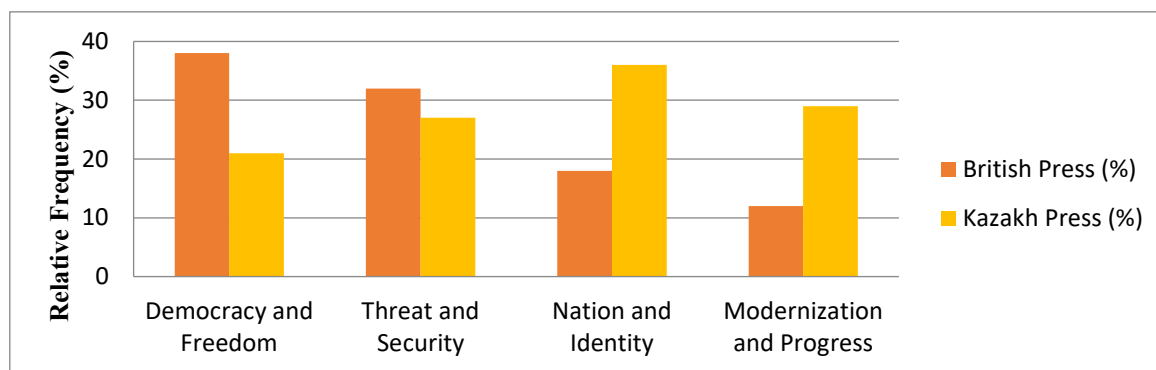


Figure 2 – Thematic clusters of ideologemes in British and Kazakh media discourse
(% of the total number of relevant lexemes)

The results of the thematic distribution confirm that the ideologemes in each building are focused on the priority value fields for a given culture. Individual rights, institutional legitimacy, and civil liberty prevail in British media discourse. In Kazakh, there is collective identity, symbolic continuity, and development as a national project. These differences reflect not only different rhetoric, but also different ideological matrices that determine how to build social consensus.

Critical-discursive analysis: strategies of legitimization and axiologization

The representation of ideologemes in media discourse is not limited to their frame or metaphorical structure. One of the key levels is the realization of ideological content through mechanisms of legitimization of power and normalization of political decisions, which is made possible by sustainable discursive strategies. Within the framework of critical discourse analysis [7, 8], a systematic study of lexico-syntactic and pragmatic forms through which ideologemes are introduced into the mass consciousness was conducted. The analysis took into account modal constructions, evaluative formulas, objectification strategies, as well as emotional and evaluative markers that enhance the perception of political information.

There are stable structures of legitimization in both discourse samples. The British discourse is dominated by a model of rational persuasion using constructions such as *must be protected*, *we have to act*, *in the interest of national unity*, which emphasizes the argumentative nature of rhetoric. These formulas are often accompanied by references to public expectations, legal norms, and security threats. In the Kazakh corpus, legitimization has a more sacral and mobilization character. The expressions *birlik pen turaktylyk*, *el bolashagy ushin*, *zhana Kazakhstan zholy*, which include ideologemes in the narrative of the national mission, are often repeated. In both cases, repetition and syntactic structure create a sense of normality of the political positions and actions of the authorities.

Table 3 further systematizes the most representative legitimization strategies recorded during the corpus analysis. Four main tactics are reflected: the use of modality, appeals to national and moral values, objectification of decisions through references to external sources, and collectivization – the inclusion of the addressee in the orbit of state responsibility. As can be seen

from the table, legal categories and imperativeness prevail in British discourse, while concepts of national unity and historical continuity prevail in Kazakh discourse.

Table 3 – Legitimization strategies and their linguistic means

Strategy	British Press	Kazakh Press
Modality / Imperativity	must be ensured, we must act, should not fail	<i>қажет (necessary), міндетіміз (our duty), тиіс (must)</i>
Appeal to Values	freedom, rule of law, human dignity	<i>бірлік (unity), тәуелсіздік (independence), ел мүддесі (national interest)</i>
Objectivization	it is evident that, studies show that	<i>тарих дәлелдегендей (as history has proven), көпшіліктің пікірі бойынша (according to public opinion)</i>
Collectivization	we as a nation, our shared responsibility	<i>біз барлығымыз (all of us), ортақ болашағымыз (our common future), халық дауысы (the voice of the people)</i>

Thus, legitimation in both media texts is realized through lexico-grammatical constructions that include ideologemes in the value system of society, but with different directions: the British model is based on legal and rational argumentation, while the Kazakh model is based on consolidation, moral duty and historical symbols.

An equally significant component of the discursive representation of ideologies is their axiological labeling, an emotional and evaluative coloring that enhances the impact on the addressee. When analyzing 200 statements with a pronounced value tone, a classification was made into three levels: high negative, moderate/neutral and high positive assessment. Critical intonation prevails in British discourse, especially in relation to politics, opposition and international challenges: “It is a disgrace to democracy», “This rhetorical threatens our unity». At the same time, there are also positive formulas of support: “We stand for freedom and justice”, “Our national values are resilient».

In the Kazakhstani corpus, emotionally positive constructions prevail, serving the functions of national mobilization and identity reinforcement. Typical examples include: «Жаңа Қазақстан – елдің жеңісі» (“New Kazakhstan is the nation’s victory”), «Бірлік – басты құндылық» (“Unity is the core value”), and «Ұлт тағдыры – әр азаматтың жауапкершілігі» (“The fate of the nation is the responsibility of every citizen”). Negative evaluation is also present but mainly expressed in generalized terms such as теріс идеология (negative ideology) or қоғамға қатер (threat to society) and rarely involves direct attribution or explicit oppositional reference.

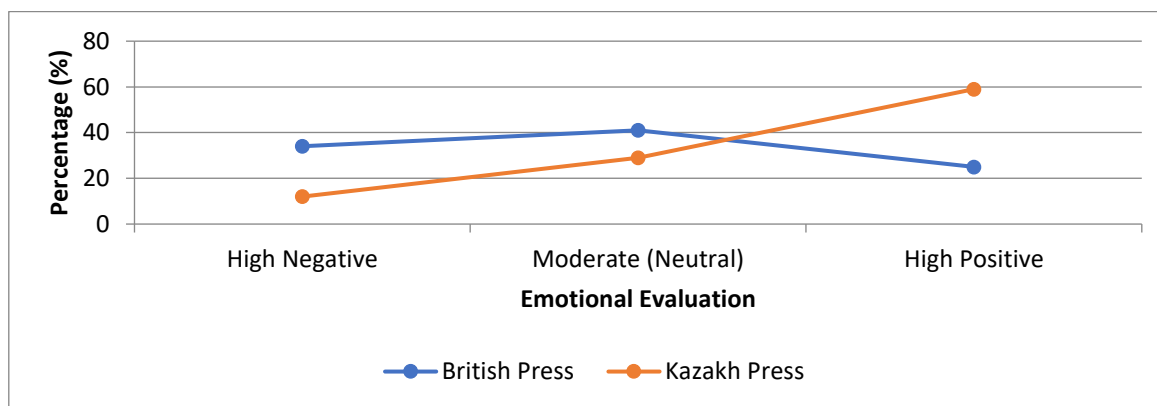


Figure 3 – Emotional evaluation of ideologemes in British and Kazakh media
Source: discursive classification of 200 evaluative statements (100 per corpus), 2023-2024.

Figure 3 illustrates the distribution of the axiological coloring of statements in two cases. As can be seen, in the British press, high negative emotionality accounts for a third of all estimated units, which is consistent with the critical and analytical nature of the media. The Kazakh texts are dominated by a positive, consolidating tone, reflecting a rhetorical focus on building trust in the state and positive mobilization.

The differences in legitimization strategies and emotional labeling reflect the fundamental features of the two discursive traditions. The British media space is dominated by legal argumentation and critical rethinking, while the Kazakh media space is dominated by value mobilization and the sacralization of political orientations. At the same time, ideologemes act not only as concepts, but also as mediators of political assessment, shaping the rhetoric of power into culturally significant discursive schemes.

Comparative aspect: cross-cultural specificity of representation

A comparative analysis of ideologemes in the British and Kazakh political media discourse makes it possible not only to identify structural and functional features in their representation, but also to reconstruct broader cultural and discursive matrices within which these ideologemes function. Despite the existence of universal conceptual foundations (such as nation, security, development, and opposition), the mechanisms of their linguistic implementation, pragmatic orientation, and axiological interpretation vary significantly depending on the socio-cultural and political context.

There is a steady orientation towards the liberal democratic paradigm in the British corpus, which is dominated by ideologemes related to individual rights, democratic institutions, freedom of speech and mechanisms of civil control. Their frame structure is based on the concepts of autonomy, critical thinking and pluralism, and metaphorical and evaluative constructions, as a rule, realize an analytical or critical orientation. The high percentage of negatively colored statements recorded in section 4.2 (34%) confirms that public speaking often acts as a tool of political opposition and analysis. Formulas like “betrayal of democracy,” «freedom under threat,” and «restoring the rule of law» emphasize vigilance, control, and institutional reflection.

The Kazakhstani corpus, by contrast, reveals a consistent orientation toward collective identity, sacralization of national values, and positive mobilization around a state-centric discourse. Ideologemes such as бірлік (unity), тәуелсіздік (independence), жаңғыру (modernization), and қоғамдық келісім (civic accord) form the semantic core of a narrative focused on continuity, stability, and historical responsibility. Their functioning is grounded in a value-based axiology where the state is portrayed as the guarantor of unity, and the citizen—as an integral part of a cohesive whole.

This is further evidenced by the high proportion of positively marked evaluative language (59%) and the frequent use of metaphors such as “nation as family” and “state as organism”, which appear far more regularly than in the British corpus. Phrases like «ортақ болашағымыз үшін» (“for our shared future”), «тарихи таңдау» (“a historic choice”), and «ел тағдыры» (“the nation’s destiny”) appeal to patriotism, civic duty, and collective solidarity. In contrast, polemical or oppositional constructions are rare and mostly take generalized, impersonal forms - e.g., терік идеология (negative ideology) or қоғамдық тұрақтылыққа қатер (a threat to public stability).

Thus, when comparing the two corpus models, the cultural transformation of universal ideologies is clearly evident. The concept of «nation» in the British model is represented as the result of a historical social contract dominated by law and freedom, whereas in Kazakhstan it is an ontological category associated with heritage, symbolic unity and sacred territory. The concept of «opposition» in British discourse is integrated into the framework of the democratic norm, while in Kazakhstan it is interpreted more as a threat to stability. The category of «development» in the UK is conceptualized through criticism of existing policies and design, and in Kazakhstan as a programmatic modernization that goes back to the state initiative.

The comparative aspect allows us to conclude that ideologemes are not universal in terms of their discursive implementations: they adapt to local cultural scenarios, political norms, and the rhetorical expectations of their addressees. The same concepts are filled with different axiological content and form different schemes of interpretation of reality, which once again confirms the need for intercultural analysis in the study of political language. Thus, the ideologeme acts not only as a means of nomination, but also as a reflection of fundamental ideological differences fixed in national discursive systems.

Conclusion

The conducted research has confirmed the hypothesis that ideologemes are not only conceptual units, but also complex linguistic and cognitive mechanisms that structure political media discourse and form an interpretative framework for the perception of social reality. Their functioning covers the frame, metaphorical, lexico-semantic and pragmatic levels, ensuring cognitive consistency between the author and the recipient of the political message.

The goals and objectives of the research – to identify the linguistic and cognitive mechanisms of ideologeme formation, to determine their communicative functions and to identify the national and cultural specifics of representation in the British and Kazakh media discourse - were fully realized. A comparative analysis of discursive practices in the materials of *The Times* and *Egemen Qazaqstan* newspapers revealed marked differences in legitimization strategies: British media discourse tends to rational argumentation, critical assessment and institutional skepticism, while Kazakh discourse is characterized by positive mobilization, collective identity and sacralization of state initiative. These differences reflect deep cultural and historical models of political communication in the respective societies.

The scientific novelty of the work lies in the application of a comprehensive interdisciplinary methodology combining cognitive linguistics, critical discursive analysis and corpus methods. This combination made it possible to obtain a multi-level and reliable understanding of the functioning of ideologues in political texts of two linguistic and cultural traditions. Both universal elements of their structural organization and socially determined features representing national ideological priorities were identified.

The theoretical and practical significance of the research is shown in the possibility of using its results for the analysis of political discourse, the development of courses in media linguistics, political rhetoric and intercultural communication. The conclusions of the work can be useful both in the academic and applied fields, including in the framework of media literacy and training programs for specialists in the field of public communication.

Promising areas of further research include the inclusion of digital media platforms (social networks, blogs) in the analysis, the study of multimodal representation of ideologies (textual and visual ideologies), as well as sociolinguistic research aimed at identifying the perception of ideologies by a wide audience in a transforming information environment. No less relevant are longitudinal studies that make it possible to trace the evolution of ideologies and the change in dominant meanings under the influence of global and local socio-political challenges.

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Идеологема саяси медиа дискурстағы лингвокогнитивтік құбылыс ретінде: британдық және қазақ баспасөзінің салыстырмалы талдауы

Аңдатпа. Мақала ағылшын және қазақ тілді баспасөз материалдары негізінде саяси медиадискурс құрылымындағы идеологтардың лингвокогнитивті және дискурсивті талдауына арналған. Зерттеудің өзектілігі бұқаралық ақпарат құралдарының қоғамдық сананы қалыптастырудағы және жаһандық ақпараттық поляризация жағдайында идеологиялық көзқарастарды бейнелеудегі рөлінің артуымен анықталады. Талдау объектісі Ұлыбритания мен Қазақстанның саяси медиадискурсы; ал зерттеу пәні қоғамның когнитивтік модельдері мен құндылық бағдарларын көрсететін тұжырымдамалық және прагматикалық бірліктер ретіндегі идеологемалар болады. Зерттеудің мақсаты – әртүрлі ұлттық медиа контекстердегі идеологтардың когнитивті, фреймингтік, метафоралық және аксиологиялық бейнелеу механизмдерін анықтау, сондай-ақ оларды заңдастыру және эмоционалды таңбалау стратегияларын салыстыру.

Әдістемелік базаға когнитивті-дискурсивті талдау, сыни дискурсивті талдау (CDA) және Корпус лингвистикасының әдістері кіреді. Зерттеудің эмпирикалық материалына 2023-2024 жылдар кезеңінде жетекші британдық және қазақстандық басылымдардан іріктелген 100 газет мақаласынан тұратын корпус кіреді. Талдау риторикалық және когнитивті стратегиялардағы айтарлықтай айырмашылықтарды анықтады: ағылшын тіліндегі дискурста сыни дәлелдер мен институционалдық оппозиция басым, ал қазақ тіліндегі дискурста ұжымдық сәйкестік, үкіметтік бастамаларды сакрализациялау және оң жұмылдыру басым. Тұжырымдамалық схемаларда, тақырыптық доминанттарда, заңдастыру түрлерінде және медиа мәтіндердің эмоционалды-бағалау фонында айырмашылықтар анықталды.

Зерттеудің ғылыми жаңалығы когнитивті және сыни-дискурсивті тәсілдердің жиынтығына негізделген мәдениетаралық тұрғыдан идеологемаларды талдаудың интегративті моделін жасау болып отыр. Зерттеудің теориялық маңыздылығы идеологтардың саяси мағынада тұжырымдамалау және навигация құралдары ретіндегі рөлін нақтылауда жатыр. Практикалық маңыздылығы алынған нәтижелердің медиа дискурсты талдауға, мәдениетаралық коммуникацияны зерттеуге, сондай-ақ сыни ойлау мен медиа сауаттылықты дамытуға қолданылуымен анықталады.

Кілт сөздер: идеологема, саяси медиадискурс, когнитивтік метафора, легитимация стратегиясы, сыни дискурстық талдау, ұлттық бірегейлік.

Идеологема как лингвокогнитивное явление в политическом медиадискурсе: сопоставительный анализ британской и казахской прессы

Аннотация. Статья посвящена лингвокогнитивному и дискурсивному анализу идеологем в структуре политического медиадискурса на основе материалов англоязычной и казахскоязычной прессы. Актуальность исследования определяется возрастающей ролью СМИ в формировании общественного сознания и репрезентации идеологических установок в условиях глобальной информационной поляризации. Объектом анализа является политический медиадискурс Великобритании и Казахстана; предметом исследования являются идеологемы как концептуальные и прагматические единицы, отражающие когнитивные модели и ценностные ориентации общества. Цель исследования - выявить механизмы когнитивной, фреймирующей, метафорической и

аксиологической репрезентации идеологом в различных национальных медийных контекстах, а также сравнить стратегии их легитимации и эмоциональной маркировки.

Методологическая база включает когнитивно-дискурсивный анализ, критический дискурсивный анализ (CDA) и методы корпусной лингвистики. Эмпирический материал исследования включает корпус из 100 газетных статей, отобранных из ведущих британских и казахстанских изданий за период 2023-2024 годов. Анализ выявил существенные различия в риторических и когнитивных стратегиях: в англоязычном дискурсе преобладает критическая аргументация и институциональная оппозиция, в то время как в казахоязычном дискурсе преобладает коллективная идентичность, сакрализация правительственных инициатив и позитивная мобилизация. Были выявлены различия в концептуальных схемах, тематических доминантах, типах легитимации и эмоционально-оценочном фоне медиатекстов.

Научная новизна исследования заключается в разработке интегративной модели анализа идеологом с межкультурной точки зрения, основанной на сочетании когнитивного и критико-дискурсивного подходов. Теоретическая значимость исследования заключается в прояснении роли идеологом как инструментов концептуализации и навигации по политическому смыслу. Практическая значимость определяется применимостью полученных результатов для анализа медиадискурса, изучения межкультурной коммуникации, а также для развития критического мышления и медиаграмотности.

Ключевые слова: идеологема, политический медиадискурс, когнитивная метафора, стратегия легитимации, критический дискурсивный анализ, национальная идентичность.

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