

**ABSTRACT**  
**for the thesis of KASSYMBEKOVA ANAR TALGARBEKOVNA**  
**"Conceptual picture of the world of fairy tales (based on the material of**  
**Kazakh and English languages )"**

Fairy tales represent one of the ancient types of oral folk art. They are based on legends and lores, traditions, beliefs, rituals and customs. Fairy tales, being an integral part of human consciousness, have a direct and immediate influence on the formation of national identity and worldview. Typically, fairy tales are created based on magical mysticism, rooted in religious beliefs, and describe protagonist's desire for happiness, beauty and justice. Tales depict the unfulfilled dreams of people from ancient times: to manipulate time, to remain young forever and to possess wealth, to face death and to win, etc. In addition to mystical features, folk fairy tales have important applied meanings: they prepare the younger generation for adulthood, forming basic scenarios, and also introducing important and diverse cultural values.

It is known that the scientific study of folklore began as early as the XIX century, especially as a result of research interest in the peculiarities of a national character inherent in particular people, which are directly reflected in European romanticism. In foreign philological science, a large body of work has been published devoted to general questions of folk tales. For example, L.N. Afanasyev, brothers V. Grimm and Y. Grimm, T. Benfei, A.N. Vesselovsky, E. Taylor, V.V. Radlov, I.N. Berezin, G.N. Potanin, A.V. Vassiliyev, A.E. Alektorov and others. In Kazakh philological science, one can especially note the works of Ch. Valikhanov, Y. Altynsarin, A. Divayev, M. Kopeyev, M. Auezov, S. Kaskabassov, T. Konyratbayev, S. Kondybai and others.

A special place in the study of folk tales belongs to the work of V.Ya. Propp "Morphology of the Tale", which has significantly changed the views on their study. Certainly, this work opened a new path to research from the position of the structure of fairy tales and the functions of characters. According to the theory of V.Ya. Propp, all fairy tales can be viewed within 31 functions. The fact that all 31 functions designated by the scientist were reflected in the Kazakh fairy tale "Yer Tostik" alone was comprehensively studied and proved in the scientific literature (S. Kaskabassov, S. Kondybay). Surely, in many cases, many of these functions forming pairs, triples, are connected with each other through syntagmatic and paradigmatic relationships.

In this thesis, linguistic-cognitive and conceptual research of Kazakh and English folk fairy tales is performed based on two scientific paradigms. Drawing from universal forms developed from the perspective of a functional paradigm, we conducted a study based on the paradigm of cognitive linguistics in the process of identifying the discourse and sphere of concepts in folk fairy tales.

It is a matter of common knowledge that the language reflects the way of life, activities of daily living, culture, worldview and thinking of certain people. In this regard, the analysis of fairy tales as part of human nature, as well as national culture from a cognitive position, makes it possible to reveal their deep

ethnocultural nature. The study of language from a cognitive point of view refers to a number of pressing issues in modern Kazakh linguistics. At the same time, the main goal and tasks of cognitive linguistics is to answer questions about how a person as a part of the universe describes a picture of the world around him, how mental cognitive structures appear on the basis of thoughts about the national worldview.

Thus, the conceptual picture of the world and the linguistic picture of the world are in close interconnection with each other and, as a result, the linguistic picture of the world is part of the conceptual picture of the world. In turn, the study of the linguistic picture of the world relates to the conceptual picture of the world, which studies the peculiarities of a person's being, his relationship with the outside world, and vital activity. Meanwhile, the linguistic picture of the world describes various structures of the human world, as well as the totality of ideas about the world reflected in language.

In order to comprehend and reveal the hidden meanings of deep structures in the discourse of a fairy tale, it became necessary to revise the concept of shallow and deep structures. The comparative study of Kazakh and English folk fairy tales concluded that the shallow structure is a consistent development of characters' functions in fairy tales. Meanwhile, considering characters' goals, elementary plots of storytelling are built. This is a universal matrix, i.e. the shallow structures for Kazakh and English folk fairy tales are the same, which present a common, universal "network". The conceptual picture of the world in comparison with the linguistic picture is less stable, i.e. constantly changing, and in it social and cognitive functions are realized more deeply, however, some individual fragments of the linguistic picture of the world can long store a person's views on the transitive nature of the world, which is a relic. In general, from the various points of view existing in science regarding the content of the linguistic picture of the world, one can undoubtedly accept the thesis that the linguistic division of the world can be different for every nation. In the process of perceiving a linguistic picture of the world, a person's consciousness forms its subjective image. A person learns the language as well as the environment. In the same sequence, along with a logical (conceptual) picture of the world, a linguistic picture of the world forms, that does not contradict logic and at the same time can be equivalent to it. A conceptual picture of the world is formed in the process of development and cognition of the world by an individual, and it is for this reason that a national picture of the world and the spiritual experience of certain people are manifested in it.

The national feature of the conceptual picture of the world finds its manifestation in certain concepts that are directly related to the culture of the people. The totality of such concepts determines the characteristics of the mentality, and their importance is necessary not only for understanding speech, utterances, but also for the disclosure of the peculiarity of the formation of semantic meanings and forms. In the process of cross-language comparisons of concepts, the constant relations of idioethnic and universal components in their

structure are determined, and also, through other components of the concept, national-cultural characteristics of the consciousness of various native speakers are determined with respect to that passage of surrounding reality that has a universal character.

**The relevance of the research.** At present, most linguists, folklorists and anthropologists believe that folklore traditions, legends, rituals and customs reflect desires, intentions and aspirations of a person, his thoughts and imagination and, as a consequence, the relationship between reality and cultural values. Therefore, in modern linguistic studies, the conceptual picture of the world and the discourse of folk fairy tales as a special cultural code, presented in a language known and understandable to all representatives of the ethnocultural community, is studied from new perspectives

In this regard, a necessary condition for studying the unique characteristics of different cultures requires, first of all, the definition of the language mechanisms of the sphere of concepts and the discourse of folk fairy tales. Moreover, at present, the formation of a national picture of the world in fairy tales is importantly influenced by various credible linguistic facts.

It should be noted that in previous studies, the conceptual picture of the world of fairy tales, as well as the shallow and deep structures, were studied from the position of cognitive linguistics.

In this regard, the most unexplored problem is that despite the fact that folk fairy tales of different nations based on shallow structures may be the same (according to the theory of functions of V.Ya. Propp), at the level of studying deep structures, their real culturally determined differences have not yet been subject of special study. Therefore, a comprehensive and comparative study of deep structures allows us to reveal and explain the process of formation of national precedent phenomena that form the cognitive base of representatives of a certain ethnic group. Thus, the above linguistic prerequisites and the direction of research determine the relevance of a special study of the conceptual picture of the world in a comparative aspect.

**The aim and objectives of the research.** The main goal of the research is to identify key cognitive mechanisms of the conceptual picture of the world in Kazakh and English fairy tales through discursive analysis.

To achieve this aim, the following real **objectives** are set:

- To identify national features of the conceptualization of the linguistic picture of the world in Kazakh and English fairy tales;
- To determine, based on the discourse of the tale, the archetype of primary categorization of human experience similar to the basic level of language i.e. to determine informative meanings and significance that through thinking allow us to identify special forms of categorization of the surrounding reality;
- Based on the fairy tales characters' function of the heroes of to build a universal diagram of the shallow structures of Kazakh and English fairy tales in order to determine their elementary plots and structural elements;
- To determine the scenario, frame and main slots of the deep structures of the discourse of Kazakh and English fairy tales;

- To review the interaction of significant cultural markers and elementary plots in terms of synchrony and diachrony, revealing the deep structures from the perspective of main characters.

**The subject of the research** is a conceptual picture of the world, which is reflected in the deep structures of the discourse of fairy tales.

**The object of the research** - a set of texts that form the discourse of Kazakh and English folk fairy tales.

**The sources of the research.** The texts of Kazakh and English fairy tales were used as the main sources of research. The body of the analyzed materials amounted to 389 fairy tales. English tales were taken from the index of fairy tales according to the Aarne-Thompson system (Thompson 1973).

**Research Methods.** In the research process, descriptive, comparative methods were used, as well as methods of interpretation, conceptual and discourse analysis of language data, continuous sampling, systematization, comparison and frame analysis.

**The novelty of the research.** The thesis is the first to conduct a comparative comprehensive study of the conceptual picture of the world in Kazakh and English fairy tales, revealing their national essence and philosophy, illustrating the main culturally determined markers, distinguishing between the concepts “linguistic picture of the world” and “conceptual picture of the world”, identifying types of leading scenarios and frames, and also justifying the laws of formation and development of basic concepts. An original interpretation of the concepts of shallow and deep structures in the discourse of a fairy tale is proposed and the main cognitive categories that form their basis are described.

**The theoretical value of the research.** In the process of research, in addition to the traditional study of the sphere of concepts and the discourse of folk fairy tales, a model of their new analysis is proposed. The analysis model proposed in the work as a complex system, deeply ingrained in the mythology of folk fairy tales, has a direct impact on modern cultural values, which, in turn, will have an impact on further research on the phenomenon of folk fairy tales. The results of the research contribute to the development of imaginative thinking of the child, the study of the mechanisms of the influence of the language of folk tales on the perception of the child, and also allow you to determine methods and ways of forming precedent artifacts, as well as national customs and beliefs. The results and conclusions obtained during the research affect the formation and development of relevant problems of cognitive linguistics and discourse.

**The practical value of the research.** The results of the thesis allow us to identify new priorities for further research on conceptology and theory of discourse. The main materials of the thesis can be used in the preparation of textbooks and teaching aids, conducting special seminars, courses and classroom studies at universities on the theory of discourse analysis, cognitive linguistics, text interpretation and intercultural communication. In addition, the results obtained during the research will have an impact on the study of other similar linguistic phenomena, as well as on the further study of cognitive linguistics and theory of discourse.

### **Defense provisions:**

– in the process of comparing the conceptualization of the linguistic picture of the world in Kazakh and English folk fairy tales, constant matches of universal and idio-ethnic components were determined, despite the fact that when a certain fragment of the surrounding reality is perceived by various native speakers, the discursive concept component has a universal character, its national and cultural features based on three elements, namely, nature, culture and worldview, in which its other components are manifested .

– if in English fairy tales the linguistic-cultural concept “water” is a complex linguistic structure consisting of conceptual, figurative and value components, then “underground” plays a special role in Kazakh fairy tales. Undoubtedly, stories about the underworld are found in fairy tales of all peoples, but for the Kazakh people it has significant meaning as a special world in which the surrounding reality is perceived through imaginative thinking.

– due to the fact that the shallow structure of the discourse of a fairy tale is directly related to the genre originality of folk fairy tales, this typological feature serves as the basis for the mechanism that defines a fairy tale as a genre. Therefore, such a typology is the same for Kazakh and English folk fairy tales.

– the deep structure of folk fairy tales correlates with the precedent cultural meanings associated with beliefs and artifacts formed from a historical point of view. For this reason, the main differences between the conceptual picture of the world in fairy tales and discourse are manifested at the level indicated above.

– the basis of deep structures in fairy tales is a system of culturally marked numbers and names. They are important elements of scripts and frames that have a direct impact on the formation of the national mentality. The shallow and deep structures, developing from the perspective of synchrony and diachrony, form a system of worlds combined within the framework of one discourse.

### **Testing and publication of research results.**

The ideas and conclusions of the thesis research were published in journals indexed in international scientometric databases. Web of Science и Scopus. «Comparative-Contrastive Analysis Of Phraseological Units In English AndKazakh Fairy Tales» (ROMANIA, ISSN- 23934727, SCOPUS, ASRTRA SALVENSIS 2017); 4 articles published in proceedings of international overseas conferences: Қазақ, ағылшын халықтары ертегілеріне салғастырмалы-тақырыптық талдау / XV-Международная научно-практическая конференция: Modern Scientific Potential/ Great Britain-Sheffield, 28 February–7 March 2019, SBN 978-5-966-8736-05-6; «Қазақ,ағылшын тілдеріндегі ертегілердің зерттелуі,даму мен қалыптасуы» /Абай атындағы ҚазҰПУ Филология және көптілді білім беру институты Жалпы тіл білімі кафедрасы.Филология өзекті мәселелері- 2 жинақ. Алматы -2017 ж. ISBN 978-601-298-589-4; ББК 80; «Қиял-ғажайып ертегілердегі әлемнің ғаламдық бейнесі» /Абай атындағы Қазақ ұлттық педагогикалық университеті Филология және көптілді білім беру институты «Бабалар сөзі-Рухани жаңғырудың Қайнар көзі»-Халықаралық симпозиумның жинағы. 16-17 мамыр, Алматы, 2019 ж ISBN-978-601-298-762-1, КБЖ-83,3-Б.124-126;

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**The structure and scope of the thesis.** The thesis consists of introduction, three sections, conclusion and bibliography.