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## Concept of Linguistic Personality Conceptosphere

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### ABSTRACT

The main feature of modern linguistics is the close study of the language with a person's consciousness, worldview and thought process, as well as with his practical activities. For this reason, the article emphasizes the importance of taking into account, first of all, the main symptoms of the phenomenon of the linguistic personality in the study of the language. In this sense, it is shown that truth is not limited to the perception of being and one's environment. Since a working linguistic person lives in the same world, the language, along with objective reality, is analyzed to determine whether the person himself is a world-recognizing entity. In this regard, it is clear that the issue of language and thinking, which is considered in the context of the cognitive-conceptual orientation of modern linguistics, will become increasingly important. Because the solution to this problem allows us to define the basic laws of the emergence of abstract, abstract concepts that occur in semantic spaces of different languages. Moreover, it is known that a person's knowledge of objective reality is organized in the form of abstract mental structures, concepts that define various spheres of human activity. That is, a person thinks through concepts, comparing them with each other and sometimes combining them to form new concepts in his thinking. Therefore, based on the ideas presented in the scientific linguistic literature, the author understands the concept as a global unit of thought as a structured quantum of knowledge.

**Keywords:** Concept; Linguistic Personality; Conceptosphere; Modern Linguistics; Language

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## 1. Introduction

As we have already noted, the reason for the existence of such comprehensive views and opinions on this phenomenon is the variety of information contained in the concepts: it provides information about the object in all its aspects, all its manifestations and the diversity of its contacts with other objects. It is undeniable that only a set of different approaches can ensure that the results of the most complete disclosure of the contents of the concept complement each other. All of this shows that concept theory is evolving more and more, and we believe that text researchers should always keep this in mind.

Concepts formed by linguists and preserved in the memory of people form the conceptual atmosphere of language. The concept of a conceptual atmosphere was first proposed by D.S. Lihachev, who defined a set of concepts with this term<sup>[1]</sup>. In defining the basic concept of “concept,” D. S. Likhachev based it on the opinion of scientist S. A. Askoldov-Alexeyev: “A concept or a general concept is like a mental knowledge that replaces in our imagination unknown substances of the same type”<sup>[1]</sup>.

That is, the concepts define different areas and form the conceptual atmosphere of the national language in the set. At the same time, it is necessary to study the conceptual sphere of the national language in close connection with the culture of the people. Therefore, the richer the conceptual atmosphere of the national language, the richer the culture of the nation - its literature, folklore, science, and visual arts, it is associated with all the historical experience of the nation. In this regard, according to the language researcher S.A. Kosharnaya, “the concept atmosphere is a combination of different concepts that form conceptual fields (from binary supports to multi-component conceptual rows)”<sup>[2]</sup>.

“This article is dedicated to the problem of the conceptosphere of the language personality of the Kazakh scholar of the 19th century. Conceptually significant units of the scholar’s thesaurus are identified, which has allowed for the organization of his individual conceptosphere to be outlined. The article emphasizes the importance of studying the conceptosphere of the language personality as a linguo-mental formation and demonstrates the results of the analysis of individual semantic fields and collective associative-semantic fields. The ultimate goal of the article is to describe the language personality (individual, collectively national) deeply

and accurately by reconstructing its specific traits from a certain text corpus, in which various types of discourses are recorded. The language personality is studied based on texts created by a single individual. The language personality of the scholar represents a hierarchical structure; it is unique, possesses its own cognitive space, and has its own knowledge of the language and its peculiarities of use. At the same time, a clearly defined national invariant part is distinguished within the structure of the language personality, common to all members of this society, which is formed under the influence of family, educational, and social environments.

The interest in the language personality of Ch. Valikhanov is due to the lack of sufficiently detailed analysis of this phenomenon in the linguistic literature, as well as the underestimation of the significance of analyzing the scholar’s discourse text in terms of the language characteristics of the historical era and the language of the scholar. In our view, the analysis of typical ways of verbalizing the pragmatic attitudes of the language personality from the perspective of analyzing the manifestations of activity-communicative needs is also important. The reconstruction of the individual model of the world and the individual concept as its element presupposes an understanding of the scientific and philosophical inquiries of Ch. Valikhanov and the overall focus of modern linguistic science on the study of the human factor in language.”

Certainly, we recognize the concept – the fruit of consciousness, the memory unit, the mentality, which depends on the mental life of the individual. We cannot deny the free cognitive origin of the concept in our work. However, we must also recognize that the concept is not only a combination of cognitive knowledge, the mental and mental resources of the individual but also a real source of the culture and history of the nation. Denying the connection of the concept with culture is paradoxical in that it denies the connection of a person, his thinking, his consciousness with culture. The concept is rich in content and directly related to the knowledge that shows the existing features of the object.

All concepts are shaped by ideas that emerge at different times and in different epochs. Therefore, the definition of the concept presented in our work can be called syncretic, combining the arguments of different approaches: the concept is an element of consciousness that depends on the mental life of a person, as well as a mental structural unit that is closely

related to the whole set of human knowledge (collective and individual) about the phenomenon of reality and the world of culture expressed in language.

The following characteristics of the concept are of utmost importance to us:

- this is, on the one hand, the unity of mental, mental resources of consciousness, and, on the other hand, the fact of culture;
- the concept is progressive in nature, subject to the laws of the mental life of the person; the result of the interaction of the meaning of the word with the personal experience of the person;
- cannot be separated from other similar units; the set of concepts constitutes the concept atmosphere;
- has no rigid structure, can have volumetric, field characteristics;
- multi-layered, multicomponent organized; according to the concept common to many scientists, it wants to have such basic features as: conceptual, figurative and important (value);
- the main function of the concept is substitution, since it replaces unknown substances of the same type in the process of thinking;
- related to verbal tools, among which lexical tools prevail;
- as a rule, the concept is matched with more words than one lexical unit, that is, with the vertical limit of the set of different identical instruments describing it in the language (precisely lexical, phraseological and aphoristic), that is, with the vertical limit of the whole lexical-semantic paradigm;
- cannot be fully expressed in speech; not all linguistic means defining the concept can be validated;
- the conceptualization of reality is carried out by defining, expressing and describing the concept.

In short, ideal sphere, consciousness, ethnocultural continuity and transmission through verbal means are important categorical characteristics of the concept. In this regard, the content of the concept can be accessed through the meaning of the lexical unit (the name of the concept or its other representations), its semantic composition or the organization of its lexical-semantic versions (A.P. Babushkin, A.). G.G. Sleishkin, V.G.). While the concept is a cognitive category with semantic significance, it is aligned with the meaning and concept category of the language character. However,

despite this, a concept cannot be considered the same as the meaning of the word that represents it or the concept that defines it. Because the concept is bigger than either of the two mentioned.

## 2. Literature Review

Nowadays, the study of linguistic concepts has undoubtedly become the main focus of my speech. And the inclusion of the term “concept” in the categorical apparatus of linguistic science is, of course, directly related to the transition of the scientific paradigm of humanitarian education to anthropocentrism, that is, to the transfer of the status of the human being “the measure of all things”, as well as its placement in the center of the world<sup>[3]</sup>. “Concepts are ideal meanings that are formed in the human mind by sensory experience (sensory organs); which arise from direct human operations (physical activity) with things; which arise from interaction with other established concepts by mental action; and which arise from linguistic communication.”<sup>[4]</sup>

Although many definitions of the concept and methods of conceptual analysis have been developed, there is no clearly defined definition of the term “concept” in the current stage of the development of language science. As a rule, researchers are guided in the definition of a concept by certain aspects of it, that is, the basics that are most important in the framework of the science being studied. For example, representatives of cognitive linguistics (A.P. Babushkin, E. S. Kubryakova, Z.D. Popova, I.A. Sternin, etc.), first of all, pay attention to the mental essence of the concept, its belonging to the sphere of consciousness of the individual. The key to defining the concept from a linguistic point of view is ethnocultural conditionality, continuity data (N.D. Arutyunova, P. G.Vorkachev, V.I.Karasik, S.H. Lapin, G.G.Y.Y. Stepanov).

These approaches to understanding the concept (linguocognitive, linguistic, psycholinguistic, historical and cultural) do not exclude each other, since they represent the same phenomenon, but from different perspectives. Moreover, the one-sided approach to defining a concept does not provide a complete picture of its nature. Recent research on the relationship between language and thinking allows us to consider concepts not only philosophically, but also in linguistic, cultural and other aspects. They offer a wide range of explanations, classifications, and research methods.

Modern researchers of the concept give it different definitions. For example, E. S. Kubryakova believes that concepts are a unit of consciousness and information structure that reflects human experience. The scientist also demonstrates the concept of “the operational unit of memory, the whole image of the universe, the quantum of knowledge”<sup>[5]</sup>. According to A.P. Babushkin, the concept is “a mental representation of how objects relate to each other and how they are classified”<sup>[6]</sup>. V.V.Kolesov believes that the concept is a “pure meaning without a linguistic form; it refers to the abyss, the archetype, the Constanta, etc.”<sup>[7]</sup>. At the same time, N.F. Alefirenko believes that the concept is a complex, unstructured semantic creation, aimed at the cognitive (intellectual) category, the quantum of knowledge, the characteristic and the value”<sup>[8]</sup>.

According to the well-known scientist N.N. Buldyrev, who paid great attention to the study of the concept, as a result of cognitive activity, concepts are formed in man, and then they are integrated into the system of knowledge about the world. This system consists of concepts of complexity and abstraction at different levels. The diversity of cognitive forms determines different ways of forming concepts in a person’s consciousness. The scientist defines the following ways of formulating the concept: on the basis of sensory experience, human subject-practical activity, mental activity, verbal and non-verbal communication<sup>[9]</sup>.

On the other hand, G.V.Tokarev considers the concept as a multidimensional unit at the global, mental level, characterized by the following signs: historical determinism; wide-ranging extensibility; structuring of scientific and simple concepts, ideas, cultural attitudes; diversity of content; diversity of types of character representations<sup>[10]</sup>. Other researchers have recognized the concept as a collective consciousness unit with verbal ethnocultural characteristics, and it is precisely this verbal and ethnocultural marking that distinguishes it from similar concepts and expressions, from meanings<sup>[3]</sup>.

Similar to the definitions above, but supplemented by some annexes, if we look at the definitions given to the concept by the following authors, for example: “Units of Linguistic Culture – Cultural Concepts”<sup>[11]</sup>; “Concepts are the building blocks of culture in the mental world of the individual, manifested in the form of stressors, associations,

knowledge, concepts in the human mind.”<sup>[12]</sup>; “Concepts are associated with specific situations in people’s memory, and these situations correspond to a scenario with appropriate concepts, such as “compassion” – allowing trouble to be avoided, charity, help, etc.”<sup>[13]</sup>.

So the concept will have a language character system that defines itself, and it will be verbalized and become the backbone of the semantic space of the language. In turn, the language represents the whole experience of society, all the information in human possession. L.Elmslev writes about language: “Language is a tool that shapes a person’s thoughts and feelings, moods, desires, wills and actions, a person’s influence on other people. Language is deeply connected to the human mind. This is the richness of the memory that man has inherited from time immemorial, the vigilant consciousness that recalls and warns...”<sup>[14]</sup>.

### 3. Methodology

In the field of modern linguistics, phenomena such as multidisciplinary (anthropocentrism, neophunctolism, cognitivism), interdisciplinary, expansion and exploration have brought their own changes in the methodology of the study and the analysis of the subject. In this regard, innovative methods of analysis are currently being widely introduced into the research practice, and traditional methods and methods are being updated and revised. Innovative research methods include associative experiments, conceptual analysis, mapping, and modeling. In this work, we will use the modeling method as one of the effective methods of analysis in the context of the conceptual atmosphere of the linguistic personality of the scientist. Given that the concept of the modeling method is conditionally defined as a mental structure and is not beyond reasoning, this method was used as a way of defining its structural features. Scientific texts for the general public also use both universal and ethnic concepts that reflect the characteristics of the general concept atmosphere. Conceptual analysis of the semantic structure of key concepts gives us an overview of the scientist’s worldview and perception of the world and allows us to describe the peculiarities of the national consciousness. In addition, semantic analysis helps to easily understand and understand the peculiarities of authorship speech.

## 4. Findings and Discussion

### 4.1. The Relationship between the Concepts of Concept and Conceptosphere

Linguistic tools give us only a fraction of the concept through their meanings, marking only a fraction of our knowledge of the world, because the scope of the concept is so large that it is impossible to display it as a whole. A concept-like linguistic unit can only represent the phenomenon in a generalized form. Concept content defines the concept, but is not limited to it. Unlike a concept, which is part of a concept, a concept has both a value and a visual component. That is, the concept is a category that directly depends on the laws of human mental life.

At the same time, one of the most difficult issues for language professionals is concept classifications. According to research conducted so far, the most common are:

- 1) cognitive (visual, schematic, concept, prototype, scripts, gestalt);
- 2) cultural (concrete, more abstract concepts and worldview universals (or concept-autochtons and protoconcepts));
- 3) social and linguistic (ethno-cultural, socio-cultural and personal-cultural);
- 4) conceptual (basic concepts (cosmic, social, mental), concept descriptors (dimensional, qualitative, quantitative).

However, there is a correlation between the concepts, which is determined by the level of culture of the individual, his individuality and belonging to a certain group of people. Concepts are integrated into the conceptual atmosphere. That is, it is considered a set of national concepts that are formed by all the potentialities and complexes of concepts of native speakers. One concept atmosphere can be connected to the other, each narrowing and expanding the latter. That is why the richness or poverty of the conceptual atmosphere of the national language is directly related to the culture of the nation in relation to the whole historical experience and religion.

There are many individual versions of the conceptosphere of the national language, which, when combined, do not express themselves in the same way. Thus, each concept with rich capabilities and interchangeability can be interpreted differently depending on the owner's cultural ex-

perience and context. The concept of conceptualization helps to understand that the national language is the concentrate of popular culture, its main "archivist" and "knower of the world." From this, it can be concluded that the vocabulary of the language is at the level of concepts and concepts that depend on the mother tongue.

Concepts are closely related to literature and people's oral creativity: artistic and folklore texts reflect the peculiarities of their understanding and evolution over time, providing a "dialogue" of conceptual fields within a common national cultural and linguistic space. "The richer the conceptual atmosphere of the national language, the richer the culture of the nation - its literature, folklore, science, fine arts, which is associated with all the historical experience of the nation, especially with religion"<sup>[15]</sup>. Therefore, if the nation has a decent literature and cultural experience, the conceptual atmosphere is constantly enriched and developed: "The concept is the basic, basic concept of cultural sciences; the mental world of culture is the world of concepts that make up the conceptosphere; the interconnection and unity of language, text and meaning are of the utmost importance when considering the conceptual question"<sup>[16]</sup>.

### 4.2. The Conceptual Sphere of the Linguistic Personality of Ch. Valikhanov

At the cognitive level of the structure of the linguistic personality of Ch. Ualikhanov, the meanings inherent in the personality of the scientist and formed under the influence of the national culture and social environment are verbally reflected. At the same time, mental structures, individual-specific meanings, which are necessary for a thorough understanding of the general personality of the scientist and are recognized by the scientist as most important, that is, categories that the value system of the individual recognizes as stable, basic meanings. These concepts are not only thought-provoking, but they are also the result of depression.

We believe that the most important concept for Ch. Ualikhanov is the concept of "Kazakh", which is directly related to the main direction of his activity. The national and scientific significance of his ideas about the origin of the Kazakh people is of great importance. The main source that determines the history of Kazakh nomadic culture, in particular the history of writing and writing, is the origins of the Kazakh people. Ch. Ualikhanov shows that some

excerpts of the history of the Kazakh people coincide with the data in the chronicles of civilized countries. The great scientist emphasizes the importance of the data in the oral literature of the population, emphasizing the content of written monuments.

“In this regard, the conceptosphere is the informational base of the cognitive consciousness of the people and of the individual. The concept of ‘Kazakh’ in the conceptosphere of the linguistic personality of Ch. Valikhanov appears as follows: ‘origin’, ‘nomadic culture’, ‘folklore’, ‘genealogy’, ‘language’, ‘national culture’, ‘history’, etc. And despite the fact that, for example, there are many universal and similar traits between the concepts ‘Kazakh’ and ‘Russian’, there are still distinctive features; for the concept ‘Russian’, such traits are characteristic as: ‘compassion’, ‘warm-heartedness’, ‘pity’, etc.

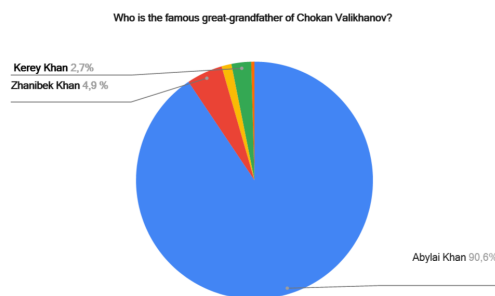
Knowledge of the national conceptosphere plays a crucial role in forming intercultural competence in the process of language learning. Concepts are the most important components for understanding the features of national linguistic pictures of the world. It is commonly believed that the national system of concepts is formed under the influence of various components: cultural, geopolitical, historical, ethnopsychological parameters, etc., which convey the peculiarities of the national vision of the world. Therefore, to adequately form intercultural competence, it is necessary to understand the uniqueness of the national conceptosphere. The core of the national Kazakh conceptosphere is represented by the concept of ‘genealogy’. For each representative of this nation, knowledge of their genealogy is an absolute value.

To prove the above, we can present the results of a survey we conducted. About 200 people aged 15 to 26 participated in the survey. Among them, over 100 people are native Kazakh speakers and have incomplete higher education, i.e., students of higher educational institutions in Almaty (Figure 1). The question was as follows: **Who is the famous great-grandfather of Chokan Valikhanov?**

The presented answer options were:

- 1 Khan Kerey
- 2 Great AblaiKhan
- 3 Khan Janibek
- 4 Khan Esim
- 5 Tole bi
- 6 Your answer

Khan Kerey - 2.7%, Khan Janibek - 4.9%, Great Ablai Khan - 90.6%”



**Figure 1.** The meaning of the concept of “Family tree” among native speakers.

“As can be seen from the diagram, the absolute majority of respondents chose the correct answer. This indicates that for a native Kazakh speaker, it is important to know not only their own ancestry but also the family tree of prominent representatives of the entire Kazakh nation. The strength of the genealogical tree, genetic information, and the cult of ancestors are all fundamental components of the Kazakh conceptual sphere.”

From this point of view, one of the points to be noted is the cultural consciousness of any nation, which is the result of the complex interaction of cognitive activities carried out from the point of view of each of its members. At the same time, we may have to point the role of famous poets - writers, masters of artistic expression, scientists, etc. in the process of formation of cultural values should be emphasized. In this regard, cognitive linguistics and concept theory provide ample opportunity to describe the concept in the idiostyle, to objectify the structures of personality consciousness, the activities of which have a great influence on culture.

As we have already shown, the existence of different views and perspectives on the intrinsic importance and nature of the phenomenon under consideration has led to several general conclusions as follows:

“The concept is the basic unit of the conceptual system of man, which organizes a single fragment of the conceptual image of the universe. The difference in concept is mental nature, which determines all knowledge, attitudes, perceptions of the subject about all external and internal contacts about a particular object;

“The content of the concept is objectified in the numerous different services of the person giving rise to different representative systems. And among these representative sys-

tems, the leading system is language;

‘Conceptual analysis is the most effective method of objectification and interpretation of conceptual content. As a result of conceptual or cognitive-language analysis of linguistic phenomena – language tools are considered to be practices that define cognitive structures.

Thus, the conceptosphere of the linguistic personality of the first Kazakh scientist Ch. Ualikhanov is a kind of universal humanitarian education, which covers the entire sphere of human life, where each individual phenomenon reflects the national culture, the history of the nation. We do not believe that the need for broad philosophical generalization of science arises from the logic of scientific research. And history is understood as a history of culture, a cultural biography of a person and a nation. From its inception to the formation of the values of architecture and painting, art, philosophy and science, it includes the values of personal freedom, moral choice and responsibility: “Kazakhs joined the Union of tribes that emerged in the Kazakh steppe. The heritage of the common property of nomadic steppe tribes – from nomadic steppe life and predisposition to hostilities, new generations of them became Kazakhs”<sup>[17]</sup>.

The works of the scientist reveal the special role of literature, writing, which clearly expresses the national heritage of the national language and culture, which holds culture as a systematic whole. It should be noted that the scientist understands culture as an “organic whole phenomenon,” a “spiritual environment,” a “sacral, sacred space.” Ch. Ualikhanov creates and develops Kazakh culture, which, for example, is distinguished by its emphasis on the issues of personality, humanism, the struggle of good against evil, and considers national culture as a kind of universal knowledge that encompasses all spheres of human life.

Whichever branch of education is studied by Ch. Ualikhanov, “Kazakh Chronicle” or Abylai, about agriculture or “KozyKorpesh – Bayan Sulu”, Kashgar or Issyk-Kul, Russian relations with China or Central Asian khanates, about Islamism in the field or judicial reform, etc. Everywhere it goes beyond narrow sectoral boundaries and enters a broad socio-historical space, the multidimensional dimension of the cultural space, the phenomenon studied is included in the meaning of unified cultures.

### 4.3. Key Concepts of the Conceptual Sphere of Linguistic Personality

“Generalization” for Ch. Ualikhanov, the accounting aggregate of data, information, names of culture, history, history of the nation, language has never been the result of mechanical. He recognized this as an important manifestation of **man in the world, an important manifestation of personality**, various forms of such manifestation: “*The next miracle is man. Is it not the same spirit, the same spirit, the same soul, the same ability, the ability to speak, and the desire for what it is, the unquestionable power, the power of this unsearchable eternal force?*”<sup>[17]</sup>. Ch. Ualikhanov considered each individual phenomenon of the Kazakh nation and culture as a “mirror” representing a single system. Art and language, religious and philosophical views, life, ethics and law, almost everything done by human hands and minds, are objects of scientific research.

At the same time, the scientist develops his own unique view of the internal structure of culture as a social phenomenon, separates cultural complexes and studies their interaction and evolution. In the works of the scientist, the integrity of culture in all its forms is clearly seen in the unity of style. They are reflected in time, spatial, stylistic, figurative, symbolic, storytelling, etc. “dimensions” that are different and at the same time complementary to each other in front of us.

One of the most important issues, from the point of view of the scientist, is directly related to the integrity of the culture of the nation and the high achievements of that nation, which acts as the organizer of this unity. The most important thing in the process of globalization is to recognize and understand any phenomenon as a single world. However, this does not mean lowering, disregarding the differentiation processes. On the contrary, each unit assumes an internal division and, in turn, certain parts *refer to the same unit*: “*Kyrgyz [Kazakhs] themselves, as we have already mentioned, explain the names of their tribes by the names of their ancestors, the heads of tribes, their ancestors in the past, but about the Kipchak, the Nayman, the Konyrats, and other main tribes – they are like the ancient people from the Shynghis era, and the unification of their modern institutions into a single union - each tribe that unites... and thus gives meaning only to their origins*”<sup>[17]</sup>; “*The Kyrgyz [Kazakh] people (as they call themselves, and the neighboring Kyrgyz*

also call them) are divided into three hundred; the Russians called them Great Orda, Middle Orda, Small Orda (Great Orda, Middle Orda, Small Orda) and the Great, Medium and Small Orda's according to their size"<sup>[17]</sup>; "In addition to the governmental division in the Kazakhs, there is also a tribal division in which the rights and relations of one generation to the other are determined by blood kinship"<sup>[17]</sup>; "The division of Kyrgyz [Kazakhs] into tribes has been strictly observed by the long-standing tradition. In the order of division, taking into account the rights of the tribal rulers and the power of the tribes, the Kyrgyz [Kazakhs] understood the first tribal rights of their ancestors as a right of inheritance of great importance"<sup>[17]</sup>.

In this connection, the development process from the lowest to the highest level often consists of the differentiation and specialization of certain phenomena (history, culture, economic system, etc.). Therefore, the higher a particular phenomenon, system, etc. is at the progress stage, the higher the merge initiative. The same is true of national cultures – the highest forms of culture are unifying principles. According to the scientist, the unifying origin of the Kazakh nation, which is its national culture, art, literature, etc.: "Despite the fact that it has been handed down by word of mouth and continued for many years from generation to generation, thanks to the ability to preserve the memory of all the early poems and legends, astonishing sweeping poems and the love of the same people for poetry, songs, legends, tales about the heroism of their ancestors, all their versions have been kept intact to this day and collected from all corners of the vast field are very similar"<sup>[17]</sup>; "Since the nation become a nation, not one of the memorable events, not one of the great personalities of the country has been left in the memory of the people. One was praised, glorified by famous heavy poets, and now one is an inexhaustible famous musician: a piper or a kobyz player left the immortalized in the memory of our ancestors"<sup>[17]</sup>.

Ch. Ualikhanov predicted the future directions of the current development of history science. History is understood as the history of the nation, the history of the people. For a long time, the teaching of history was perceived as the history of rulers and commanders, the history of the creation and disintegration of states, wars, occupation of fortresses and territories, etc. Ethnopolitical history has gradually been supplemented by the political economic sphere, and the his-

tory of certain types of human activity has been formed.

The scientist is the author of an excellent historical essay, from the moment of the emergence of the people to the formation of amazing peaks of the human spirit: architecture and painting, masterpieces of philosophy and science, understanding the meaning of human history and discovering the great idea of human history, affirming the values of personal freedom, its moral choice and responsibility. The author's thinking shows the path from the dark ages to the emergence of such phenomena as the Kazakh nation and the idea of the unity of the Turkic world in Central Asia.

Ch. Ualikhanov defines the special role of the national language, and the author's world perceives the national culture as a systematic unified world. It concentrates cultural meanings at all levels of being – from the nation as a whole to the individual. One of the most important manifestations of nationality, national culture is language. Language is not only a means of communication, it is first and foremost a creator. The nation, not only the culture, but the whole world begins with words. Speech, language help us to see, observe, and understand the world around us.

Thus, the scientist describes the emergence of a language concept atmosphere that reflects national marker words that define cultural meanings with distinctive values that reflect the uniqueness and uniqueness of a particular national community. He considered the content of the language units to be closely related to the ethnocultural content. According to the scientist, the structure and significance of language units are directly related to our sphere of socio-historical laws.

In his book "A Letter to Prof. I.N. Berezin" by Sh. Ualikhanov: "I think that the word **Orda** was used in the same sense during the **Golden Orda**, in the same sense as in modern Kyrgyzstan, in the same sense as in the Khan's capital, and in the narrow sense of Khan's settlement. **The Golden Ordais** a golden tent or mansion in which the khan sits, which later became the name of all the urban settlements inhabited by the khan. Therefore, the words of the **White Orda**, the **Blue Orda**, the **Yellow Orda** should be taken not as the name of a noble and a queen's house, but as the residence, the main residence of the khan"<sup>[17]</sup>. According to the scientist, the national language is not only a means of communication or an important system of transfer of information, but also acts as a form of concentration of spiritual wealth of the nation's



culture.

In a number of works of the scientist, oral literature of the population, two poetic works of the population are considered as the foundation of national culture. Ch. Ualikhanov claims that literature shapes the personality of the Kazakh people as a nation, defining its spiritual and moral supremacy: “Their [Kazakhs’] legends about the early origins of the Kazakh or Alash...”; “In this regard, Kazakh legends are valuable in their simplicity, in their truthfulness without supernatural phenomena, in their inability to deviate from real life, and in many cases are proved by the information of Abylgazy, especially in the *Kyrgyz-Kyzylorda* written by [Zhamygh at-Taarikh]”<sup>[17]</sup>; “It can be said that the remnants of ancient Tatar life, with all its customs, traditions, recreations, poetry, rich collection of unique historical legends, poems of poets of each period, love of music and entertainment, certain folk traditions, judicial analyses and dance, are the positive aspects of the Kazakhs preserved by their conscious, rational qualities”<sup>[17]</sup>; “Among the legends about the origin of the *Kyrgyz* [Kazakhs], the song of the old poet, contemporary with my ancestor Abylai Khan, who came from the Kudaiberdi descendant of the *Atygai* Tribe of the *Argyn* Tribe, his *baimbet* section, is remarkable...In his poem, the old man says that he collected all the folk legends related to the origin of the Kazakhs and compiled a complete chronicle of *Khans*, tribes and tribes from the 12th generation of the *atygai* tribe to *Kudaiberdibatyr*, one of the 12 sons of *Dayt*, as well as from *Alash* (of course, the entire people)”<sup>[17]</sup>. Ch. Ualikhanov plays a special role in the question of the formation of the Kazakh people as a nation, when the unity of the Kazakh language is strengthened, folk literature expresses national identity, emphasizes the theme of state construction, expands the spread of historical knowledge, and increases interest in national history, culture, and identity. That is, the national language is the “concentrator” of folk culture, its main “archivist” and the “interpreter of the world, of the world”<sup>[18]</sup>. The main features of this period are the formation of national identity and the emergence of the “concept of Kazakh national culture” as a single world.

## 5. Conclusions

The national importance of Ualikhanov’s scientific heritage cannot be overestimated. Before the scientist, no one

had studied the meaning of the history, language, and culture of the nation from a scientific point of view, he was the first of the founders of Kazakh science in general. This is his greatest contribution to the country and the national importance of his activities. The works of Ch. Ualikhanov covers the historical formation, development and systematic unified dynamics of the Kazakh nation, culture. The works of the scientist Ch. Ualikhanov on history, language, ethnography, economy, physical geography, culture, law, etc. are of special importance for the recognition of the national identity of Kazakhs. His works reflect the main interest of the scientist: to represent the Kazakhs through their language, history and culture. Therefore, the concept as a basic unit of culture and as a unit of the individual’s conceptual system reflecting the knowledge and experience of a person, is of great importance in teaching and mastering a language, specifically Kazakh as a foreign language. Through the conceptual sphere, the learner “enters” a new culture for them: they get acquainted with and master new ways of perceiving and designating the new culture (new concepts), which presents the familiar surrounding reality in a different way. Thus, the conceptual sphere of a language personality and its components, such as “Culture,” “Kazakh,” “Human,” “Genealogy,” “Personality,” “Language,” “Golden Horde,” and “Alash,” as culturally and historically determined units of communication, can serve as foundational categories in the formation of knowledge in the process of learning the Kazakh language.

Moreover, the principle of cultural significance implies the selection of such concepts, whose informational potential reflects the key spiritual and material values of the speakers of the studied language.

One of the main conclusions of the scientist is that the peculiarity of Kazakh spirituality and Kazakh mentality is presented in its most important part as the highest form of universal spiritual development. The main, fundamental national and cultural idea of Ch. Ualikhanov, which is important for today’s self-realization of the spiritual identity of Kazakhstan, is the conclusion that the models of the national future are based on the past. Everything new and innovative is characterized by the fact that it is not obsolete, does not age, does not die in the past but is forgotten, and never loses its relevance.

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## Data Availability Statement

The data supporting the findings of this study are derived from publicly available sources, including linguistic and historical texts referenced in the article. Specific data sets, such as survey results, are described in the “Findings and Discussion” section and are available upon reasonable request from the corresponding author. Additionally, all references cited are available in the public domain or academic repositories.

## Institutional Review Board Statement

Not applicable.

## Informed Consent Statement

Not applicable.

## Conflict of Interest

The authors stated that there are no conflicts of interest.

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