

T.B. Zhunussova¹, D.S. Ryspayeva², M.S. Kulakhmetova³

¹PhD student in foreign philology, Sh. Ualikhanov Kokshetau University, Kokshetau, the Republic of Kazakhstan, ORCID 0009-0008-0717-9337, E-mail: tlekzhunussova@gmail.com

²Candidate of philological sciences, assoc.professor of Sh.Ualikhanov Kokshetau University Kokshetau, the Republic of Kazakhstan, ORCID [0000-0001-7620-2301](https://orcid.org/0000-0001-7620-2301), E-mail: dryspayeva@shokan.edu.kz

³Candidate of philological sciences, assoc.professor of A. Margulan Pavlodar University Pavlodar, the Republic of Kazakhstan, ORCID 0000-0001-5500-6416, E-mail: kmergul@yandex.ru

REPRESENTATION OF THE LINGUISTIC CULTURES THROUGH FOLKLORE TEXTS

This research is devoted to the study of the linguistic expression of the national cultural notion in the folklore text on the example of the Kazakh and English linguistic cultures. According to the principles of modern linguistics, based on the anthropocentric paradigm, the definition of the individuality of each linguistic cultures (in this case, the Kazakh and British linguistic cultures and their languages) correspond the national and cultural values with a particular importance.

The reserach's main aim is to describe the features of the concept "tapkyrlyk-ingenuity" in folklore texts of Kazakh and British linguistic culture. The subject of the study is two fairy tales of linguistic cultures, "Jack and Beanstalk" from British folklore and "Cunning Aldar Kose" from Kazakh folklore. This study was qualitative and used ethnographic strategies. In addition, data obtained through questionnaire and text analysis. The relevance of this work is seen in the need to preserve and develop the folklore heritage of the people, which is the cultural identity of a particular ethnic group and has accumulated centuries-old spiritual and practical experiences of linguistic cultures. The results of the analysis allow the reader to draw some particular conclusions that are of interest for research that having certain distinctions in usage of the concept "tapkyrlyk-ingenuity".

Keywords: values, folklore, fairy tales, linguistic picture of the world, concept, culture, linguistic culture, worldview.

MAIN POINTS

The principles of modern linguistics, based on the anthropocentric paradigm, the definition of the original individuality of each ethnic group (in this case, the Kazakh and British ethnic groups and their languages) through their folklore texts, reflecting the national and cultural values of the linguistic cultures correspond a particular importance.

Folklore is prime evidence of culture, indeed of humanity, it came up with memorable phrases to drive the point home — folklore is a people's "symbolic autobiography," folklore gives an "inside out" view of society.

INTRODUCTION

The aim of the research is to describe the features of the concept "tapkyrlyk-ingenuity" expressed against the background of folklore texts in Kazakh and English linguistic cultures. The subject of the study is two fairy tales of linguistic cultures, "Cunning Aldar Kose" from Kazakh folklore and "Jack and Beanstalk" from British folklore. To achieve the goal, the following objectives are to solve:

1. Conduct the literature review to identify different approaches to understanding the essence of the study;
2. Research to identify the concept map.
3. Analyze the explanatory dictionaries of the Kazakh and English languages for the concept of "tapkyrlyk-ingenuity";

4. Reveal the meaning of the word and its conceptual features by using component analysis.

The experiment's relevance lies in understanding the conceptual features of the concept "tapkyrlyk-r ingenuity," developed in the English and Kazakh linguistic cultures. The scientific novelty consists in the first experiment defining the whole volume of conceptual signs of "tapkyrlyk-ingenuity ". The article uses a set of methods of linguistic analysis: component, descriptive, interpretative, and conceptual.

In the modern world, the importance of culture and values of linguistic cultures (peoples) is growing. If to speak about the culture of the people, it is impossible not to note the oral folk art because folklore is one of the unique speech products and repository of culture and thought of linguistic culture, its spirituality, as well as the result of experience accumulated over the centuries [1].

The semantic world of culture is transmitted and consolidated through a system of values, norms, and symbols that reveal deep (conscious or unconscious) images of the world experience and a person's attitude. Culture is based on the dominant cultural meaning or their complex combination as the primary setting of the socio-cultural process that forms values, norms, stereotypes of behavior, thinking, and knowledge of the world. Therefore, the problem of reflecting the culture in the language is fundamental and expresses the need to understand the characteristics of linguistic cultures.

The folklore model of the world has its specific features compared with the scientific, religious, mythological, and artistic points of view. It holistically organically synthesized elements of mythological, religious, scientific, and artistic models of the world[2].

There is a large volume of published studies describing the role of a folklore. For a philologist, it is essential that historically the best way to express ethnic identity, an instrument of national self-knowledge, has been and remains folklore as an integral part of folk spiritual culture. Folklore reveals the essence of common human belonging and national identity in folklore at the level of value orientations, attitudes, preferences, and stereotypes that affect a person's feelings, desires, and behavior.

Starting from childhood, when the child does not yet know how to think logically, children perceive human experience through exciting images. Moreover, good fairy-tale images are always interesting. Largely thanks to fairy tales, the child learns the main moral values - what is good and bad. Fairy tales reflect the philosophy of the people, their traditions, character, and experience, like the little man comes into contact with the country's history for the first time and learns to love his/her homeland. Therefore, librarians urge parents: "Teach children to love the book. The tale told by dad and mom instills in the baby the confidence that he is loved and protected". In addition to instill confidence and protection, moreover, fairy tales develop critical thinking and creativity in actions. There is a hint that gently guides, resolves internal conflicts, and gives examples to follow. Furthermore, most importantly, it shapes the personality of the future citizen. Because of this, the question arises of what kind of morality this work carries and how it manifests itself.

From the scientific point folk poetry is called "Folklore", academic discipline devoted to the study of folklore is "Folkloristics". Anikin V.P. referring to the works on the folklore of the German scientist I.F. Knafl defines this term as "the wisdom of the people". The British scientist William J. Toms in 1846, developing the notion of "folklore," says that folklore is a fairy tale, a legend, a concept that gathers around itself various beliefs in a particular area [3]. As a scientific term, it was officially adopted by the British Folklore Society.

Traditionally, the concept "Folklore" is defined as folk art, both oral and written, which reflects the way of life of a particular people. Folklore includes various genres, each with its characteristics and features. Folklore originated in ancient times, when there was no written language yet and was passed from mouth to mouth. He combined all kinds of art: literature, music, dance, theater, and much more.

A special science studies the patterns and features of development, the nature, essence, and themes of folklore, its specificity and standard features with other types of art. Literary and folklore

studies have accumulated considerable experience in the study and scientific development of the problem of the mutual influence of folklore and literature.

As a separate scientific direction, Kazakh folklore began to take shape in the late 18th - early 19th centuries. The first serious discussions and analyses of folklore emerged during this period with both Kazakh educators (Sh. Ualikhanov, I. Altynsarin, A. Kunanbaev, M.S. Babadzhanov) and Russian scientists (V. V. Radlov, G. N. Potanin, A. E. Alektorov, V. V. Grigor'ev, A. V. Vasiliev, I. N. Berezin, N. I. Ilminsky, P. M. Melioransky, A. N. Kharuzin).

Shokan Ualikhanov's the main literary and scientific views, who is considered the father of Kazakh folklore, relate to folklore works. Kazakh written literature at that time had yet to be born. Shokan wrote several special studies on the poetry of the Eastern peoples. In this paper, his research in the folklore field is considered a timeless scientific heritage that paved the way for the science of Kazakh folklore and ethnography.

Ibrai Altynsarin collected folklore and ethnographic materials of the Kazakh people and used them as a means of public education. Although Y. Altynsarin was not engaged in particular studies of Kazakh folklore, he highly appreciated the folklore heritage. He included many examples of Kazakh folklore in his textbook "Kazakh reader". In addition, excerpts from the poem "Kobylandy" written out from Marabay zhyrau, magical ("Kara kylysh", "Altyn Aidar"), honestly realistic fairy tales ("Tazsha bala", "Kara batyr", "Zhirenshe Sheshen"). Kazakh folklore stands out in the early XX century. During this period, Kazakh epics and other wonderful folklore works arose with the participation of A. Divaev, Kh. Dosmukhamedov and M. Auezov. Since the 1930s, Kazakh epics began to emerge, such as "Batyrlyr Zhyry", "Aldar Kose", "Seksen Otirik", "Zhumbaktar", a new version of the poem "Kozy Korpesh-Bayan Sulu" by M. Auezov[4].

The theoretical analysis of literature allows us to identify the main genres of Kazakh and English folklore. Kazakh folklore traditionally includes heroic epos, ritual songs, lyrical poetry, historical songs, shepherd and magical, wedding and funeral songs, fairy tales, legends, proverbs, and sayings[5]. The main genres of British folklore include songs, shifters, counting rhymes, riddles, teasers (to minor genres), fairy tales, legends, and ballads (to major genres).

Thusly, every nation has its own fairy tales. In the UK, British fairy tales were mainly studied in terms of their genre and compositional features, text structure, and language clichés, but not in terms of the value characteristics of the characters. However, they also reflect the people's soul, wisdom, thoughts, and aspirations.

In all theoretical sources, a fairy tale is defined as a genre of literary creativity. Fairy tales are folklore and literary. A folk tale is an epic genre of written and oral folk art: a prosaic oral story about fictitious events in the folklore of different peoples. A literary fairy tale is a work-oriented to fiction, closely related to a folk tale, but, unlike it, belonging to a specific author, which did not exist before publication in oral form and had no variants [6].

Usually, folklore tales are divided into three groups: animal, household, and fairy tales.

The structure of the stories is as follows:

- Small text size
- Simplicity and elementality of the plot
- Features of the composition (introduction, central part, climax, denouement)
- Overlapping an episode on an episode
- Multiple repetitions of the episode (most often three times) [7].

In moral terms, two main ideas of fairy tales can be distinguished:

1. The glorification of fellowship, by which the weak overcome the evil and the strong.
2. Glorifying the victory itself brings moral satisfaction to the listeners.

Speaking about fairy tales of different peoples with *similar plots*, the following should be noted:

1. Fairy tales are formed among some people and then moved to other countries, but they are affected by their folklore traditions (beginnings, motives), which adapt to local customs.
2. Similar tales arise independently in different countries due to peoples' everyday life, conditions and historical development.

3. The folklore traditions of the people determine the national features of a fairy tale. The fairy tales reflect flora and fauna of the country where these fairy tales appeared. Animals - the heroes of fairy tales - resemble in their speech and behavior the people of the country where these fairy tales exist. Furthermore, it cannot be otherwise since fairy tale has always reflected people's life, a mirror of people's consciousness.

MATERIALS AND METHODS

In the present research in the analysis of concepts, the most common and actively used methods in linguistics were used such conceptual analysis, associative experiments, and comparative analysis. It is considered, that the method of conceptual analysis should be of a complex nature, in which the study of the concept is carried out in several directions: the study of the etymology of the word; identification of all possible values and ways of use; the study of proverbs; the description of the concept on the material of artistic texts. The research is supplemented with the associative experiment experimental associative techniques in a wide used in psycholinguistics. Associative experiment allows us to find out how fragments of linguistic consciousness are arranged in native speakers. Comparative study of two languages of different structures has both theoretical and practical significance, enables somebody to identify similar and distinctive features, find universals (general points) and unique (specific events), helps to penetrate deeper into the inner workings of each of the compared languages and understand their national identity

It is necessary to determine the general moral and moral aspects of these folklore works of each of the two studied linguistic cultures. It is of fundamental importance to choose a specific algorithm for philological analysis that would fit to determine the conceptual language picture of the above linguistic cultures.

A deep and comprehensive consideration of various aspects of the theory and practice of conceptual analysis is contained in the works of L.G. Babenko[8], V. A. Maslova[9], V.A. Karasik[11], E.S. Kubryakova, A. Vezhbitskaya, where scientific justification is given as one of the leading methods for studying concepts in all the variety of techniques used in it. Consider some of the possible approaches to the philological analysis of images by authors and linguists with different theories of conceptual analysis. According to L.G. Babenko, each literary work embodies the individual author's perception of the world. That is, concerning this study, folklore texts give out the worldview of a particular linguistic culture, reflecting through the private prism of the people's perception [8].

According to V.A. Maslova, the choice of a concept analysis method is determined by the type of concept being studied and its place in the cultural life of the people, its complexity, including the goals and objectives put forward by the researcher [9]. Describing the concept of V.A. Maslova is relevant for the study of culturally significant concepts in terms of highlighting the core and periphery in the structure of the concept[10].

According to V.I. Karasik, the concept's description includes research procedures for explaining the meaning of the concept's name and its designations.

In this study, the synthesis of L.G. Babenko and V.I. Karasik for the basis of the conceptual structure of the text[11]. ***In this work, the method of conceptual analysis of a literary text is considered from the point of view of the main components of the concept :***

- 1) Surveying to identify the conceptual map of folklore texts;
- 2) Definition of the universal concept in the conceptual space;
- 3) Conceptual - analysis of etymological sources, explanatory dictionaries, synonyms of the concept; proverbs, and sayings about the concept;
- 3) Value parameters in the folklore text.

DISCUSSION AND RESULTS

From the point of material and spiritual values, the fairy tale always displays the opposition of good and evil, and the heroes are divided into positive ones, who are the embodiment of goodness and justice, and negative ones. The main feature of the tale is entertaining and instructive [11]. A fairy tale teaches, encourages activity, and even heals. In other words, the educational potential of a fairy tale is much richer than its artistic significance. This paper considers the universal value-conceptual features of folklore tales.

An associative experiment was carried out to reveal the conceptual map of folklore texts. As the aim of current research is to determine the features of the concept "tapkyrlyk- ingenuity" expressed against the background of folklore texts in Kazakh and English linguistic cultures, associative experiment was designated to conduct. Based on the aim of the research, students of Sh. Ualikhanov Kokshetau University the Pedagogical Institute, and the Department of English Language and Teaching Methods were selected for the focus group. Fifty-six students of the 2nd and 3rd courses of the specialty "Foreign language: two foreign languages" participated in the associative experiment. The questionnaire was chosen as a type of experiment consisting of three parts. Introductory - contained the goals and objectives of the survey, a polite appeal to the respondent. In the main part, there is a list of questions. The final part of the questionnaire is associated with determining the number and order of questions asked. The questionnaire was composed competently and logically sequentially. It contained a manageable number of questions (the questionnaire can be optimal if the respondent can spend at least 20 minutes on it). Students had to answer several questions regarding these folklore texts. As an example, two fairy tales of the linguistic cultures of Kazakh and British, "Cunning Aldar Kose" (Kazakh folklore) and "Jack and Beanstalk" (British folklore).

The main idea of the fairy tales "Cunning Aldar Kose" and "Jack and Beanstalk" is about avoiding failure. This means that the main aim of the activities of the fairytales heroes is to achieve some results of personal intentions, prevent loss and neglect, and satisfy material and physiological needs. It should also be noted that the activities of the hero of such folklore are determined not so much by their wishes but by external circumstances, possibly duty.

Jack's decision to climb the beanstalk is an example of taking advantage of life's opportunities. When he begins his ascent, he is still determining where this path will lead him or whether this path will lead him anywhere. He knows that he may face danger, but he has no idea what kind of danger it might be. Despite all this, he climbs the beanstalk to find his luck. In the end, Jack receives a reward for his bravery, proving the adage that fortune favors the brave.

The worldview of the Kazakhs in different eras, the struggle of good and justice with evil reflected numerous fairy tales - a fairy and everyday tales of animals - a horse, a sheep, a camel, acting as friends of man. Tales about Aldar-Kose, who repeatedly defeated the Kazakh khans with their ingenuity, are widely known. Aldar -Kose acts as an irresistible logic of his judgments, which, thanks to his rich imagination, skill, and cunning of the mind, easily cracks down on those in whose hands are power and strength.

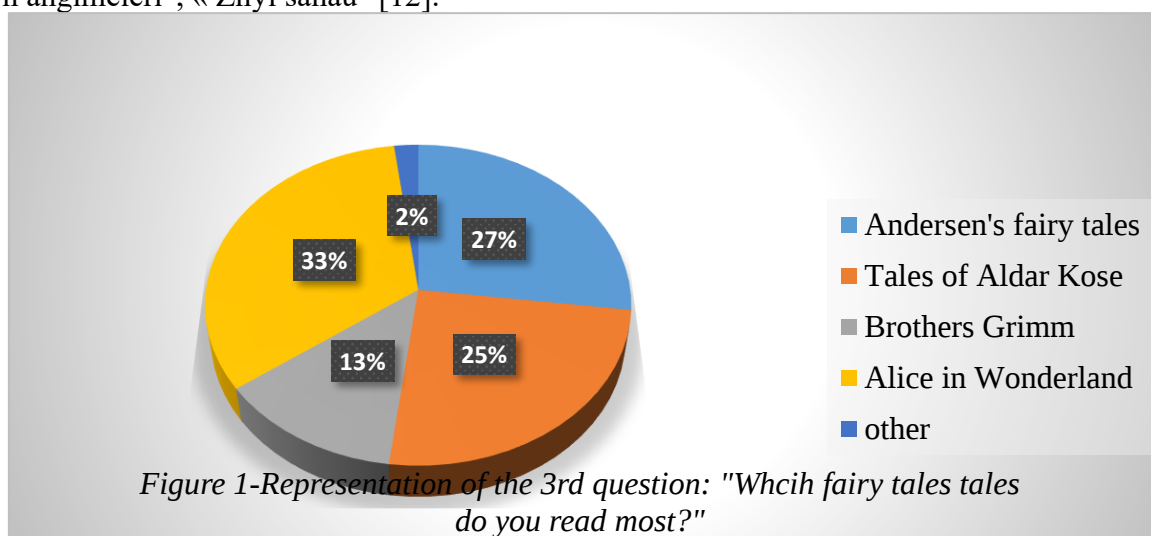
The moral of these folklore texts is to take advantage of the opportunities that life gives you. Jack takes a considerable risk when he trades a cow for beans. The cow was their only income, and the money he got from selling it would have lasted them for days; nevertheless, he takes risks by believing in the power of magic beans. Aldar Kose also risked his last 2 coins for the exchange, and with the help of his sharp mind and ingenuity, he inherited a whole fat ram. The characters of the two works are similar to each other. Their interests, goals, and passionate dreams are different. However, in the end, justice, morality, truth, intelligence, and ingenuity win.

As it was the main purpose of the paper to determine the features of the concept "tapkyrlyk-ingenuity" expressed against the folklore texts, associative experiment was carried out.

To the first question of the questionnaire, "Did you like to read fairy tales?" all respondents answered positively, adding that they read a lot in childhood.

To the second question, where the respondent had to answer how often they read, the following answers were recorded: 2-3 times a week, every day before going to bed, every week, practically every other day, always in free time, etc.

For visual representation of the dependence of main characteristics of the third question's result the reader is referred to the *Figure 1*. To put it another way, the pie chart below reported that 27% of respondents answered that they liked Andersen's fairy tales, 25% of respondents mentioned "Tales of Aldar Kose". Respondents noticed 13% about "The Brothers Grimm" and 33% about "Alice in Wonderland", such fairy tales from Kazakh folklore were mentioned in the least amount 2% as "Altyn taga", "Makta kyz", "Karlygashtyn quirygy", "Kozhanasyr", "Ai men Aisha", "Erden atanyn angimeleri", « Zhyl sanau "[12].



In the course of the survey, where the respondents had to determine which keywords, to their mind, could be emphasized and used to retell the text, most of the students wrote the keywords in the chronological order of the plot in "Aldar Kos" - the cunning Aldar Kose, Zhatyr bai, two rubles, goat, lamb, ram, fool; in Jack and Beanstalk" - Jack, poor widow, five beans, beanstalk, giant, magic harp.

In the final question, the respondents were tasked with writing out emotionally colored words describing the characteristics of the main characters in the folklore text. This task has identified a lexical minimum. In particular, with pronounced words and phrases, such as "a sharp look, an agile mind, agile hands, a cunning, a poor man," they conveyed the description of the heroes.

Thus, it can be determined that "ingenuity" is a sign of intelligence. However, it is worth noting that we are not talking about cunning to the detriment of society. The axiom refers to the cunning that is associated with ingenuity. It helps the heroes "save themselves", as well as overcome difficulties in a more "original" and "profitable way". In this case, it can be indicated that "ingenuity" as a way to get around the problems that have arisen is expressed by such a characteristic of linguistic cultures as "tapkyrlyk- ingenuity". As defined in the plot of fairy tales, the value of "tapkyrlyk- ingenuity" is manifested through ingenuity in the upcoming trials through decisive action.

Translated into the Kazakh language, "ingenuity" is referred to as "tapkyrlyk". If to consider the etymology of the word "Tapkyrlyk", then the root of the word "tap" is from the word "taboo", which means, "find, find something." -kyr and -lyk - nominative derivational suffix, in the word "tapkyr" as "ingenuity" [13].

In the course of the research in order to define the semantic meaning of the kazakh lexeme several offline and online explanatory dictionaries analyzed (Explanatory dictionary of the kazakh language B. Kaliev, Terminological handbook: Kazakhstan 2050 and complex of Kazakh language online dictionaries as Lugat.kz, Emle.kz, Kaz.slovopedia.com, Sozdik.kz).

As a result of the analysis of explanatory dictionaries of the Kazakh language, the following most frequent synonyms of the word "zeyindilik", "zerektik" were revealed

Therefore, it was revealed that the core meanings of the concept “tapkyrlyk- ingenuity”. It is presented below:

1. *Meaning:* Algyrlyk, zerektik.

For example: Zhibektin zhaksy sipattarynyn biri - *tapkyrlyk*, sheshendik/One of the good characteristics of Zhibek is her *ingenuity* and eloquence. Korendi ol ozinin akyldylygy, sheshendigimen urshyktai oynatady/With her mind and eloquence, she plays like a bully Zhanat ylgı erlikti, tapkyrlykty, kaysarlykty ozgeshe suyip, kushtarlykpen angimeleitin/ Zhanat always loved courage, ingenuity, courage in different ways and spoke passionately [14]

2. *Meaning:* Adis-təsildi sheber mengergendik, adiskoylyk, taba bilushilik.

For example: Sogysta adis-ayla, *tapkyrlyk* auadai kazhet/In war, tactics and strategy are as essential as air. Zhaudy sanmen emes, sapamen zhene biluge tiispiz/We must be able to defeat the enemy not by quantity, but by quality. Ol ushin sogysu adisterin, ayla-areketin ote zhaksy igerip, ozine berilgen kkrudy bes sausagymdai bilip, zhauga karsy sheberlikpen zhumsay bilu kerek/To do this, you must be very good at combat techniques and tactics, know the weapon given to you like the back of your hand and be able to skillfully use it against the enemy (O.Kanakhin, Men).

Some of the Kazakh-English examples should be considered:

- Ol bizge ozinin tapkyrlygymen unady → We liked him with his wit.
- Onyn tapkyrlygy jetpedi → He lacked ingenuity.
- Tilinde tapkyrlyk bar → His speech is full of wit.

As a means of developing the current research, area it can be noted several proverbs and sayings about "tapkyrlyk-ingenuity".

“Kez-kelgen zhagdayda tapkyrlyk komektesedi” -In any situation, resourcefulness helps.

“Zhok izdegen zhogalgandy tabady” – Who is looking for something finds the lost.

“Izdegen zheter muratka” - A person in search will reach his cherished goal

“Talapy bas zharar, talapsyz tas zharar” - A purposeful fellow will achieve everything.

"Aylaly tulki aldyrmas" - Ingenuity is irresistible.

“Ayla altau, akyl zheteu-aylaga akyl kosylsa, aldyrmaityn ekeu” - Six tricks, seven minds - if you add wit to the tricks, they will never let you down.

In the course of the study in order to define the semantic meaning of English lexeme, 7 explanatory dictionaries of the English language (Merriam Webster, Collins English Dictionary, Oxford English Dictionary, Cambridge Dictionary, Macmillan Dictionary, Oxford Learner's Dictionaries, Longman Dictionary of Contemporary English) and 5 explanatory dictionaries of Kazakh language were analyzed. Presented explanatory English dictionaries offer several versions of the interpretation of a word: more difficult for native speakers and more accessible for English learners. Therefore

1. *Meaning:* someone's ability to think of clever new ways of doing something

Example: It took some time and a little ingenuity, but we were able to rescue the animals.

2. *Meaning:* the quality of being cleverly inventive or resourceful; inventiveness

This is a show about a group of people who decided to do something, and accomplished that through ingenuity, willpower, and a fair amount of Gold's trust fund [15].

Particular attention is paid to the list of synonyms and antonyms which are presented above:

Synonyms: active, adventurous, aggressive, bright, capable, talented, able, clever, original, quick-witted, sharp, venturesome.

Antonyms: inactive, incompetent, inept, stupid, unadventurous, uncreative, unimaginative, unintelligent, dull, resourceful.

CONCLUSION

The results of the analysis allow the reader to draw some particular conclusions that are of interest for research that having certain distinctions in usage of the concept “tapkyrlyk-ingenuity”. From the research that has been carried out, it is possible to conclude that "ingenuity" as a phenomenon or quality grows on different soils at the base of each linguistic culture. The comparison of investigated concept in two linguistic cultures makes the reader aware of certain

distinction more or less completed in one linguaculture and currently underway in another. According to the purpose of this research, analyzing the core meanings of functionally equivalent of linguistic concepts in two languages and compare them in a culturally revealing manner. Having analyzed certain dictionaries it can be commented in Kazakh lingua culture the meaning of the concept “tapkyrlyk” means the fact of showing intelligence or skill, for example in the design of an object, in an idea or somebody's actions.

At the same time, in the analysis of the English explanatory dictionaries the explication of the concept “ingenuity” is the quality of being cleverly inventive. Differ from Kazakh linguaculture, which occupies the quality of being quick at learning and understanding things concerning education, English concept means the quality of invention of something.

One of the key meanings of the concept “ingenuity-tapkyrlyk” that correspond both both linguistic cultures is ability to think of clever new ways of doing something. Consequently, mastering particular methods and techniques to solve the problem, as to find the solutions to any problem.

Certainly, it can be both a gift from God and the result of the person's efforts acquired in life experience. Of course, when a person earns something with hard work and patience, it is hard, but it is also more valuable than a gift of fate. The intuitive ability can leave a person at any moment, while the capacity developed consciously will remain with the person forever. In addition, from the outside, it needs to be clarified how a person finds a solution in a difficult situation - intuitively or not, the main thing is the result.

REFERENCES

- 1 Shchankina E. V. Krashenninnikova *Fol'klornaya sostavlyayushchaya kak element otrazheniya russkoj kartiny mira* [Folklore component as an element of reflection of the Russian picture of the world] / - Text: direct // Young scientist. - 2011. - No. 11 (34). - T. 1. - S. 210-213. — URL: <https://moluch.ru/archive/34/3926/> (date of access: 02/13/2023) in Russian
- 2 Kaminskaya E. A. (2014) *Kul'turnye smysly tradicionnogo fol'klora kak nositelya pranauchnogo znaniya* [Cultural meanings of traditional folklore] Bulletin of the Chelyabinsk State Academy of Culture and Arts. /2 (38) in Russian
- 3 Anikin, V.P (1987) *Russkyi folklor* [Russian folklore] Moscow,
- 4 Konyratbaev, A. (1991) [Kazak folklornyn tarikhy] Kazakh folklore history. - Almaty, Ana tili, - 288p
- 5 Sidelnikov, V.M. (1971) Kazakh folk tales [Text]. In 3 volumes. V.1 / ed.. - Alma-Ata: Zhazushi, - 312 p.
- 6 Belokurova, S.P. (2005) Dictionary of literary terms, electronic version
- 7 Propp, V.Ya. (2001) Morphology of a fairy tale. Scientific edition, textual commentary by I.V Peshkov. - Publishing house "Labyrinth", Moscow, - 192 p.
- 8 Babenko, L.G. (2004) Philological analysis of the text. Fundamentals of theory, principles and aspects of analysis: Textbook for universities. - M.: Academic Project; Ekaterinburg: Business Book, - P. 255–265; pp. 287–294
- 9 Maslova, V.A. (2004) Introduction to cognitive linguistics: textbook. allowance. Moscow: Flinta–296 p. undergraduate. — M. :
- 10 Maslova, V.A. (2007) Philological analysis of a literary text: textbook. manual for academic
- 11 Karasik, V.I. (2004) Language Circle: Personality, Concepts, Discourse Yurayt Publishing House, 2019. — 147 p. — (Series: Bachelor. Academic course).. Volgograd: Change – 477 p.
- 12 URL: <https://sozdikqor.kz/soz?id=316649&a=TAPQYRLYQ>
- 13 URL: <https://dictionary.cambridge.org/dictionary/english/resourceful>
- 14 Auezov, M. (1959) Thoughts of every year. Almaty
- 15 Alan Sepinwall (7 Apr. 2023), Rolling Stone,

Received: 09.06.2023

Репрезентация лингвистических культур через фольклорные тексты

Т.Б.Жунусова¹, Д.С.Рыспаева¹, М.С. Кулахметова²

¹Кокшетауский университет имени Ш. Уалиханова, г. Кокшетау, 020000, Республика Казахстан

²Павлодарский педагогический университет им.Ә.Марғұлан, г.Павлодар, 140000, Республика Казахстан

Данное исследование посвящено изучению языкового выражения национально-культурного понятия в фольклорном тексте на примере казахской и английской лингвокультур. Согласно принципам современной лингвистики, основанной на антропоцентрической парадигме, определение индивидуальности каждой языковой культуры (в данном случае казахской и британской языковых культур) соотносят национально-культурные ценности с особой значимостью.

Основной целью исследования является описание особенностей концепта «находчивость» в фольклорных текстах казахской и британской лингвокультур. Предметом исследования являются две сказки лингвокультур «Jack and Beanstalk» из британского фольклора и «Хитрый Алдар Көсе» из казахского фольклора. Это исследование было качественным и использовало этнографические стратегии. Кроме того, данные были получены с помощью анкетирования и анализа текста. Актуальность данной работы видится в необходимости сохранения и развития фольклорного наследия народа, являющегося культурной самобытностью того или иного этноса и аккумулировавшего многовековой духовный и практический опыт языковых культур. Результаты анализа позволяют читателю сделать некоторые частные выводы, представляющие интерес для исследования, имеющие определенные различия в использовании понятия «находчиваость».

Ключевые слова: ценности, фольклор, сказки, языковая картина мира, концепт, культура, языковая культура, мировоззрение.

Материал поступил в редакцию журнала 09.06.2023

Фольклорлық мәтіндер арқылы тілдік мәдениеттердің өкілділігі

Т.Б.Жунусова¹, Д.С.Рыспаева¹, М.С. Кулахметова²

¹Ш. Уәлиханов атындағы Көкшетау университеті, Көкшетау қ., 020000, Қазақстан Республикасы

²Ә. Марғұлан атындағы Павлодар педагогикалық университеті Павлодар қ., 140000, Қазақстан Республикасы

Бұл зерттеу қазақ және ағылшын тіл мәдениеті мысалында фольклорлық мәтіндегі ұлттық-мәдени ұғымның тілдік көрінісін зерттеуге арналған. Қазіргі тіл білімінің принциптеріне сәйкес, антропоцентристік парадигма негізінде әрбір лингвистикалық мәдениеттің (бұл жағдайда қазақ және британ лингвистикалық мәдениеттері) даралығын анықтау ұлттық мәдени құндылықтарды ерекше мәнмен байланыстырады.

Зерттеудің негізгі мақсаты – қазақ және ағылшын мәдениетінің фольклорлық мәтіндеріндегі «тапқырлық» ұғымының ерекшеліктерін сипаттау. Зерттеу пәні – ағылшын фольклорынан алынған «Jack and Beanstalk» және қазақ фольклорындағы «Айлакер Алдар Көсе» тіл мәдениетінің екі ертегісі. Бұл зерттеу сапалы болды және этнографиялық стратегиялар пайдаланылды. Сонымен қатар, сауалнамалар мен мәтінді талдау арқылы деректер алынды. Бұл жұмыстың өзектілігі белгілі бір этностың мәдени ерекшелігі болып табылатын және тілдік мәдениеттердің көп ғасырлық рухани және тәрбиелік тәжірибесін жинақтаған халықтың фольклорлық мұрасын сақтау және дамыту қажеттілігінен көрінеді. Талдау нәтижелері оқырманға «тапқырлық» ұғымын қолдануда белгілі бір қызығушылық тудыратын нақты қорытындылар жасауға мүмкіндік береді.

Түйін сөздер: құндылықтар, фольклор, ертегілер, ғаламның тілдік бейнесі, ұғым, мәдениет, тілдік мәдениет, дүниетаным.

Материал 09.06.2023 баспаға түсті

МРНТИ 04.61; 15.41

DOI: [10.59102/kufil/2023/iss2pp31-41](https://doi.org/10.59102/kufil/2023/iss2pp31-41)

Ш. К. Жаркынбекова¹, Б. Х. Галиева², Г. К. Аюпова³

¹д.ф.н., профессор, Евразийский национальный университет имени Л. Н. Гумилева, г. Астана, 010000, Республика Казахстан, <https://orcid.org/0000-0002-4160-6215>, zharkyn.sh.k.@gmail.com

²к.п.н., доцент, Евразийский национальный университет имени Л. Н. Гумилева, г. Астана, 010000, Республика Казахстан, <https://orcid.org/0000-0001-9353-7859>, galieva.bh@yandex.kz

³к.ф.н., и.о.доцента, Евразийский национальный университет имени Л. Н. Гумилева, г. Астана, 010000, Республика Казахстан, <https://orcid.org/0000-0003-0222-2304>, bagira_03_05@mail.ru

ОБ ИДЕНТИЧНОСТИ СТУДЕНЧЕСКОЙ МОЛОДЕЖИ КАЗАХСТАНА (ЭМПИРИЧЕСКИЙ АНАЛИЗ)

В статье анализируется проблема изучения идентичности как многоаспектной психолингвистической категории. Обзор научных работ, посвященных исследованию феномена идентичности, позволил обосновать актуальность его рассмотрения в междисциплинарных научных работах, выявить составляющие начала идентичности и сферы ее проявления. Подчеркивается актуальность изучения процесса идентификации молодежи как социальной группы, демонстрирующей активный поиск идентичности. Авторы акцентируют внимание на том, что проблема адаптации молодежи к новой социальной реальности сопровождается определением личностных смыслов и преодолением противоречий идентификации, что нередко приводит к кризису идентичности. Проведенное эмпирическое исследование позволило определить идентификационные характеристики казахстанской студенческой молодежи и определить их ценностные категории. Авторами представлены результаты анкетного опроса среди студентов казахстанских вузов, основанного на апробированной методике М. Куна и Т. Макпартленда, Т. Румянцевой с применением собственных корректировок. Полученные в ходе исследования ответы проанализированы в психологическом аспекте.

Ключевые слова: идентичность, идентификация, поиск идентичности, персонально-личностная идентичность, психолингвистический аспект идентичности.

ОСНОВНЫЕ ПОЛОЖЕНИЯ

Идентичность является межпредметным феноменом, но, будучи компонентом индивидуального сознания и самосознания и основой рефлексии и самоопределения, она, безусловно, остается психологическим явлением, в котором переплетаются личное и социальное, индивидуальное и общее. Посредством использования в речи различных языковых единиц человек проявляет свой персонально-личностный потенциал, но вместе с тем демонстрирует и типичные образцы мышления и поведения.

Для молодежи вопрос определения собственной идентичности является основополагающим. Юноше или девушке важно знать, кем он является, каковы его интересы, ценности. Это знание позволит ему найти свой путь в жизни и не потеряться в огромном потоке информации и внешних влияний. Идентифицируя себя, осознавая