

## DEFINING THE NOTION OF «NATIONAL SPECIFICITY» IN THE ANTHROPOCENTRIC PARADIGM: COGNITIVE, LINGUOCULTURAL, AND DISCURSIVE ASPECTS

SADIROVA K.K.<sup>1</sup>, NAURYZBAIKYZY G.<sup>1\*</sup>, SHAIKHISLAMOVA Z.F.<sup>2</sup>

**Sadirova Kulzat Kanievna**<sup>1</sup> – Doctor of philological sciences, professor, K. Zhubanov Aktobe regional university, Aktobe, Kazakhstan

**E-mail:** [kulzat.sadirova.70@mail.ru](mailto:kulzat.sadirova.70@mail.ru), <https://orcid.org/0000-0001-6092-8191>

**\*Nauryzbaikyzy Guldana**<sup>1</sup> – Master, lecturer, K. Zhubanov Aktobe regional university, Aktobe, Kazakhstan.

**E-mail:** [nauryzbaikyzy.kz@gmail.com](mailto:nauryzbaikyzy.kz@gmail.com), <https://orcid.org/0000-0001-9272-8952>

**Shaikhislamova Zubarzhath Fanilyevna**<sup>2</sup> – Candidate of philological sciences, associate professor, Education development institut, Ufa, Bashkortostan, Russian Federation.

**E-mail:** [zubarzhas@yandex.ru](mailto:zubarzhas@yandex.ru), <https://orcid.org/0009-0002-7913-7319>

**Abstract.** This article is intended to comprehensively consider the concept of national specificity from a cognitive, linguocultural and discourse perspective within the framework of the anthropocentric paradigm in modern linguistics.

The main goal of the study is to determine how national worldview, collective consciousness and cultural codes are reflected in language through the interaction of language and culture. The article describes language not only as a structural system, but also as a phenomenon closely related to human nature, historical and cultural experience and the social environment. In the study of national specificity, the concept of «concept» is taken as the main theoretical support, and its multi-layered structure (core, peripheral and associative layers) is analyzed. The linguistic representation of national values is comparatively considered on the basis of proverbs, phraseological units and political discourse models in Kazakh, Russian and English.

The results of the study show that national specificity is established in linguistic consciousness through concepts and is expressed in discourse in specific communicative situations. It is concluded that the anthropocentric approach in linguistics allows us to recognize the unity of language and humanity, and to deeply understand national specificity.

**Key words:** anthropocentric paradigm, national specificity, concept, cognitive linguistics, linguocultural studies, discourse, linguistic consciousness.

### Introduction

It is well known that none of the eternal universal problems, such as the relationship between human beings and language, humans and the world (material), humans and the cosmos, humans and the universe, culture and civilization, or the role of the human within these domains, can be examined without language reference. In the context of contemporary society, where information technologies have become dominant and globalization processes have expanded significantly, language must be conceptualized within the framework of the triad «*Nature – Human – Society*», in its integral connection with human nature as well as with the historical, cultural, political, and social life of linguistic communities such as ethnic groups, nations, and peoples. In this regard, the study of the linguistic phenomenon solely within the boundaries of language itself, from the perspective of the internal laws of the linguistic system, proves to be insufficient. Recent trends in linguistic research have led to the emergence of interdisciplinary perspectives and the search for new anthropocentric research methodologies. In anthropocentric approaches to linguistics, scholarly attention shifts from language as an autonomous system to the human agent who produces, interprets, and deploys it. Linguistic patterns are therefore understood as a means through which the world is perceived and conceptualized from a human-centered perspective, with language and the individual treated as an integrated whole. In other words, modern linguistic studies turn from the object to the subject, considering language as the main constitutive feature of the subject.

The modern period of development of linguistics is characterized by an increase in interest in the comparative study of languages with different structures and the coexistence of various paradigms, such as functional, pragmatic, cognitive, anthropocentric, linguocultural studies. Among them, the direction

Әлеуметтік-гуманитарлық ғылымдар-Социально-гуманитарные науки-Social and humanities sciences that puts language and man, their social function in the foreground is the anthropocentric paradigm. This paradigm involves considering language in relation to culture. Culture is a set of values formed in the historical development of a nation and transmitted from generation to generation. The native language of each people reflects its history, way of life, worldview, and spiritual world. The greatest treasure that contributes to the formation of human identity, soul, and culture is the national language. It is the source of culture, the mirror of the life of the nation. Language therefore functions as a carrier of cultural meanings. Every cultural phenomenon and name is reflected in language and is transmitted to the next generation through the hereditary function of language, the result of which is to mark and transmit national characteristics in discourse.

The aim of this study is to define the notion of national specificity within the anthropocentric paradigm through cognitive, linguocultural, and discursive perspectives.

### **Materials and methods of research**

The material for the research work was proverbs, phraseological units, fixed phrases, political discourse models (official speeches of state figures) in Kazakh, Russian and English, as well as domestic and foreign scientific works written in the cognitive and linguacultural direction. In particular, the theory of cultural dimensions by G. Hofstede, the conclusions of A.Yu. Maslova, Z. Popova, I. Sternin, N.N. Boldyrev, E.S. Kubryakova, A. Kaidar, E. Suleimenova and other scientists were used as a theoretical basis.

The data were selected according to three criteria: (1) semantic relevance to nationally marked values; (2) frequency and cultural recognizability within each linguistic community; and (3) discursive productivity in public communication.

The methods of comparative-comparative method, cognitive analysis, linguocultural analysis, discourse analysis and contextual interpretation were used in the course of the research. Conceptual analysis was taken as the main methodological principle in identifying national characteristics, and the core, peripheral and associative layers of the concept were systematically considered. In addition, pragmatic and interpretive analysis methods were used to identify the manifestation of national cultural codes in discourse practice.

### **Results and its discussion**

The notion of «national specificity» when studied from a linguistic perspective is based on several theoretical studies, including cognitive linguistics, linguacultural studies, ethnolinguistics, and ethnography. These works, in our opinion, can serve as a basis for proving the reflection of national culture in discourse. One such work is G. Hofstede's study describing culture through six dimensions [1]. These dimensions allow us to analyze and explain the manifestation of national identity in discourse practice.

The first of the dimensions proposed by G. Hofstede is called the Power Distance Index (PDI), its meaning indicates the degree to which inequality (power, wealth, status) in society is perceived. In the Kazakh language, there is a phrase «What you do to your grandfather, you will get in return» (Атаңа не қылсаң, алдыңа сол келеді). If we analyze the meaning of this phrase using the dimension of «power and distance» proposed by G. Hofstede, we see that hierarchy and subordination are inherent in Kazakh culture. In Kazakh discourse, respect for elders, ancestors, and leaders is accepted and established. In Russian, there is a saying «The boss is always right» (Начальник всегда прав), which also means submission to authority. In English, the concept of «the boss is a team member», «Call me John», is established, and their distance from authority is not hierarchical, but low.

The second dimension is Individualism vs. Collectivism (IDV). The essence of this dimension is to determine whether members of society pursue individual interests or collective interests in their relationships and interactions. In the Kazakh language, there are such units as «A single voice cannot be heard» (Жалғыздың үні шықпас), «It is better to lose one's way with the group than to find it alone» (Жалғыз жүріп жол тапқанша, көппен жүріп адас), which emphasize the importance of collective

Әлеуметтік-гуманитарлық ғылымдар-Социально-гуманитарные науки-Social and humanities sciences action and social solidarity. These expressions illustrate a cultural model in which the individual is perceived primarily as a member of a community rather than as an autonomous agent. A similar idea can be observed in the Russian proverb «One is not a warrior in the field» (Один в поле не воин), which also highlights collective support. By contrast, English discourse frequently emphasizes individual agency, as seen in the expression «Every man is the architect of his own fortune». This contrast demonstrates how different linguistic cultures prioritize either collective or individual responsibility.

The third dimension is Masculinity vs. Femininity (MAS). It is determined by the emphasis of society on results and achievements, or relationships and harmony, or more precisely, which value society values more. For example, in the Kazakh language, «A man is born for the sake of the country» (Ер жігіт ел үшін туады), the goal of a man is to protect not only himself, but also society, to serve the country. In the Russian language, «A man keeps his word» (Мужик сказал – мужик сделал), the value that a real man keeps his word and fulfills his promises is reflected. In the English language, «Winner takes all warkaholism» (The winner takes all) indicates that hard work, careerism, and work are the main values of life. In all three cultures, the standard of masculinity is high, but in each culture it is recognized in different ways: in the Kazakh discourse, masculinity is directed towards the interests of society, in the Russian discourse, it is marked by the strength of an individual's character, and in the English discourse, it is marked by personal results and achievements. These differences indicate that similar cultural values may be interpreted and verbalized differently depending on the dominant social ideals of each linguistic community.

The fourth dimension – Uncertainty Avoidance (UAI). It is assessed by how much they tolerate uncertainty. For example, the proverb «Measure seven times, cut once» (Жеті рет өлшеп, бір рет кес) shows that the Kazakh people make decisions slowly and carefully, and it indicates that caution and preservation of tradition prevail in Kazakh culture. The Russian people also tend to avoid unknown situations and avoid danger. This is evidenced by the Russian expressions «Just in case» (На всякий случай), «Take care of your clothes while they are new, and your honor while you are young» (Береги платье снову, а честь смолоду). On the contrary, the English are tolerant of uncertainty and value taking risks. This is evidenced by the saying «Nothing ventured, nothing gained». Therefore, the English are prone to change, and innovation is a normal phenomenon for them.

The fifth dimension is Long-term vs. Short-term Orientation (LTO). Does society place more emphasis on long-term plans for the future, or does it place more emphasis on current traditions and stability? For example, the Kazakhs leave a legacy for the future with the sayings «The legacy of the ancestors» (Бабалар аманаты), «A son who knows his seven ancestors takes responsibility for seven communities» (Жеті атасын білген ұл жеті жұрттың қамын жер»), which shows that in Kazakh culture, a long-term orientation is at the forefront. Russians believe in a great future and show a tendency to make long-term plans for the country: «We are a great country, and we have a great future» (У нас великая страна, у нас великое будущее). The English put forward a long-term plan. But their tendency to take concrete, systematic actions is evident from the following sayings: «Time is money», «Plan your work and work your plan». For them, time is the most valuable resource, so planning and investing in the future are important.

The sixth dimension is Indulgence vs. Restraint (IND). Do you express your emotions freely or restrain them? This also varies from culture to culture. In Kazakh, it is observed that the expression of emotions freely, as in «My joy cannot be contained» (Қуанышым қойныма сыймай тұр), and the control of anger are also given priority as in «Patience is a precious virtue» (Сабыр түбі – сары алтын), «If your right hand tries to strike, let your left hand intervene», (Оң қолың ұруға ұмтылса, сол қолың арапашы болсын). In Russian culture, expressing emotions freely, but holding back and controlling oneself in public situations is also valued: phrases such as «To laugh until tears come» (Смеяться до слёз), «Patience and hard work overcome all obstacles» (Терпение и труд всё перетрут) illustrate this. In English culture, expressing joy openly is also common in everyday life, but controlling emotions in

Әлеуметтік-гуманитарлық ғылымдар-Социально-гуманитарные науки-Social and humanities sciences formal situations is considered a cultural norm. For example, «I am over the moon», «Keep calm and carry on», and «Do not let your emotions get the better of you».

Table 1 presents selected examples illustrating how cultural values are reflected in Kazakh, Russian, and English linguistic expressions.

Table 1. Cross-linguistic representation of cultural values in Kazakh, Russian and English

Cultural dimension	Kazakh	Russian	English	Cultural interpretation
Power distance	Атаңа не қылсаң, алдыңа сол келеді	Начальник всегда прав	Call me John	Kazakh and Russian discourse reflect stronger hierarchical relations, while English communication tends to reduce social distance.
Collectivism vs. individualism	Жалғыздың үні шықпас	Один в поле не воин	Every man is the architect of his own fortune	Kazakh and Russian emphasize collective solidarity, whereas English highlights individual responsibility.
Masculinity vs. femininity	Ер жігіт ел үшін туады	Мужик сказал – мужик сделал	The winner takes all	Masculinity is valued in all three cultures, but expressed through different social ideals.
Uncertainty avoidance	Жеті рет өлшеп, бір рет кес	На всякий случай	Nothing ventured, nothing gained	Kazakh and Russian cultures show caution, while English discourse often accepts risk.
Long-term orientation	Бабалар аманаты	У нас великое будущее	Plan your work and work your plan	Future orientation is expressed differently across cultures but remains an important value.
Indulgence vs restraint	Сабыр түбі – сары алтын	Терпение и труд всё перетрут	Keep calm and carry on	Emotional restraint is culturally appreciated in different ways.

The concept of national specificity is the subject of various fields of research. The cognitive, linguocultural and discursive aspects of the concept of national identity are three interrelated dimensions that allow for a comprehensive understanding of the identity, worldview and linguistic consciousness of a nation. These aspects provide the basis for a deeper understanding of how national identity is reflected not only through external signs, but also in the cognitive, cultural, linguistic and communicative structures of a nation.

*From a cognitive perspective*, national specificity is a set of features of the perception, understanding and cognition of the world by representatives of a nation. A person's understanding of the world is formed depending on his cultural environment, language and historical experience. Cognitive linguistics studies language not only as a means of communication, but also as an integral part of the human thinking system and consciousness. This direction explains linguistic knowledge as the product of thinking activity in the human brain, a system of complex associative structures and an internal spiritual way of knowing being. The main novelty of cognitive research is that it considers language not only from a structural point of view, but also from the point of view of its cognitive nature. One of the main issues in this field of science is cognitive meaning. That is, the content of linguistic units is analyzed in connection with human thinking activity and the way of knowing the world. From this point of view, such concepts as «worldview», «linguistic image of the world», «world model» and «cognitive model» are considered the main categories. If cognitive meaning is understood as a cognitive data conveyed through language, cognitive semantics determines how that data is represented and structured in language. Therefore, national identity is expressed through concepts and mental models established in the collective consciousness. Concepts are preserved in the language in fixed phrases, proverbs, phraseological units, symbolic images, and reflect the cognitive space of the nation. That is, national

*The linguocultural perspective* examines national specificity in the context of the relationship between language and culture. The language of a nation is a mirror of its cultural experience, and culture is a factor that determines the content space of the language. From this perspective, national identity is reflected in the cultural codes of the language. Linguistic-cultural units characterize the lifestyle, value orientation, ethical and aesthetic tastes of a particular ethnic group. National identity reflects the deep layers of culture through these linguistic means. This aspect is located on the border of language and culture and represents the symbolic forms of the national worldview.

*National specificity in discourse* is particularly reflected in the system of linguistic units used in a specific communicative situation. At this level, national identity is determined not only by linguistic forms, but also by the speaker's purpose, position, role, social status, and national culture. Discourse norms form the speech habits and linguistic character characteristic of a nation. In addition, in areas such as media discourse, political discourse, artistic discourse, and everyday discourse, national identity is manifested through specific speech techniques, verbal and non-verbal means. Therefore, during our study, we also paid attention to the manifestation of national identity in political discourse. Political discourse, reflecting socio-political relations, reveals cultural and national identity. One of the main functions of political discourse is to help convince its listeners, to divert people's attention through a hidden manipulative approach. For this purpose, politicians widely use expressive linguistic units and can get out of any situation through speech culture. Every politician emphasizes the importance of national identity, their own political ambitions and values, and their commitment to cultural principles.

For example, Kassym-Jomart Tokayev's address to the people of Kazakhstan at the swearing-in ceremony has a deep symbolic meaning, through which he demonstrates the high importance of national values - respect for the law, faith in justice, and public service. The article «National Features of Political Discourse» analyzes the speeches of Kassym-Jomart Tokayev, as well as well-known politicians Theresa May, Donald Trump, and Angela Merkel, and as a result, the importance of national identity, political ambitions, and cultural values in political discourse is revealed [2].

In the process of analyzing national specificity from a cognitive, linguocultural, and discourse perspective, the notion of a «concept» common to all comes to the fore. Concepts at the concept level are considered common to all humanity and to a particular nation or a certain social group. A concept is also considered in connection with such concepts as the linguistic image of the world, the linguistic picture of the world. By the linguistic image of the world, we mean the concepts formed in the language of a certain nation about the world, objects and phenomena in the world. Such concepts are not just concepts, but a chain of information raised to the conceptual level. There is information that is formed in the language of any nation regarding a certain thing. We can determine through linguistic units whether this information causes positive or negative emotions. Language is the only tool that conveys and preserves the cultural code, worldview, and mentality of a nation. And discourse is the implementation of this language system in specific communicative acts. Discourse is not just a language, it is a complex phenomenon that reflects the social, cultural, cognitive structures and worldview models of the society that speaks that language. In this regard, linguistic concepts become an important object of study in determining the national specificity of language and discourse. As noted in cognitive linguistics, concepts function as key units of linguistic consciousness and reflect culturally conditioned models of thinking. For example, the concept of «guest» in Kazakh culture illustrates how national specificity is embedded in linguistic consciousness. In Kazakh discourse, a guest is not merely a visitor but a socially significant figure associated with blessing, honor, and moral obligation. This conceptualization reflects the cultural importance of hospitality as a key social value. In many European contexts, including Russian and English linguistic cultures, the notion of a guest is more often associated with temporary social interaction rather than with symbolic status. This difference demonstrates how the same social situation may be conceptualized differently across cultures.

Discourse is a form of linguistic communication associated with a specific historical, social, and cultural context. It is not just a set of linguistic symbols, but is formed through the ideology, values, ethnic, and historical experience of that society. Considering discourse from a national perspective means determining the «ways of knowing, evaluating, and representing the world» of each nation. For example, concepts such as honor, dignity, respect for elders, nobility, and the power of good fortune are often encountered in Kazakh discourse, and they are realized at the conceptual level by linguistic symbols (for example, phraseological units, proverbs, precedent texts). Thus, national specificity in discourse is reflected in a set of specially selected linguistic means and semantic structures. Researcher L. Dalbergenova argues that information in the world is categorized through the formation of a linguistic image of the world [3, 33]. Categories such as «home», «happiness», «love», «friendship» in general human concepts form concepts and are reflected in different ways in the linguistic arsenal of each people. Scientist E. Suleymenova notes that the concept of the linguistic image of the world is not equal to the concept of «image of the world», and notes that this concept is part of the concept of «image of the world» [4, 126]. A person in the course of his life forms thoughts and forms concepts related to certain objects and phenomena. This, in principle, is directly related to the mechanism of human thinking, and a general «image of the world» is formed.

When studying the national features of discourse, the basic concepts and their representational forms are important, first of all. These linguistic representations include:

- *Proverbs*. In them, concepts are presented in a summarized, stereotyped form. For example, the phrases «The guest sits a little, but criticizes a lot» (Қонақ аз отырып, көп сынайды), «Inherited through the father's blood and the mother's milk» (Атаның қанымен, ананың сүтімен) are expressions of concepts such as hospitality and family upbringing.

- *Phraseological units*. For example, phrases such as «The swiftest among a hundred, the finest steed among a thousand» (Жүзден жүйрік, мыңнан тұлпар), «From noble origin a noble person is born» (Тектіден текті туады), describe the concept of nobility.

The nature of national concepts is characterized by their cognitive structure. A concept is not just a synonym for a word, it is a multi-layered structure: its first layer is the core. The core is the universal meaning of the concept common to the entire society (for example, «mother» - kinship, the one who gives birth to a child). The second layer is called the peripheral layer, which includes emotional, evaluative, figurative meanings characteristic of a particular culture (for example, in Kazakh culture, «mother» (ана) is the support of the country, the educator of the nation, in Russian culture, «mother» (мать) is selflessness, patience, sacrifice, in English culture, «mother» is caring, nurturing, protective figure). The third layer is the associative layer. This layer includes figurative fields that appear in artistic texts and discourses (for example, in Kazakh culture, the image of the mother is seen as a symbol of the earth, shelter, intercession, in Russian culture, the concept of mother is often likened to the image of the Motherland (Родина-Мать) and is seen as a symbol of the country and the land, in English culture, the image of mother is often associated with the concepts of Mother Earth, Mother Nature).

The concept includes the inner world of a person, a fund of information that is important in his life and about real life. The accumulated knowledge is contained in it. A.Yu. Maslova, analyzing various definitions, explains the concept as «a semantic structure that is characteristic of a certain ethnocultural community, determining the specificity of language and culture» [5, 47]. For one nation, it includes a certain information network, while for a representative of another nation it can be perceived only at the word level. The concept can be classified into several groups [5, 50]. We can see it in the figure below (Figure 1):

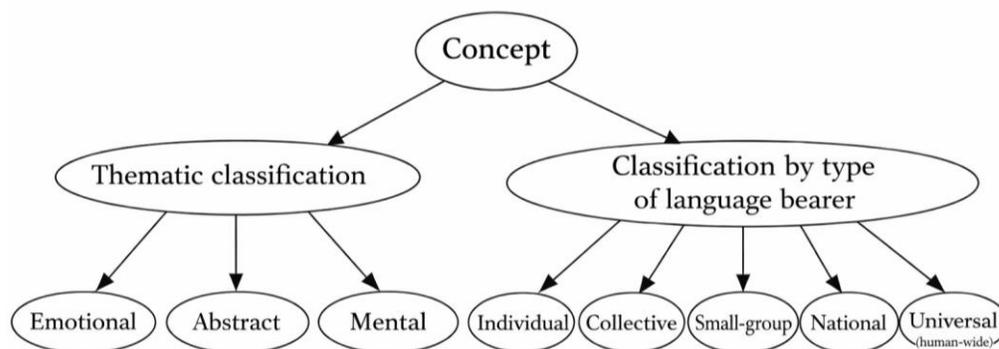


Figure 1 Classification of Concepts

A. Yu. Maslova, in her work «Introduction to Cognitive Linguistics», divides the concepts formed in human cognition into several groups [5, 75]. This classification includes the following areas:

1. Concepts related to the world - space, time, number, homeland, morning fog, winter evening, natural phenomena (water, fire, tree, flower, etc.);

2. Concepts describing a person - intellectual, fool, genius, wise man, wanderer;

3. Concepts related to human values - honor, shame, sin, truth, sincerity;

4. Social relations and public concepts - freedom, will, friendship, war;

5. Concepts reflecting emotional states - happiness, joy;

6. Concepts related to the world of artifacts - temple, house, heraldry, etc.

Z. Popova and I. Sternin, when systematizing concepts, consider them in different aspects [6, 137-141]. According to scientists, the characteristics of concepts are revealed through the following aspects:

– Material aspect – properties such as weight, length, volume, color, strength;

– Biological aspect – health status, general biological condition;

– Temporal aspect – characteristics specific to time, lifespan;

– Space – the place where the object is used, created or located;

– Structural aspect – the level of development, capacity, complexity or simple elements of the object;

– Socio-psychological aspect – the level of education, professional and cultural level of a person, life experience;

– Application-functional aspect – properties such as speed, power, flexibility, activity, productivity;

– Practical aspect – the need for everyday use, benefit to society;

– Social value – social significance, material provision;

– Socio-cultural aspect – reflection of the material level of development of the users of the object and society.

Then, according to scientists, various aspects are taken into account when systematizing concepts and grouping them into a certain category. Each people has its own concepts, depending on their way of life, beliefs and daily lifestyle, and on their basis a national conceptual framework is formed. Therefore, there are different types of concepts, depending on the knowledge base and experience stored in the consciousness of each ethnic group. We call the integration of concepts into a certain system in the human mind conceptualization. This process depends on various factors. N.N. Boldyrev in his work «Typology of Concepts and Linguistic Interpretation» analyzes concepts from several aspects, noting their structural, content, thematic and systemic typologies. He states that there are no strict consistent rules for grouping concepts. This is because concepts are constantly changing and being classified into new branches in accordance with the needs of the times, social changes, and the worldview of each nation [7, 18-20].

Language is a constantly evolving phenomenon. Words that are often used at a certain stage may eventually pass into the passive layer. Similarly, concepts that are important for the people may lose their meaning and be forgotten, or, conversely, be enriched with new content and revived.

At the same time, a concept should not be equated with a word, since its structure includes not only lexical meaning but also cultural and cognitive associations. This is because although the concept can be expressed through individual words, other linguistic means are involved in its definition. Therefore, an equal sign cannot be put between the concept and the word. The concepts and understandings hidden in the human mind are expressed not only through lexemes, but also through various linguistic units such as proverbs, phraseological units, figurative expressions.

The word is the main mechanism that opens the way to conceptual knowledge. Through it, a person not only carries out thinking, but also activates other conceptual features. The linguistic name, in other words, plays a key role that allows a person to recognize a concept and use it in the system of thinking. The word «introduces» the concept into our consciousness, making it active in the process of thinking. In this context, the concept is closely related to meaning. The human mind, relying on brain activity, reflects the objective and subjective aspects of being. Cognitive linguistics is intertwined with the sciences of psychology, philosophy, sociology and cultural studies. This is because communication through language depends on a person's psychological nature, thinking system, ability to understand and perceive life, integration into society and cultural experience. Therefore, the formation of a concept and its consolidation in language through speech are also carried out under the influence of extralinguistic factors. Both the concept and meaning serve as a reflection of real reality. These concepts allow the human mind to accumulate information received from the environment and to represent and interpret it. However, if the concept is a product of human cognitive thinking, then the meaning is a product of linguistic consciousness. The meaning cannot be equated with the concept, but only exists as a part of the concept. After all, the concept is a complex structure in the human mind that includes a large set of linguistic and non-linguistic information. In her dissertation work «The concept of «Wealth-Poverty» in the Kazakh language: «cognitive characteristics and functions», Zh. Koshanova analyzes the linguistic units that make up the concept of «wealth-poverty» from a cognitive perspective. In addition, she studies the concept of «wealth-poverty» from an ethnolinguistic perspective and analyzes the linguistic units and word usages formed in the Kazakh language. She distinguishes words that are directly and indirectly related to these contrasting concepts. Also, the concept of «wealth-poverty» includes such individual concepts as *tore*, *bek*, *bibatyr*, *ulyk*, *noq*, *qabar*, *kul*, *malay*, *zharly*, *chigay*, *karachy*, *tolöngit*, *yatak*, *karashekpen*, *batyrak*. The scientist summarizes the research work and says: «Information language units belonging to the concept of «wealth-poverty» have a special meaning and content in reflecting the national image and its uniqueness in accordance with their cognitive semantics» [8, 26]. Here, the scientist, by analyzing the conceptual field of the opposition «wealth-poverty» in the Kazakh language, identifies a number of linguistic units that form the functional field of this concept and proves it with specific examples.

After the research in Kazakh linguistics turned to the anthropocentric direction, the consideration of the cognitive aspect and conceptual system of language became one of the main directions. There are many works written and published in this field. For example, A. Islam's dissertation «Linguistic picture of the world in the context of national culture», defended in 2004, was devoted to the analysis of the concepts of happiness, luck, and destiny in Kazakh cognition [9]. Among the works in this direction, one can mention M. Abrahamova's research on «The concept of «eye»: a linguocultural and cognitive paradigm» [10], Zh. Zhanpeisova's research on the opposition and function of the concepts of «White» and «Black» [11], Zh. Ergubekova's research «The concept of «human» in the Kazakh heroes' poems» [12], K. Mukusheva's research on «Kazakh proverbs at the beginning of the 20th century: national worldview and the concept of «Steppe» [13]. All these studies are aimed at opening up the conceptual field in the Kazakh worldview. Also, in the work of G.A. Muratova «Linguistic Analysis of Artistic

Әлеуметтік-гуманитарлық ғылымдар-Социально-гуманитарные науки-Social and humanities sciences Texts», valuable insights were made regarding the concept issue, and the concepts of laughter, full man, sadness, lies, pride, and dog in the Kazakh language were comprehensively considered. According to the researcher: «The concept is the main nest of culture in the mental world of a person. And culture, in turn, is like a connecting bridge between the concept and the person. On the one hand, the concept is a carrier of culture in the inner world of a person, and on the other hand, through its content, a person penetrates and deepens the cultural space» [14, 37]. According to E.S. Kubryakova, the accumulation and generalization of human experience cannot be realized without the participation of language [15]. The scientist notes that the transmission of knowledge and information not only between individuals, but, most importantly, from generation to generation is also carried out thanks to language. The experiences and values accumulated by humanity in the course of its interaction with nature are also preserved without language and are not passed on to the next generation. It lives as a language-symbol system and performs its main function, ensuring the continuity of generations [15, 36-37]. Through language, the experiences formed in the life of ancestors and the values raised to the national level are not forgotten and are preserved. Also, S. Zhirenov, in his dissertation «The cognitive nature of the concept of «Life-Death» in the poetry of poets and writers of the 15th-19th centuries», explains the concept in several ways. In his opinion, a concept is an interconnected set of thinking, cognition and cultural processes, a structure in which various aspects of the image of the universe are reflected in the human mind in an associated manner. At the same time, a concept is a semantic particle that has a cognitive value of a national-cultural nature, accumulates information related to the conceptual image of the universe, filters it through thought, and is reflected through language. «A concept is a set of basic knowledge, a linguistic-cognitive unity, accumulated in the human mind, which allows for a comprehensive understanding of the world through the intersection of language and cognition, as well as for understanding national and cultural knowledge» [16, 8]. It is necessary to pay special attention to the phrase «the result of association» in this definition. In fact, a concept is formed from the union of certain concepts through association. First, individual words and meanings appear in the human associative system and come into contact with each other, and then these meanings and concepts are concentrated in a single system and form a concept.

In psychology, association is interpreted as the association of one piece of information with the next. Therefore, in the human mind, information related to a certain concept is chained and continues, and their set becomes a conceptual framework. One concept gives rise to another, and as they accumulate, they form a concept. For example, when the word «wealth» comes to mind, words such as «money», «treasure», «power», «spiritual wealth», «government», «abundance», «gold» come to mind. This means that the emergence of another concept from one concept is the main indicator of the associative nature of the concept. However, over time, the elements that make up the concept may change: sometimes the scope of concepts expands, sometimes narrows. After all, language is a dynamic system that is constantly in motion, closely related to phenomena in society. A concept is a structure that is constantly reborn and transformed in the historical-cultural consciousness and linguocultural space. This situation allows us to study conceptual changes in different nations and cultures in a comparative manner [16].

During the study of concepts, we paid attention to the hidden meanings behind the same concept in Kazakh, Russian, and English. The results of the comparison allowed us to conclude that the concepts of *wealth* and *khan* have common and different features. Although in all three languages, «khan» is interpreted as a ruler, a person with high power, the use of a specific lexeme in each language itself reflects national uniqueness. There is also a difference in the cognitive consciousness of the people, although the images of cruelty, intelligence, and power related to the concept of «khan» are defined in the same way in all three languages, only in Kazakh is the image of respect reflected. And while it is clear that the concept of «wealth» in English culture attaches great importance to material values, it is observed that «wealth» is often used interchangeably in Russian and Kazakh [17].

E.N. Opazalieva, in her study of the formation and development of the system of linguistic principles, linguistic principles and concepts in Kazakh language education within the framework of the

Әлеуметтік-гуманитарлық ғылымдар-Социально-гуманитарные науки-Social and humanities sciences «linguistic education» paradigm, wrote: «In linguistic education, a person is a member of society, an individual consisting of psychophysiological characteristics, a person who, through thinking and cognitive activity, establishes relationships with other subjects of his own kind. It is understood as a rule. The anthropological theory of language does not stand alone, but is developed in connection with other scientific systems and theories. For example, relational pragmatics, discourse theory, cognitive anthropology, social psychology, artificial intelligence, speech act theory, etc. «Every scientist emphasizes the value of human language and the human factor that forms the core of his cognitive world» [18, 41], - says.

A.A. In her program article «Theoretical and Practical Problems of Cultural Studies», Zalevskaya states that «the essence of cultural and ethnographic research does not require its own justification» [19, 23]. She also points out the lack of work devoted to the problem of organizing such research in a systematic manner. This became the basis for the study of ethnic relations, the establishment of basic requirements for the theory underlying linguistic and cultural comparisons, and the publication of some experiments in such scientific comparisons [19, 194].

Language is directly related to the spiritual essence and culture of the people. The spirit and worldview of the people are reflected primarily in their language. Therefore, when studying language, it is necessary to consider it not only from a structural point of view, but also together with the spiritual wealth and cultural values of the people. Scientists such as M.M. Kopylenko, A. Kaidar, E.P. Zhanpeisov made a significant contribution to the development of this direction in Kazakh linguistics, clarifying the theoretical foundations, goals, research objects, and methods of ethnolinguistics. A. Kaidar in his work defines the goal of ethnolinguistics as follows: «The development of the rich linguistic treasury from the perspective of the essence of the ethnos, the discovery, systematization, and comprehensive study of its deep meaning are the main goals of ethnolinguistics» [20, 89].

One of the new directions related to ethnolinguistics is the idea of knowing the country through language. This process has a special place in the field of phraseology, because the phraseology of each nation preserves the lifestyle, worldview, and culture of that nation. In this regard, the theory of ethnography through language was formed, which allows us to consider phraseology not only as a linguistic phenomenon, but also as a mirror of national cultural development.

One of the new directions in modern linguistics that examines the relationship between language and culture is linguocultural studies. Based on the principle of anthropocentricity, this science aims to study language in relation to man, his social environment, history, culture, and cognitive activities. Linguocultural studies analyzes the mechanisms of interaction between language and culture, the manifestation of national worldview in language. Its foundation is based on W. von Humboldt's idea of the unity of language and culture, as well as the «linguistic comparative hypothesis» of E. Sapir and B. Whorf. The goal of this direction is not to determine the origin of linguistic unity, but rather to explain various linguistic phenomena (especially phraseological units), to determine the conditions for their formation.

### **Conclusion**

The results of the study clearly demonstrate the relevance of the anthropocentric paradigm in recognizing national identity based on linguistic data. It was found that national identity is a complex multi-layered phenomenon formed at the intersection of cognitive, linguocultural and discourse aspects. In the cognitive sense, national identity is manifested in the peculiarities of the perception and cognition of the world by representatives of the nation, while in the linguocultural aspect it is reflected in cultural codes, symbols, phraseological units and proverbs in the language. At the discourse level, national identity is determined by the speaker's goals, social role and cultural principles in specific communicative situations.

The study proved that the concept of «concept» is the main mechanism for describing national consciousness. Concepts are transmitted from generation to generation through language and serve as a

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keeper of the cultural memory and worldview of the nation. Comparison of concepts in the Kazakh, Russian and English languages allowed us to identify common and individual features of national cultures. In general, considering language and culture as a whole opens the way to a deeper understanding of national identity and increases the scientific potential of the anthropocentric direction in modern linguistics.

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## «ҰЛТТЫҚ ЕРЕКШЕЛІК» ҰҒЫМЫНЫҢ АНТРОПОӨЗЕКТІ ПАРАДИГМАДА АНЫҚТАЛУЫ: КОГНИТИВТІК, ЛИНГВОМӘДЕНИ, ДИСКУРСТЫҚ АСПЕКТІЛЕРІ

САДИРОВА К.К.<sup>1</sup>, НАУРЫЗБАЙҚЫЗЫ Г.<sup>1\*</sup>, ШАЙХИСЛАМОВА З.Ф.<sup>2</sup>

Садирова Кулзат Каниевна<sup>1</sup> – Филология ғылымдарының докторы, профессор, Қ.Жұбанов атындағы Ақтөбе өңірлік университеті, Ақтөбе қ., Қазақстан.

E-mail: [kulzat.sadirova.70@mail.ru](mailto:kulzat.sadirova.70@mail.ru), <https://orcid.org/0000-0001-6092-8191>

\*Наурызбайқызы Гүлдана<sup>1</sup> – Магистр, оқытушы, Қ.Жұбанов атындағы Ақтөбе өңірлік университеті, Ақтөбе қ., Қазақстан.

E-mail: [nauryzbaikyzy.kz@gmail.com](mailto:nauryzbaikyzy.kz@gmail.com), <https://orcid.org/0000-0001-9272-8952>

Шайхисламова Зубаржат Фанильевна<sup>2</sup> – Филология ғылымдарының кандидаты, доцент, Білім беруді дамыту институты, Уфа қ., Башкортостан, Ресей Федерациясы.

E-mail: [zubarzhas@yandex.ru](mailto:zubarzhas@yandex.ru), <https://orcid.org/0009-0002-7913-7319>

**Аңдатпа.** Бұл мақала қазіргі тіл біліміндегі антропоөзектік парадигма аясында ұлттық ерекшелік ұғымын когнитивтік, лингвомәдени және дискурстық қырынан кешенді түрде қарастыруға арналған. Зерттеудің негізгі

Әлеуметтік-гуманитарлық ғылымдар-Социально-гуманитарные науки-Social and humanities sciences  
мақсаты – тіл мен мәдениеттің өзара байланысы арқылы ұлттық дүниетанымның, ұжымдық сананың және мәдени кодтардың тілде қалай көрініс табатынын анықтау.

Мақалада тіл тек құрылымдық жүйе ретінде емес, адам болмысымен, тарихи-мәдени тәжірибемен және әлеуметтік ортамен тығыз байланыст құбылыс ретінде сипатталады. Ұлттық ерекшелікті зерделеуде «концепт» ұғымы негізгі теориялық тірек ретінде алынып, оның көпқабатты құрылымы (өзек, шеткері және ассоциативті қабаттар) талданады. Қазақ, орыс және ағылшын тілдеріндегі мақал-мәтелдер, фразеологизмдер мен саяси дискурс үлгілері негізінде ұлттық құндылықтардың тілдік репрезентациясы салыстырмалы түрде қарастырылады.

Зертеу нәтижелері ұлттық ерекшеліктің тілдік санада концептілер арқылы орнығып, дискурста нақты коммуникативтік жағдаяттарда айқындалатынын көрсетеді. Антропозектік бағыт тіл білімінде тіл мен адам бірлігін тануға, ұлттық болмысты терең пайымдауға мүмкіндік беретіні тұжырымдалады.

**Түйін сөздер:** антропозектік парадигма, ұлттық ерекшелік, концепт, когнитивтік лингвистика, лингвомәдениеттану, дискурс, тілдік сана

## ОПРЕДЕЛЕНИЕ ПОНЯТИЯ «НАЦИОНАЛЬНАЯ СПЕЦИФИКА» В АНТРОПОИЧЕСКОЙ ПАРАДИГМЕ: КОГНИТИВНЫЕ, ЛИНГВОКУЛЬТУРНЫЕ И ДИСКУРСИВНЫЕ АСПЕКТЫ

САДИРОВА К.К.<sup>1</sup> , НАУРЫЗБАЙҚЫЗЫ Г.Г.<sup>1\*</sup> , ШАЙХИСЛАМОВА З.Ф.<sup>2</sup> 

Садирова Кулзат Каниевна<sup>1</sup> – Доктор филологических наук, профессор, Актюбинский региональный университет имени К.Жубанова, г. Актөбе, Казахстан.

E-mail: [kulzat.sadirova.70@mail.ru](mailto:kulzat.sadirova.70@mail.ru), <https://orcid.org/0000-0001-6092-8191>

\*Наурызбайқызы Гүлдана<sup>1</sup> – Магистр, преподаватель, Актюбинский региональный университет имени К.Жубанова, г. Актөбе, Казахстан.

E-mail: [nauryzbaikyzy.kz@gmail.com](mailto:nauryzbaikyzy.kz@gmail.com), <https://orcid.org/0000-0001-9272-8952>

Шайхисламова Зубаржат Фанильевна<sup>2</sup> – Кандидат филологических наук, доцент, Институт развития образования, г. Уфа, Башкортостан, Российская Федерация.

E-mail: [zubarzhas@yandex.ru](mailto:zubarzhas@yandex.ru), <https://orcid.org/0009-0002-7913-7319>

**Аннотация.** В статье рассматривается понятие национальной специфики в рамках антропоцентрической парадигмы современного языкознания с когнитивной, лингвокультурологической и дискурсивной точек зрения. Цель исследования заключается в выявлении способов репрезентации национального мировоззрения, коллективного сознания и культурных кодов в языке.

Язык интерпретируется не только как знаковая система, но и как отражение духовного мира человека, его исторического опыта и социально-культурной среды. Ключевым понятием исследования выступает «концепт», рассматриваемый как многослойная ментальная структура, включающая ядро, периферию и ассоциативное поле. На материале казахских, русских и английских пословиц, фразеологизмов и образцов политического дискурса проводится сопоставительный анализ языковых средств выражения национальных ценностей.

Результаты исследования показывают, что национальная специфика закрепляется в языковом сознании через систему концептов и актуализируется в дискурсе в зависимости от коммуникативной ситуации. Делается вывод о высокой эвристической ценности антропоцентрического подхода, позволяющего глубже понять национальную идентичность и культурное своеобразие через язык.

**Ключевые слова:** антропоцентрическая парадигма, национальная специфика, концепт, когнитивная лингвистика, лингвокультурология, дискурс, языковое сознание.