

Cognitive strategies in the creation and interpretation of folklore

A comparative analysis of Kazakh and Western literary traditions

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The aim of the study was to analyse how cognitive processes create cultural archetypes in linguofolkloristics of different cultures, particularly Kazakh. In the course of the work, a content analysis of 16 folklore texts was conducted: 9 in Kazakh (metaphorical strategies are used in most cases, logical structure of the narrative – to a lesser extent), and 7 in English (metaphorical strategies and logical structure – to varying degrees). The results of the study confirm that cognitive strategies have a significant impact on the formation and interpretation of linguofolklore texts. In particular, metaphorical strategies play a key role in conveying cultural values and social experience, which is especially noticeable in Kazakh folklore texts. The analysis has shown that Kazakh folklore texts use metaphors more often than foreign ones, which emphasizes the uniqueness of cultural identity and the specificity of Kazakh folklore. The logical structure of the narrative in Kazakh texts also differs, highlighting emotionality and cultural aspects, while foreign texts more often follow a clear logic of plot development. The adaptation of traditional images to modern conditions has been identified as a significant aspect demonstrating how folklore can respond to new social challenges and changes. This result opens up new possibilities for further study of folklore as a dynamic element of culture that can retain its relevance and significance in a changing world. The study also revealed that new media create new formats and ways of disseminating folklore, which allows it to adapt to contemporary audience interests and expand its audience. The findings can be used to develop educational programmes aimed at preserving and developing cultural identity and understanding of folklore traditions.

Keywords: language norms, cultural narratives, social aspects, cultural identity, metaphors.

1. Introduction

Linguistic folklore studies, as an interdisciplinary field of knowledge, is an important component of contemporary research in linguistics, folklore studies, and cultural studies. It combines a linguistic approach to the study of folklore with cultural, psychological, and social aspects, allowing us to reveal the mechanisms of creation, preservation, and transformation of folk narratives. Folklore, as a carrier

of collective memory, moral norms, and cultural values, not only reflects the historical, social, and psychological realities of a particular people, but also actively shapes national identity and community.

Several factors determine the relevance of studying linguo-folkloristics. First, the preservation and study of folklore as part of cultural heritage is an important task for national cultures, especially in the context of globalization and technological change. Second, folklore works are an inexhaustible source for studying linguistic phenomena, metaphors, symbols, and stereotypes that define the worldview of a particular community. Third, with the development of new media and digital technologies, the forms and ways of perceiving folklore are changing, which requires new approaches to its study and interpretation. Linguistic folklore studies are becoming important not only for academic research, but also for practical aspects such as cultural education, preservation of linguistic heritage, and the development of educational programs that will contribute to the upbringing of young people in the context of national identity and cultural tolerance.

The analysis of existing studies in this area has shown that the study of the relationship between language and culture is a topical issue. For example, Taheri et al. (2019) and Mahmudova (2019) studied how linguistic features influenced the understanding of cultural contexts in folklore texts. Their work showed that folklore narratives not only reflected cultural realities, but also served as a tool for transmitting traditional knowledge, contributing to identity formation.

Bazarbayeva and Chukayeva (2021) emphasized cognitive aspects, considering the role of folklore texts in social communications. Their study demonstrated that cultural stereotypes could significantly influence the perception of folklore narratives, which was confirmed by examples from different cultures. Grobler (2021) analysed the role of folklore texts as vehicles of social communications, pointing out their importance in shaping public perceptions and identity. Ali and Al-Bahrani (2021) investigated the influence of cultural stereotypes on the understanding of folklore narratives, revealing that these stereotypes could distort the perception of traditional texts.

The work of Legg *et al.* (2021) focused on the study of cultural codes in folklore and their role in the creation of collective memory. The authors demonstrated how folklore texts could serve as a means of transmitting cultural meanings by analysing examples from different traditions and emphasizing that these codes shaped a shared understanding of identity and values within a community. Chaplin (2020) investigated the cognitive strategies used in interpreting folklore texts by different social groups, highlighting that different social meanings could significantly change the interpretation of the same texts.

Based on the review of existing research, it can be concluded that while interest in the cognitive aspects of folklore has grown, there remains a gap in systematically organized data regarding the

specific cognitive strategies employed in the creation and interpretation of folklore. Studies by Raesi et al. (2019) and Ryabtseva and Magamedli (2020) emphasized the importance of cultural meanings in the creation of folklore texts, but did not address the cognitive mechanisms behind these processes.

Thus enhancing the understanding of the mechanisms of perception and interpretation of folklore texts. The study aimed to examine how social and cultural meanings shape folklore narratives and how cognitive strategies influence their interpretation. It explored the role of modern media in transforming traditional folklore and the relationship between individual and collective perceptions of cultural narratives.

2. Materials and methods

To investigate cognitive strategies in the formation and interpretation of linguofolklore texts, a sample of 16 folklore texts was formed, including in Kazakh: *Alpamys* (1982), *Qazirgi Batyr* ('Modern Batyr;' n.d.), *Aqboz at* ('White-grey horse;' Alimkulov 2015), *Sayat-Nova* (1982), *Ata-baba* ('Ancestors;' n.d.), *Jaqsiliq* ('Goodness;' Toraygyrov 2022), *Kyz-Zhibek* ('Silk Maiden;' 1975), *Babalar sozi* ('The Words of the Ancestors;' Azibaeva 2005), *Jelmaya* (2018); and including European literary works originally in German, French and Italian in their English translation: *Little Red Riding Hood* (2024), *Cinderella* (Perrault 1697), *Hansel and Gretel* (Grimm and Grimm 1853), *Sleeping Beauty* (Evans 1993), *The Little Prince* (de Saint-Exupéry 1943), *The Adventures of Pinocchio* (Collodi 1892).

Texts were selected based on their cultural role and popularity, as determined through distribution statistics and mentions in cultural contexts. The selection criteria involved the presence of logical narrative structure and metaphorical elements. The sample was representative as it covered different genres and styles of folklore such as legends, fairy tales, songs, and proverbs.

The experiment was conducted from January to June 2023. The texts were analysed using content analysis, which identified the main cognitive strategies used in the texts. Each work was analysed for metaphorical elements, cultural codes and logical structure. For comparison, the classification method was used to identify variations in the use of cognitive strategies between Kazakh and world texts.

The study of cognitive strategies in the formation and interpretation of linguofolklore texts employs a variety of methods aimed at analyzing folklore as both a linguistic phenomenon and a cultural artifact. The primary approach utilized in this research is content analysis, which enables the identification of key cognitive strategies embedded in the texts, particularly metaphorical elements, cultural codes, and the logical structure of the narrative. This method allows not only for the

identification of distinctive features within the texts but also for uncovering patterns in the use of metaphors, which are crucial for understanding the cultural and social meanings embedded in folklore.

To ensure a comprehensive analysis, the classification method was applied to compare the use of cognitive strategies across Kazakh and global folklore texts. The study analyzed important aspects such as metaphorical strategies, which are notably prevalent in Kazakh texts (75%), compared to other cultures (68% in English texts). This approach provided deeper insight into how cultural symbols, metaphors, and images convey the core ideas and values characteristic of different cultures.

3. Results

In Kazakh folklore texts, metaphorical strategies are used in 75% of cases, while in texts of other languages in 68%. The analysis was conducted in the following languages and texts: Kazakh (9 texts – 75%), English (7 texts – 65%; Muratbek 2023). These data demonstrate the great importance of metaphor as an element in Kazakh folklore, which dynamically applies a variety of images of nature, cultural symbols, and historical events. The discrepancy in percentages between the general comparison (75% for Kazakh and 68% for world folklore) and the specific comparison of Kazakh and English texts (75% and 65%, respectively) arises from the distinction in how the texts were categorized and analyzed. The latter percentages reflect more specific groupings within particular cultural contexts, emphasizing the varied applications of metaphor across different traditions. Despite this, the core finding remains that metaphorical strategies play a central role in Kazakh folklore, underlining their significance in conveying cultural meanings and narratives.

These results also confirm that new media create new opportunities for adapting and developing folklore, giving it new forms and meanings. Depending on the platform, folklore can take on many meanings and forms. TikTok often publishes short adaptations of fairy tales to appeal to younger audiences. Visual content frequently complements folklore texts on Instagram and Facebook, enhancing the reader's understanding of the story and its significance.

Table 1 presents key metaphors and symbols found in Kazakh folklore texts, highlighting their cultural significance and the values they represent. Each symbol carries deep meanings that reflect the moral ideals, cultural identity, and worldview of the Kazakh people. These metaphors not only enrich the narratives but also serve as a means of transmitting cultural heritage across generations.

Kazakh Symbol/Metaphor	English Translation	Explanation
Aqboz at (White Horse)	White Horse	Represents purity, hope, and charity. Symbolizes high moral qualities and ideals valued in Kazakh society.
Kara öleң (Folk song <i>kara</i>)	Ancient song	The word 'kara' means ancient, sacred, and reflects the national outlook, everyday life, traditions, and customs of the Kazakh people.
Khas batyr (Heroic warrior)	Brave warrior	Represents bravery, heroism, and patriotism, symbolizing the strength and courage of a true hero in Kazakh culture.
Kyz-Zhibek's golden hair	Golden Hair	Symbolizes beauty and femininity, emphasizing the aesthetic values and traditional perceptions of female beauty in Kazakh culture.
Sword in Alpamys	Sword	Represents strength, courage, and protection. Highlights the importance of these qualities in Kazakh folklore, as well as the protection of ideals and loved ones.
Zhelmaya's flying camel	Flying Camel	Symbolizes freedom, strength, speed, and the desire for achievement. Reflects the pursuit of high goals and ideals.
Sayat-Nova's eagle metaphor	'Like an eagle'	Emphasizes strength, freedom, and determination, reflecting high aspirations and the inner strength of the hero.
Kiiz ыу (carpet house)	Carpet Building	A symbol of hospitality and stability, highlighting the importance of kinship ties and traditions in Kazakh society.

Table 1. Metaphors and Symbols in Kazakh Folklore

In this study, content analysis was employed to identify the key cognitive strategies used in Kazakh folklore. The primary focus was on metaphorical elements, cultural codes, and the logical structure of narratives. Kazakh texts, such as *Alpamys* and *Kyz-Zhibek*, were analyzed for their prevalent use of metaphors, which represent deep cultural meanings. These metaphors not only carry symbolic weight but also serve as a vehicle for conveying cultural values and moral lessons, forming part of the collective memory of the Kazakh people. By utilizing the classification method, the research compared the use of metaphorical strategies in Kazakh folklore with those in world folklore, including English

texts. The findings highlighted the significance of metaphors in Kazakh culture, where 75% of the analyzed texts employed metaphorical strategies, compared to 68% in global folklore, emphasizing the central role of metaphor in expressing cultural and moral values.

The analysis shows that new media are influencing the adaptation and perception of folklore by creating interactive formats that allow a wider range of people to interact with cultural heritage. Platforms such as TikTok and Instagram not only disseminate information but also facilitate dialogue about cultural values, which can enrich the understanding of folklore traditions (Table 2).

Media type	Impact on adaptation	Examples
Social media	Rapid distribution, new formats	Video fairy tales, memes
Blogosphere	Discussions, rethinking	Comments on folklore texts
Podcasts	Audio format, convenience	Voice acting of fairy tales
Video platforms	Visualizing Narratives	Animated adaptations of fairy tales

Table 2. The influence of new media on the adaptation of folklore.

Analysis shows that social media platforms such as TikTok, Instagram, and Facebook actively influence the adaptation and perception of folklore by offering interactive formats that allow a wider audience to engage with cultural heritage. These platforms not only serve as channels for the dissemination of folklore, but also create a space for dialogue about cultural values, enriching the understanding of these traditions.

On TikTok, content is presented in the form of short videos, which facilitates the rapid dissemination of folklore narratives and attracts a younger audience. The dynamic format of this platform allows for the creation of viral trends in which folklore stories are actively discussed, disseminated, and reinterpreted by users (Tunga 2021). Instagram focuses on visualizing narratives through photos and videos. Vivid images and short videos often accompany folklore texts posted on Instagram, rendering them more accessible and appealing to a wider audience. This approach promotes a better understanding of the deeper meaning of the story and its cultural significance. On Facebook, users can share text posts and videos, which encourages discussion and deeper immersion in the context of folklore traditions. The platform allows users to comment and exchange opinions on folklore texts, which contributes to the preservation and dissemination of cultural heritage. Facebook thus becomes a space for community interaction, where cultural aspects can be reevaluated and shared with a wider audience. YouTube, as a platform for long videos, provides an opportunity to explore

folklore traditions in more detail. It allows users to access in-depth content that reveals stories, customs, and practices, helping to preserve the essence of folklore while providing meaningful insights into its cultural context (Zare *et al.* 2021).

These results confirm that new media platforms not only contribute to the preservation of folklore, but also influence its adaptation and reinterpretation in contemporary society. Platforms promote the dissemination of folklore in new formats, ensuring its relevance and accessibility to younger generations and facilitating intercultural exchange. Each symbol has its own unique meaning and reflects important aspects of Kazakh culture and traditions. For example, in the work *Aqboz at*, the white horse represents purity, hope, and charity (Alimkulov 2015). This symbol emphasizes the high ideals and positive qualities that are valued in Kazakh society. In *Babalar sozi, kara eleḡ* is a folk song that reflects the national outlook, everyday life, traditions and customs, mentality of the Kazakh people, The word *kara* means ‘ancient, old, sacred’ (Azibaeva 2005). In historical songs, there are such metaphors as *khas batyr, kaharly batyr, kamal buzgan batyr*, which symbolize bravery, militancy, heroism, patriotism of a real man. In *Kyz-Zhibek* (1975), golden hair symbolizes beauty and femininity, emphasizing the aesthetic values associated with female nature. The sword in *Alpamys* (1982) is a symbol of strength, courage and protection, highlighting the importance of these qualities in Kazakh folklore. Finally, in *Zhelmaya* (2018), the flying camel represents freedom and the desire for achievement, which emphasizes people's pursuit of high goals and ideals.

Analysing symbolism in Kazakh folklore texts shows how symbols not only represent cultural values, but also serve as a link between generations. Each symbol is not just an element of the narrative, but a reflection of deep philosophical ideas and traditional perceptions of the world that help preserve the identity of the people. The analysis of the logical structure of the narrative has shown that in Kazakh texts, the logical structure of the narrative is valued 30%, against 65% in English texts. This demonstrates that Kazakh folklore texts, although they include logical elements, are more emotionally enriched and aim to convey cultural values through the metaphors used. As to the logical structure of narrative in folklore texts, Kazakh texts make up 30% (emotionality, metaphors), while English texts make up 65% (sequential structure). The analysed data confirms that Kazakh texts are mostly focused on emotionality and cultural values, while English texts are more structured and follow a clear logic of development.

It was found that traditional images in the works are dynamically adapted to new linguistic norms and rules, which shows active changes in cultural narratives. New Kazakh fairy tales written in recent years often contain elements of modern life, such as social problems or technology. For example, the

tale *Modern Batyr* is about a hero who uses computer technology to defeat evil, demonstrating the changes in the worldview of the modern generation (Yasiuk 2022; Muratbek 2023).

The findings show that understanding folklore is a comprehensive process that depends on the social context in which it exists. For example, in traditional meanings, folklore narratives can be used to convey moral lessons, while in modern meanings they serve to criticize various social phenomena. The core social values reflected in folklore include respect for elders, family unity, generosity and caring for nature. The results of the study support the data that cognitive strategies have a significant impact on the construction and interpretation of linguofolklore texts.

The use of metaphorical strategies, the logical and coherent structure of narrative and the adaptation of traditional images are the main aspects that help to understand how cultural archetypes are created and transmitted in different social contexts. In particular, the research on cognitive strategies in folklore has practical implications for cultural policy and education because it helps to build new educational programmes that will contribute to the reliable preservation of cultural identity in a world that is rapidly changing. The work has also elucidated significant cross-cultural dissimilarities in the use of cognitive strategies. For example, folklore texts from different countries show different approaches to creating narrative and applying metaphors (Zhavoronkov 2022).

Social media platforms significantly influence the adaptation of folklore. On TikTok, short videos enable rapid dissemination and engage younger audiences, often creating viral trends. Instagram focuses on visual storytelling, making folklore more accessible with vivid images and short videos. Facebook encourages discussions and deeper immersion in cultural aspects through text posts and videos, aiding in the preservation and sharing of folklore. YouTube allows for in-depth exploration of folklore traditions through long videos, enhancing the richness of cultural content. These platforms collectively adapt folklore to modern contexts, offering new formats like video stories, memes, and animated adaptations, thus changing its perception and meaning in contemporary society. Analysing the symbolism in the works shows how different symbols carry significant meanings in the context of Kazakh culture. In the work *Aqboz at*, the symbol is the white horse, which represents purity, hope, and charity (Alimkulov 2015). This symbol emphasizes the importance of positive qualities and high ideals in life. In *Kyz-Zhibek* (1975), the character's golden hair symbolizes beauty and femininity. This image points out aesthetic values and the traditional perception of female beauty in the culture.

In *Alpamys* (1982), the sword is a symbol of strength, courage, and defence. It represents not only physical strength, but also the spiritual fortitude of the hero who is ready to defend his ideals and loved ones. Finally, in *Jelmaya* (2018) the flying camel represents strength, speed, and opportunity. This symbol emphasizes the desire for freedom and achievement, as well as dreams of great

accomplishments. Thus, symbolism in these works plays a key role in conveying cultural and moral values, creating deep and multi-layered narratives.

In the Kazakh fairy tale *Sayat-Nova* (1982), the protagonist uses the metaphor ‘like an eagle’ to emphasize his strength and determination. The image of the eagle in Kazakh culture is associated with high aspirations and freedom. This metaphor allows the reader to gain a deeper understanding of the hero's inner state. The image of *kiiz yy* ‘carpet building’ is often used in Kazakh tales as a symbol of hospitality and stability. This highlights the value of kinship ties and traditions in Kazakh society.

Cognitive strategies in Kazakh folklore texts create not only cultural archetypes, but also reliably preserve the self-identity of the people. Structured consumption of images and metaphors helps to transmit cultural values and social lessons to new generations. A necessary step in this process is how these texts adapt to new social contexts. The tale *Ata-baba* is about kinship ties and the importance of honouring elders (Mukhamedzhanov 2023). It emphasizes traditional values such as respect and support, which are the basis of Kazakh identity. Thus, the results obtained show that Kazakh folklore not only preserves traditions, but actively responds to contemporary challenges. This opens new horizons for further study of its significance in cultural policy and education. Modern adaptations of folklore texts can serve as an important tool for educating and shaping young people's values and consciousness, which is critical in a rapidly changing world.

In the fairy tale *Little Red Riding Hood* (2024), the image of Little Red Riding Hood symbolizes innocence and vulnerability, while the wolf represents deceit and threat. In *Cinderella*, the image of Cinderella represents hope and resilience (Perrault 1697). Her transformation from an oppressed girl to a princess symbolizes fortitude and faith in the best. In *Hansel and Gretel*, the siblings personify courage and resourcefulness as they face danger in the forest (Grimm and Grimm 1853). In the fairy tale *Sleeping Beauty*, the image of the Sleeping Beauty symbolizes vulnerability and passivity, while the prince represents love and salvation (Evans 1993). Each of these texts demonstrates unique symbols and themes that reflect cultural and social values. They help to understand the diversity of folklore traditions and their importance in shaping identity and conveying moral lessons. In *The Little Prince*, the protagonist personifies purity and innocence while exploring deep philosophical ideas about love, friendship, and human nature (de Saint-Exupéry 1943). The fairy tale *The Adventures of Pinocchio*, where the wooden boy symbolizes the pursuit of humanity and truth (Collodi 1892; Knyshova 2022). His nose grows when he deceives, not when he is deceived, emphasizes the importance of honesty and sincerity. All of these texts demonstrate unique symbols and themes, reflecting cultural and social values, and point out the importance of folklore traditions in shaping identity and passing on moral lessons.

The analysis of metaphorical strategies in Kazakh and English texts showed that metaphors are a central element in Kazakh folklore, used in 75% of the texts analyzed, compared to 68% in English texts. This highlights the greater emphasis placed on metaphorical elements in Kazakh folklore, which serves as a key tool in conveying cultural values and emotional depth. The Mann-Whitney U criterion was used to analyse the statistical significance of differences between Kazakh and world texts in conditions when the data do not obey a normal distribution. As in the previous method, the null (H0) and alternative hypothesis (H1) were formulated. In this method, the collected data on the use of metaphors in both groups were combined and ranked. U-statistics were then calculated for each group to reflect the sum of the ranks. The lowest value of the calculated U-statistics was selected. The critical U-value was determined based on the critical value tables for the Mann-Whitney U criterion, considering the sample sizes and the chosen significance level. Comparison of the obtained U-statistic with the critical value allowed us to determine whether the null hypothesis was rejected.

A comparative analysis of Kazakh and English folklore reveals both significant differences and fascinating similarities in their narrative structures, metaphorical strategies, and cultural symbols. Kazakh folklore is particularly known for its emotional intensity, where metaphors are frequently employed to express not only deep cultural values but also moral lessons and the complex relationship between humans and nature. For instance, metaphors such as the white horse in *Aqboz at* or the golden hair in *Kyz-Zhibek* carry profound symbolic meanings, reflecting the high moral qualities, aesthetic values, and ideals that are deeply cherished in Kazakh society. These symbols are integral to the expression of virtues like purity, beauty, and heroism, and they serve as vehicles for conveying the cultural and spiritual identity of the Kazakh people.

English folklore, as seen in stories like *Little Red Riding Hood* and *Cinderella*, tends to focus more directly on moral lessons, with metaphors and symbols that often reflect universal themes, such as the conflict between good and evil or the journey from oppression to freedom. While metaphors are also present in English folklore, they are generally more straightforward, aimed at communicating clear moral messages. These metaphors and symbols, though meaningful, are often secondary to the narrative's structure and the progression of events. English folktales tend to emphasize a logical, almost formulaic narrative progression, where the unfolding story follows a clear, linear sequence of events with a resolution that reinforces moral lessons.

When it comes to narrative structure, Kazakh folklore places less emphasis on a strictly logical development and more on the emotional resonance of the story. The narrative often takes a circular or episodic form, focusing on the internal worlds of the characters, their emotional journeys, and their moral dilemmas. This allows for a rich expression of cultural values, where symbols and metaphors are

used to communicate complex ideas about human nature, morality, and the relationship between humans and their environment. In contrast, English folklore is typically more structured, following a clear path with well-defined plot points that lead to a satisfying conclusion. The narrative arc in Western tales is often focused on conflict resolution, where the protagonist overcomes adversity and learns an important lesson, reinforcing the universality of moral values.

While both Kazakh and European literary works serve similar purposes of moral and cultural transmission, the manner in which they approach these goals differs. Kazakh texts often delve deeper into the emotional and psychological development of their characters, exploring how they grapple with their cultural identity and moral choices. These stories are rich with allegorical meanings, where the symbolism is interwoven with the narrative's emotional landscape. Western tales, on the other hand, are generally more concerned with the clear progression of the plot, offering a more structured framework that emphasizes logical resolutions to conflicts and the eventual triumph of good over evil.

Both folklores adapt to contemporary contexts, but in different ways. Kazakh folklore actively responds to social challenges, adapting traditional images to address modern issues like technology and social problems. For instance, in *Modern Batyr*, the hero uses computer technology to fight evil, reflecting a shift in the worldview of the modern generation. In English folklore, adaptations typically focus more on changes in form (e.g., through animated films or other media), while the core moral values remain largely unchanged.

4. Discussion

The results of the study of cognitive strategies in the creation and interpretation of linguofolklore texts indicate the importance of metaphorical strategies and their role in showing cultural archetypes, particularly in Kazakh folklore. The revealed rate of metaphor use in Kazakh works is 75%, while in English works it is 65%. This emphasizes that metaphor is not only an aesthetic element, but also an effective tool for conveying cultural values and emotions. This aspect is confirmed by the works of other researchers such as Yesypovych *et al.* (2023), who argue that metaphors create perceptions of reality and influence behaviour. The results of this paper indicate that Kazakh folklore has a particular advantage in the consumption of metaphors, which may be related to deep cultural traditions and connection with nature. The analysis of the logical structure of the narrative demonstrated that Kazakh texts, although they have logical aspects, are more directed towards emotionality (30% of the logical structure) compared to English texts, which show a clearer structure (65%).

This supports the findings in the work by Limón-Fernández *et al.* (2022), who notes that traditional narratives in different cultures may emphasize emotionality and logic in different ways. In particular,

the findings of the study are not consistent with the work of Mele *et al.* (2021) who argue in their article that eastern folklore texts in most cases have a more structured logic. This indicates the uniqueness of Kazakh folklore, where emotionality probably prevails over strict logic, reflecting the cultural values of the Kazakh people. The need to investigate metaphorical strategies in Kazakh folklore texts is also supported by the work of Msaddek (2023), who points out that metaphors not only demonstrate cultural values but also create new social meanings. In particular, the results point to the specificity of Kazakh metaphors such as 'like the wind' or 'laughs like spring', which emphasizes the connection between humans and nature, something that may be less in other cultures.

Randriambololona and Randimbendrainibe (2022) focus their work on metaphors concerning social relationships in Western culture. In analysing the adaptation of traditional images in Kazakh texts, they found that these images are actively changing to suit contemporary conditions. These findings overlap with the study of Rahmat (2021) and Mello *et al.* (2023), who in their articles, indicate that adaptation of folklore is a key element for its preservation in the context of globalization. At the same time, the findings of this study contradict the conclusions of Galil *et al.* (2021) in their work, which includes the statement that traditional images in Latin culture remain unchanged.

This demonstrates that Kazakh folklore is more adaptable to new conditions. Analysing the influence of social meanings and the interpretation of folklore texts confirms that different social contexts can change the meaning of folklore narratives. This also indicates the importance of integrating different scholarly approaches to better understand folklore. This is noted in the conclusions of their paper by Sethuraman and Radhakrishnan (2020) who argue that the combination of cognitive psychology, linguistics and cultural studies can broaden the horizons of folklore research.

The tale *Jaqsiliq* talks about environmental problems faced by Kazakh society (Toraygyrov 2022). The hero tries to find a balance between traditional values and demands. This adaptation shows how folklore can become a platform for thinking about important social issues. So, the results obtained show that Kazakh folklore not only preserves traditions, but actively responds to contemporary challenges. This opens new horizons for further study of its significance in cultural policy and education. Modern adaptations of folklore texts can serve as an important tool for educating young people, shaping their values and consciousness, which is critical in a rapidly changing world (Roy and Roy 2022).

In this paper, the integration of these approaches allows for a better understanding of how cognitive strategies influence the construction of cultural archetypes in Kazakh folklore, which supports the study of Tunga (2021), showing how social networks influence the adaptation and transformation of folklore. However, the results of the influence of TikTok and Instagram on folklore adaptation are not entirely consistent with the work of Zare *et al.* (2021), where there is an assertion

that new media leads to the degradation of traditional forms of folklore. This study, on the contrary, emphasizes that new media can not only preserve but also change cultural traditions. In particular, the findings of the paper confirm that Kazakh folklore texts mostly highlight emotionality, while other cultures, such as English, point out rationality.

The work also showed that Kazakh folklore works actively respond to social changes, which is not observed in some other cultures. For example, in the work of Rahmat (2021), the author notes that German folklore has a conservative approach to traditional stories, while Kazakh narratives show greater flexibility and readiness to adapt to new conditions. The obtained data also do not coincide with the opinions of Mashhadi and Mirzadeh (2020) in an article which argues that many European folklore traditions remain static despite changes in society.

The findings of this paper do not overlap with the findings of Zadeh *et al.* (2023), which focuses on the fact that globalization leads to a decrease in local aspects in folklore, while Kazakh narratives show resilience and adaptability to new conditions. The conducted research emphasizes the significance of metaphorical strategies, logical structure of the narrative and adaptation of traditional images in shaping the cultural identity of Kazakh folklore. The results show that Kazakh texts use metaphors to a much greater extent than their Western counterparts, indicating the deep emotional and cultural context they reflect. This opens new horizons for understanding the peculiarities of Kazakh folklore and its role in the formation of cultural identity. Importantly, the adaptation of folklore to modern conditions, including the influence of digital media, opens up new possibilities for its preservation and transformation. This emphasizes the need to further explore how traditional elements can be reinterpreted and integrated into new artistic practices, ensuring their relevance in a rapidly changing cultural context.

The future of folklore depends on the ability of researchers to adapt their methods to new contexts, as well as the involvement of young people in the preservation and promotion of cultural heritage. This engagement can help to strengthen the intergenerational link and inspire the new generation to explore and rethink their cultural roots. In conclusion, the study shows that the interaction between tradition and contemporary trends is key to understanding the dynamics of cultural development. Given the impact of globalization and cultural exchange, it is necessary to develop new approaches to the study of folklore that take into account these changes and their impact on cultural identities.

Thus, it is important not only to preserve traditional elements, but also to actively explore their transformation in the context of contemporary realities. This will allow for a deeper understanding of how folklore can adapt to new conditions and continue to fulfil its cultural function. Finally, such

research can contribute to the creation of a more inclusive and diverse cultural environment where tradition and innovation coexist and enrich each other.

5. Conclusions

The study of cognitive strategies in the creation and interpretation of linguofolklore texts has revealed significant unique characteristics of Kazakh folklore, in particular, the significant role of metaphorical strategies used in 75% of cases, compared to 68% in English texts. This demonstrates the necessity of metaphor as a means of conveying cultural values and emotions in Kazakh folklore, where metaphors not only serve to embellish the text, but also fulfil the function of conveying complex social concepts. In particular, nature-related metaphors help to strengthen the connection between human beings and the environment, which is the main element of Kazakh cultural identity.

The analysis of the logical structure of narratives demonstrated that Kazakh texts are characterized by emotional intensity (30% of the logical structure) against the background of structured world texts. This reveals the specificity of Kazakh culture, where emotionality dominates over the rigour of logic, indicating the importance of emotional elements in the construction of cultural identity. Kazakh narratives in most cases emphasize the internal experiences of characters, which may be related to the traditional values of the society. The results of the study also confirmed the active adaptation of traditional images in Kazakh folklore to modern conditions, which indicates the flexibility of cultural narratives to the challenges of modern society. Folklore works show how traditional motifs can be reinterpreted in the context of new technologies and social problems. This indicates that Kazakh folklore not only preserves traditions, but also dynamically responds to changes in the social environment, including environmental and socio-economic challenges.

The results of the study emphasize the importance of integrating different scientific approaches such as cognitive psychology, linguistics and cultural studies to better understand folklore. This can lead to new methodologies that can help researchers effectively explore the complex interrelationships between culture, language, and consciousness. The discerned variations in metaphor usage suggest that cultural contexts can affect both the selection of strategies employed in texts and their interpretation.

Limitations of the study include the sample of only 16 folklore texts, which may not reflect a complete picture of the diversity of cultural archetypes. In future research, it would be advisable to expand the sample to include more texts from different cultures and to analyse the impact of new media on folklore narratives. This will provide a better understanding of the adaptation of folklore in a globalized world and its importance for the preservation of cultural identity. It is recommended to pay attention to intercultural communication and the development of educational programmes that

use folklore to shape the values of young people, which will contribute to the preservation of cultural heritage in a rapidly changing society. It is recommended to pay attention to intercultural communication, as it can facilitate the exchange of ideas and practices and the development of educational programmes that use folklore as a tool to shape the values of young people. This will not only contribute to the preservation of cultural heritage in a rapidly changing society, but will also enable young people to become more aware of their roots and identity in the context of global change.

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