

ABSTRACT

of the thesis on the topic “Linguoculturological and cognitive-comparative description of animalistic vocabulary (based on Kazakh and English fairy tales)” submitted by Zhetessova Zhanar Almasovna for the degree of Doctor of Philosophy (PhD) under the educational program “8D02304 – Philology”

Description of the thesis topic. The dissertation is devoted to a comprehensive analysis of the linguoculturological and cognitive-comparative characteristics of the animalistic vocabulary in Kazakh and English fairy tales. In modern linguistics, a new paradigm – namely, the anthropocentric approach – emphasizes the study of linguistic units in close connection with human existence, culture, and cognition. This paradigm has given rise to several research fields such as cognitive linguistics, cultural linguistics, and ethnolinguistics, expanding the scope of linguistic inquiry to include not only structural-functional aspects but also cognitive and cultural dimensions. Every language reflects the cognitive system and cultural values of its speakers. One of the culturally significant lexical layers in this regard is the animalistic vocabulary. Studying animalistic vocabulary in fairy tales from cognitive and linguoculturological perspectives provides valuable insights into the folk worldview. Folklore, as a cultural and linguistic heritage, preserves archaic layers of language – especially animal-related vocabulary – and transmits them symbolically and pragmatically from generation to generation. The fairy tale genre, which illustrates the relationship between humans and nature, uses animal images to convey profound understandings of human nature and character. Thus, animalistic vocabulary encompasses not only the names of animals but also the cultural connotations and worldview patterns associated with them, serving as linguoculturological units of significant value. In this light, animal images in fairy tales become valuable research objects at the intersection of language and culture. The attribution of animal traits to humans – whether positive or negative – reflects cultural traditions and worldview systems. Animalistic vocabulary is among the oldest strata of language. In early human civilizations, animals played an essential role in daily life and were perceived as integral elements of the natural world. As such, they came to represent not merely biological entities but also symbolic and mythological figures. The linguistic representation of animal images reveals human identity and the interconnectedness of society and nature. This demonstrates that animals function not only as nominative units but also as cultural symbols. A linguoculturological analysis of animalistic vocabulary allows for the exploration of a people's symbolic systems, ethnic values, and cultural connotations. This type of research aims to uncover linguistic manifestations of national mentality, evaluative frameworks, and cultural values. The figurative meanings, language signs, and metaphors conveyed through animal images represent key cognitive categories that reflect people's way of perceiving the world. Through linguistic consciousness, conceptual structures, and symbolic meanings, the semantic and cultural significance of animalistic vocabulary in fairy tales is revealed. This research is not merely a linguistic investigation, but a

comprehensive scholarly inquiry focused on understanding and comparing cultures. The study defines and examines the animalistic vocabulary, develops a methodological framework, and specifies its principles and techniques. A general description of animalistic vocabulary in Kazakh and English fairy tales is provided, along with the identification of their linguoculturological and cognitive-comparative features, speech behavior of animals, and communicative strategies and tactics. Common and distinctive features of Kazakh and English animalistic vocabulary are substantiated through fairy tale texts. Furthermore, the actualization of animalistic vocabulary in the linguistic consciousness of speakers was identified and analyzed through a questionnaire, leading to specific conclusions.

Research relevance. In contemporary linguistics, the study of linguistic units in connection with human cognition and worldview is one of the central principles of the anthropocentric paradigm. Language is viewed not only as a means of communication but also as a reflection of a nation's cultural memory, spiritual values, and worldview. From this perspective, fairy tales serve as a significant discursive space that illustrates the interrelation between language and culture, national identity, and the cognitive structures of an ethnic group. Fairy tales, as examples of folklore texts, convey collective memory, national models of perceiving and interpreting reality, as well as systems of values and cultural codes. These texts preserve the archaic layers of language, including animalistic vocabulary – lexical units denoting animals and carrying symbolic, cultural, and conceptual meanings. Animal imagery in folk tales functions not only as a narrative device but also as a representation of human character traits, social roles, moral values, and cultural norms. Therefore, the analysis of animalistic vocabulary from a linguoculturological and cognitive-comparative perspective allows for the identification of the unique linguistic consciousness, symbolic systems, and worldview of each ethnos. Although animalistic vocabulary has been explored to some extent in both Kazakh and English linguistic traditions from a structural and systemic point of view, a comprehensive cognitive and linguoculturological comparative analysis within fairy tale discourse remains underexplored. This dissertation seeks to fill that gap. The study identifies the semantic, symbolic, and cognitive features of animalistic vocabulary; compares commonalities and differences in the representation of animalistic vocabulary in Kazakh and English fairy tales; describes the communicative behavior, speech characteristics, and interaction strategies of animal characters; includes survey analysis, which reveals the extent to which animalistic vocabulary is activated in the linguistic consciousness of Kazakh and English native speakers.

Research aim is to identify the common and distinctive features of animalistic vocabulary in Kazakh and English fairy tales through linguoculturological and cognitive-comparative analysis.

Research objectives are the following:

- To examine animalistic vocabulary and related concepts that form the theoretical and methodological foundation of the research;
- To analyze the methodology, principles, and methods for studying animalistic

- vocabulary in fairy tales, and to propose an analytical framework;
- To provide a general characterization of animalistic vocabulary in Kazakh and English fairy tales;
- To describe the linguoculturological features of animalistic vocabulary;
- To demonstrate the cognitive characteristics of animalistic vocabulary;
- To identify the speech behavior, communicative strategies, and tactics of animals in fairy tales;
- To determine the common and distinctive features of animalistic vocabulary in Kazakh and English;
- To determine the actualization of symbolic meanings of animalistic vocabulary in the linguistic consciousness of Kazakh and English speakers through an associative experiment.

Research object comprises animalistic vocabulary in Kazakh and English fairy tales.

Research subject includes linguocultural and cognitive comparative analysis of animalistic vocabulary in Kazakh and English fairy tales.

Theoretical and methodological background to thesis work includes the works of domestic and foreign scholars in the field of linguocultural studies, cognitive linguistics, discourse analysis, and onomasiology. Special attention was paid to the works of such researchers as V.V. Vinogradov, V.G. Gak, E.S. Kubryakova, G. Lakoff, R. Langacker, V.Z. Demyankov, N.N. Boldyrev, D.S. Likhachev, A.N. Baranov, Z.D. Popova, A.P. Babushkin, N.D. Arutyunova, E.M. Vereshchagin, V.G. Kostomarov, I.A. Sternin, D.B. Gudkov, S.G. Vorkachev, A. Wierzbicka, V.N. Teliya, A.K. Zhubanov, A. Kaidar, E. Rosch, A.P. Chudinov, Y.N. Karaulov, R.M. Frumkina, Y.S. Stepanov, L.L. Nelyubin and many others. In the field of linguocultural studies, the works of A.A. Potebnya, V.A. Maslova, A.I. Baudouin de Courtenay, W. von Humboldt, V.V. Vorobyov, N.V. Ufimceva, D.O. Dobrovolsky, V.I. Karasik, V.V. Krasnykh, G.G. Slyshkin, A.D. Shmelev, A.D. Arutyunova, V.V. Vorobyeva, V. Shaklein, Zh. Mankeyeva, A. Tymbol, L.Kh. Samsitova, A. Islam, N.M. Uali, A.S. Tukhtarova and others were used. In cognitive linguistics, the works of G. Lakoff, M. Johnson, V.A. Maslova, V.I. Karasik, E.S. Kubryakova, Z.D. Popova, I.A. Sternin, M.V. Pimenova, E.D. Suleimenova, E.N. Orazalieva, B.I. Nurdauletova, S.A. Zhyrenov, K.A. Zhamanbayeva, G.N. Zaysanbayeva and others were applied. In discourse theory and discourse analysis, the works of Y.N. Karaulov, N.D. Arutyunova, T. van Dijk, V.Z. Demyankov, A.A. Kibrik, G.N. Smagulova, G. Burkitbayeva, B.S. Zhumagulova, L.M. Makarov, V.I. Karasik, G. Azimzhanova, S. Kubryakova, O.S. Issers, E.P. Ilyin, M.L. Makarov, V.Yu. Andreeva, H.P. Grice, N.N. Kirillova, E.I. Passov, F. Karsdorp, L. Fonteyn, L. Soloshchuk, A. Chebotarova, B. Kaliyev, M. Foucault, N. Uali, E. Alkebayeva, K.K. Sadirova, A.T. Kassymbekova and others were used. The works of S.G. Ter-Minasova, I.A. Sternin, M.A. Sternina, V.B. Kashkin, V.N. Gak, N.N. Zerkina, Z. Akhmetzhanova, S.S. Issakova, G.M. Alimzhanova and others were used in the field of comparative linguistics. The text linguistics was based on the works of T.M. Nikolaeva, Z.Ya. Turaeva, I.R. Galperin, V.E. Chernyavskaya,

T.V. Matveeva, N.S. Valgina, G.T. Shokym, O.S. Zhubai. In the study of fairy tale discourse, the works of J. Zipes, S. Doli-Kryeziu, J. Simpson, S. Roud, R. Bottigheimer, N.A. Akimenko, L.P. Kovalchuk, I.S. Sobornaya, U.V. Karimova, D.F. Shakirov, A.Sh. Yusupova, Yu.M. Breiger, E.F. Bizunova, Yu.S. Gorodova, A.V. Shakolo, S.K. Kenzhemuratova, L. Chang, D. Luh, A.T. Kassymbekova, N.K. Kultanbayeva, N.E. Kartzhan and others were taken into account. In the field of animalistic vocabulary, we relied on the research of I. Ustunyer, A. Dengi, T.Z. Kozlova, I.A. Kurbanov, O.V. Lavrova, N.V. Raspolykhina, R.A. Karam, T.V. Khakhalkina, S.R. Tlekhatuk, I.V. Kurazhova, A.A. Byzova, D.E. Aizakhmetova, O.V. Galimova, L.A. Diyarova, Ya.I. Krasovskaya, A. Zhumagazina, T.V. Linko, K.Yu. Shalabayeva, N.Yu. Kostina, N.V. Nikolaeva, A. Zhakipov, N.V. Solntseva, Zh.D. Bayteliyeva, N. Aitbayeva, A. Raeva, T.Zh. Myktybayeva, K.A. Umyrserikov, T.B. Sagatbekkyzy, M.B. Shoimanova and others. The methodology for studying animalistic vocabulary is also based on the works of V.M. Shaklein, P. Grice, O.V. Tomberg, A.D. Shmelev, E.M. Vereshchagin, V.G. Kostomarov, A.A. Ufimceva, J.R. Searle, J. Austin, A.T. Khrolenko and others.

Research sources. The study analyzed theoretical works addressing issues of linguocultural studies, cognitive linguistics, and comparative linguistics, as well as Kazakh and English fairy tale texts (Anthology of Steppe Folklore: Ten volumes. – Vol. 7: Prose Folklore: Fairy Tales / Compilers and editors: T. Albekov, N. Elesbai, N. Nabiolla. – Almaty: Brand Book, 2020. – 488 pages, 31.8 printing sheets; English fairy tales collected by Joseph Jacobs. Third edition. G.P. Putnam’s son, New York, 2005. – 277 p.; Rudyard Kipling. Just So Stories. 2005. – 249 p., 32.8 printing sheets). From Kazakh fairy tales, 125 animalistic vocabularies were collected and analyzed, while 94 such vocabularies were gathered from English fairy tales. To identify the peculiarities of perception of animalistic vocabulary by native speakers of Kazakh and English, Kazakh and English questionnaires and an associative experiment involving 297 respondents were conducted. During the componential and comparative analysis of animalistic vocabulary in Kazakh and English fairy tales, various linguistic, ethnolinguistic, explanatory, loanword, and phraseological dictionaries were utilized, including: Linguistic Explanatory Dictionary (A. Salkynbai, E. Abakan, Almaty, 1998), Dictionary of Linguistics edited by Prof. E.D. Suleimenova (Almaty, 1998), Dictionary of Stable Expressions (T. Konurov, Almaty, 2008), Explanatory Dictionary of the Kazakh Language (T. Zhanuzaqov, Almaty, 2008), Dictionary of Literary Kazakh Language (O. Kuderinova et al., Almaty, 2011), Kazakh People in the World of Native Language (ethnolinguistic dictionary, vol. III. Nature, A. Kaidar, Almaty, 2013), Kazakh Dictionary (Comprehensive one-volume explanatory dictionary of Kazakh language, compilers: M. Malbakov, Sh. Kurmanbaiuly, N. Uali, R. Shoibekov, et al., Almaty, 2013), Dictionary of Loanwords in Kazakh (Sh. Kurmanbaiuly, S. Issakova, B. Mizamkhan, et al., Almaty, 2019). For studying the figurative aspects of animalistic vocabulary, phraseological dictionaries and collections of proverbs were also used (I. Kenesbayev. Phraseological Dictionary, Almaty, 2007; Kazakh Proverbs, compiled by Jamalkhan Assykova, Almaty, 2013). English-language dictionaries such as Collins Dictionary, Cambridge Dictionary, Oxford Advanced Learner’s Dictionary of Current

English (Hornby, A.S., 2010), Dictionary of Symbols (Cirlot J.E., 2001), Oxford English Dictionary (2010), McGraw-Hill's Dictionary of American Idioms and Phrasal Verbs (Spears R.A., 2005), and A Dictionary of English Folklore (Simpson J., Roud S., 2000) were used.

Research methods. The dissertation employed general scientific methods, including description, generalization, analysis, and synthesis.

A comprehensive methodology for the linguoculturological and cognitive-comparative analysis of animalistic vocabulary was proposed in the study. In the development of the research methodology, principles, and techniques, the works of scholars such as J.R. Searle, J. Austin (1986), P. Grice (1995), V.N. Telia (1996), A. Wierzbicka (2001), A.D. Shmelev (2005), A.T. Khrolenko (2004), A.A. Ufimtseva (2004), V.M. Shaklein (2012), V.G. Kostomarov (2014), E.M. Vereshchagin (2014), and O.V. Tomberg (2016) served as theoretical foundations. The analysis of animalistic vocabulary was carried out in several stages. At the initial stage, using the method of continuous sampling, animalistic vocabularies were collected from Kazakh and English fairy tale texts. To determine the frequency indicators of the collected vocabulary in the texts, the method of dominant analysis was applied. Through componential analysis, the denotative, connotative, and symbolic meanings of the animalistic vocabulary, as well as their distinctive features, were identified. Additionally, phraseological units and proverbs related to vocabulary were analyzed. Conceptual analysis was used to interpret the vocabulary in terms of conceptual and metaphorical frameworks. The method of discourse analysis enabled the identification of communicative strategies and tactics present in the fairy tales. A comparative analysis revealed common and distinguishing features of animalistic vocabulary in Kazakh and English fairy tales. To identify the representation of symbolic images of animalistic vocabulary in contemporary linguistic consciousness, an associative experiment was conducted, the questionnaire results were analyzed, and conclusions were drawn.

Main provisions to be submitted for defense:

1. Animalistic vocabulary refers to the totality of words denoting animals. It is classified into four categories: zoononyms, zoomorphisms, zoosemisms, and zoosymbols. Zoononyms are the basic names used to distinguish species or groups of animals; zoomorphisms refer to attributing certain animal traits to humans; zoosemisms are metaphorical terms motivated by animal names; zoosymbols represent cultural, mythological, or worldview-related meanings through the image of an animal.

2. Defining the methodology, its core principles and methods, is crucial for any research. Studying linguistic units within the anthropocentric paradigm requires the integration of methodologies from multiple disciplines. This study proposes a comprehensive methodology for the linguoculturological and cognitive-comparative analysis of animalistic vocabulary in fairy tales. The approach includes several stages: continuous sampling from texts, dominant analysis, componential analysis, conceptual analysis, discourse analysis, comparative analysis, and associative experimentation. This model of analysis enables a systematic interpretation of animalistic vocabulary in fairy tales.

3. The thematic categories of animalistic vocabulary in Kazakh and English fairy tales are largely similar due to the universal character of nature. However, differences exist in terms of quantity, frequency, and cultural relevance of domestic and wild animals. These distinctions are rooted in the history, worldview, lifestyle, and various extra-linguistic factors specific to each culture.

4. Animalistic vocabulary in fairy tales reflects the national mindset, culture, and traditions. In both Kazakh and English fairy tales, human traits, values, inner emotions, intellectual activities, and social norms are expressed through animalistic metaphors, similes, idioms, and proverbs. These linguistic features highlight each culture's unique worldview and ethnocultural identity.

5. The interactions between characters in Kazakh and English fairy tales reflect their roles in the process of socialization. Through language, characters express power relations, social hierarchies, and moral choices. Fairy tale discourse forms a complex communicative system encompassing linguistic, cultural, and social dimensions. Studying communication strategies in animal tales allows for the systematization of speech behavior features across cultures. While these strategies have universal characteristics, their frequency and modes of verbalization vary depending on cultural, age-related, and social role factors.

6. Shared features of animalistic vocabulary in Kazakh and English fairy tales include similar thematic groupings: the horse as a symbol of wealth and status, the cat as a symbol of cleanliness and neatness, and the owl as a symbol of wisdom and intellect. Differences stem from culture-specific linguistic perceptions shaped by religion, lifestyle, and environment. While English culture emphasizes the horse's beauty and strength, Kazakh culture classifies horses by type, age, gender, diseases, and food products derived from them. In Kazakh worldview, the cat often carries negative connotations, while in English culture, it symbolizes charm and freedom.

7. The associative links identified through the experiment largely correspond to the content of fairy tale texts. However, the survey results draw attention to certain issues: 1) modern Kazakh youth are often unaware of the symbolic meanings of sacred animals traditionally revered as the four types of livestock, and struggle to distinguish their meanings; 2) some symbols foreign to Kazakh conceptual frameworks are interpreted through Russian and European perspectives, revealing impoverishment in linguistic consciousness, a weakening of spiritual identity, and the erosion of cultural values.

Description of research main findings. The research thesis is the first to conduct a comparative analysis of animalistic vocabulary in Kazakh and English fairy tales, to determine its conceptual, figurative, and symbolic meaning, to distinguish common and distinctive features characteristic of the two linguistic cultures, and to explain their causes through linguistic and comparative analysis.

The study analyzed theoretical and methodological works on the issues of animalistic vocabulary, zoonyms, zoomorphisms, zoosemisms, communication strategies, and tactics, and, guided by the main scientific conclusions, identified questions and research directions related to the dissertation.

The work identified the place of studying animalistic vocabulary and analyzed its methodology. A methodology for a comprehensive analysis of animalistic vocabulary was proposed. First, the lexical meanings were analyzed to determine the conceptual features of animalistic vocabulary in fairy tales, and to determine the figurative component, proverbs, and idioms of both languages were studied. The results of the analysis were compared with the associations in the minds of language speakers through an associative experiment of animalistic vocabulary in fairy tale texts.

In the dissertation work, for the first time, a comparative analysis of fairy tale discourse in Kazakh and English was carried out, the most common animalistic vocabulary was identified, their lexical-semantic groups were distinguished and plotted, a linguoculturological analysis was performed, quantitative indicators were determined, and corresponding conclusions were proposed.

Justification of research novelty and its significance. One of the key scientific contributions of this study is the development of a methodological model for the comprehensive analysis of animalistic vocabulary in fairy tale discourse from linguoculturological and cognitive perspectives. As part of the research, the associative experiment was conducted to identify the actualization of symbolic meanings of animalistic units in the minds of Kazakh- and English-speaking participants. The results demonstrated that animalistic vocabulary possess a broad associative field and are deeply embedded in the linguistic consciousness of both groups. Furthermore, the associative connections revealed in participants' responses were found to align closely with the imagery present in fairy tale narratives across both cultures.

However, the survey results also draw attention to several important issues. Firstly, a significant portion of modern Kazakh youth appears to lack knowledge of the symbolic meanings associated with animals revered in traditional Kazakh culture, often failing to interpret them correctly. Secondly, it was revealed that certain animalistic representations are shaped by Russian and European cultural models, diverging from the national worldview. Thirdly, instances of indifference were observed among respondents in both language groups, including the use of punctuation marks in place of answers or irrelevant responses.

The analysis of responses from Kazakh-speaking participants revealed difficulties in understanding the meanings of some animalistic terms, a lack of attention to orthographic and punctuation norms, and a tendency to write Kazakh words using Latin or Cyrillic scripts inconsistently. These tendencies reflect the influence of modern digital communication practices, particularly on social media and instant messaging platforms.

Based on these findings, it is recommended that higher education institutions prioritize the development of students' linguistic literacy, foster systematic engagement with academic dictionaries, and promote the reading culture of literary and folkloric texts.

Research theoretical significance. The findings of the study can be effectively applied in the teaching of linguistic disciplines such as cognitive linguistics, linguocultural studies, comparative linguistics, and discourse analysis, as well as in

foreign language education. The theoretical conclusions proposed in the research contribute to the further development of the theory and methodology of comparative linguistics. This study also expands the body of scholarly work dedicated to the theoretical issues of animalistic vocabulary research. Furthermore, it contributes to the refinement and enrichment of the terminological framework used in studies related to animalistic vocabulary.

Research practical significance. The linguistic materials and empirical data analyzed in the course of this research can be extensively applied in teaching the animalistic vocabulary found in Kazakh and English fairy tales from linguoculturological and cognitive perspectives. They may also serve as valuable resources in the development and enhancement of textbooks, educational-methodological complexes, and specialized dictionaries. The semantic, symbolic, and conceptual features of animal names in fairy tale discourse can effectively support the development of students' linguistic and cultural competence, intercultural communication skills, and translation studies-oriented educational programs.

The results of the associative experiment conducted within the framework of the study made it possible to identify stable symbolic meanings and cultural-conceptual mismatches associated with animal imagery in linguistic consciousness. Based on these findings, the proposed recommendations can serve as important methodological tools for improving academic writing skills, deepening thesaural knowledge, and developing conceptual and categorical modes of thinking. Moreover, the scientific conclusions and methodological principles derived from the linguoculturological and cognitive-comparative analysis of Kazakh and English fairy tales can be reliably used as a theoretical and methodological foundation in the preparation of undergraduate, master's, and doctoral theses, as well as in the compilation of monographs and educational materials.

Research evaluation. The main results and conclusions of the study were presented and discussed at domestic and international research institutions and universities during the following events: the International Symposium on Law and Social Sciences (Istanbul, November 11-12, 2023), the XIX International Scientific Conference of Young Scientists, PhD Candidates, Master's Students and Undergraduates «Youth, Science, and Innovation» (Aktobe, April 12, 2023), the VI International Scientific Conference «Philological Sciences: Status, Prospects, and New Research Paradigms» (Ufa, November 23, 2023), the IV Kazan International Linguistic Summit «Modern Linguistics: A Key to Dialogue» (Kazan, December 13–15, 2023), the XII International Scientific Conference «Current Issues in Theoretical and Applied Philology» (Ufa, April 25, 2024), the XIX International Scientific Conference of Students and Young Researchers «ǴYLYM JÁNE BILIM – 2024» (Astana, April 12, 2024), the traditional XI International Conference «Zhubanov's Legacy» dedicated to the 125th anniversary of K. K. Zhubanov (Aktobe, November 1, 2024), and the XXI International Scientific and Practical Conference «Youth, Science, and Innovation» (Aktobe, April 14, 2025). To identify the symbolic meanings of the animalistic vocabulary in fairy tales, an associative experiment was conducted using the Google

Forms virtual platform.

Research approval and publication. 13 articles were published on the main sections of the dissertation.

Articles published in journals included in the Scopus scientometric database:

1. Strategy and Tactics of Communication in Fairy Tale Discourse // Eurasian Journal of Applied Linguistics (EJAL). Vol. 11, №1, 2025. Percentile 85%, Q1.

<https://ejal.info/volume-view/?id=23>

Articles published in journals recommended by the Committee for Quality Assurance in Science and Higher Education of the Ministry of Science and Higher Education of the Republic of Kazakhstan:

1. Linguoculturological and cognitive-comparative characteristics of animalistic vocabulary // Bulletin of Kazakh Ablai Khan University of International Relations and World Languages. – 2023. – No. 4(71) – pp. 73-84.

<https://bulletin-philology.ablaikhan.kz/index.php/j1/article/view/869>

2. Linguoculturological characteristics of animalistic vocabulary in etiological tales (based on Kazakh tales) // Bulletin of the Sh. Ualikhanov KU. Philology series. No. 4. 2024. – pp. 82-93. <https://vestnik.kgu.kz/index.php/kufil/article/view/444>

3. Animalistic Vocabulary in Animal Tales // Bulletin of the L.N. Gumilev Eurasian National University. Philology series, 2024 No. 4 (149). – 61-69 p. <https://bulphil.enu.kz/index.php/main/article/view/799>

4. Communicative strategies in the text of fairy tales about animals // Bulletin of Kazakh Ablai Khan University of International Relations and World Languages. “PHILOLOGY SCIENCES” series. No. 1 (76), 2025. – 134-145 p. <https://bulletin-philology.ablaikhan.kz/index.php/j1/article/view/1429>

Articles published in the proceedings of international conferences:

1. Animalistic metaphor is an important element of the linguistic picture of the world // Materials of Astana 2th International Symposium on Law and Social Sciences (Istanbul, Turkey, 11-12 November, 2023) / Dr. Ö. Egeliği, Dr. A. Serdaliyeva. – Istanbul: Türkisch-Deutsche Universität and Astana Publications, 2023. – 2-6 p.

2. Speech strategies and tactics of the characters of animal tales. Materials of the XIX International Scientific Conference of Young Scientists, PhD Candidates, Master's Students and Students "YOUTH, SCIENCE AND INNOVATION". – Aktobe: Aktobe Regional University named after K. Zhubanov, 2023. – pp. 61-64.

3. Animalistic vocabulary in Kazakh and English Linguistic cultures. Philological sciences: status, prospects, new research paradigms: Proceedings of the VI International Scientific Conference (Ufa, November 23, 2023) / ed. A.R. Mukhtarullina. – Ufa: RIC UUNiT, 2023. – 3-7 p.

4. Animalistic vocabulary in animal tales. Modern linguistics: the key to dialogue: works and materials of the IV Kazan International Linguistic Summit (Kazan, December 13–15, 2023): in 3 volumes / edited by I.E. Yarmakeev, F.Kh. – Kazan: Kazan University Publishing House, 2024. – Vol. 1. – 483-486 p.

5. Zoonyms as a reflection of national cognition. Actual problems of theoretical and applied philology: Proceedings of the XII International scientific conference (Ufa,

April 25, 2024) / ed. A.R. Mukhtarullina. – Ufa: RIC UUNiT, 2024. – 11-15 p.

6. The problem of the use of animalistic vocabulary in similes. XIX International Scientific Conference of Students and Young Scientists «GYLYM JÁNE BILIM – 2024». – Astana, 2024. – 3100-3103 p.

7. Linguacultural aspects of animalistic vocabulary. Collection of materials of the traditional XI International Conference «Zhubanov's legacy» dedicated to the 125th anniversary of K.K. Zhubanov. – Aktobe: Aktobe Regional University named after K. Zhubanov, 2024. - 76-78 p.

8. Linguocultural analysis of the animalistic vocabulary «cat» in fairy tales in the Kazakh and English languages. Materials of the XXI International Scientific-Practical Conference «YOUTH, SCIENCE AND INNOVATION». – Aktobe: Aktobe Regional University named after K. Zhubanov, 2025. – 247-250 p.

Research structure and scope. The dissertation consists of an introduction, three chapters, a conclusion, a list of references, and appendices. The results of the research are reflected in 25 illustrations and 21 figures. The reference list includes 150 sources. The dissertation has 155 pages in total.

The dissertation research work is prepared in accordance with the current directions of linguistic development **cognitive linguistics, linguocultural studies, discourse studies, and the State Programs of the Republic of Kazakhstan:**

Resolution of the Government of the Republic of Kazakhstan No. 914, dated October 16, 2023, on the «Approval of the Concept for the Development of Language Policy in the Republic of Kazakhstan for 2023-2029».

Decree of the President of the Republic of Kazakhstan No. 659, dated September 13, 2021, on the «Measures for Implementing the Address of the Head of State to the People of Kazakhstan» from September 1, 2021, «Unity of the People and Systemic Reforms – A Strong Foundation for the Country's Prosperity» (with amendments from April 17, 2023).

Resolution of the Government of the Republic of Kazakhstan No. 724, dated October 12, 2021, on the approval of the national project «National Spiritual Revival».

Historical and cultural heritage and spiritual values of Kazakhstan. The unity of history and culture, literature and language, customs and values // On the approval of the State Program for the Development of Education and Science of the Republic of Kazakhstan for 2020-2025: Resolution of the Government of the Republic of Kazakhstan dated December 27, 2019, No. 988.

PhD candidate's contribution to preparing each research publication. The author independently completed the entire scope of the dissertation, selected the research methodology, addressed the tasks aligned with the research objectives, and prepared publications related to the study. The formulation of research tasks and the discussion of obtained results were conducted collaboratively with academic supervisors.