



**«НУРГАЛИЕВСКИЕ ЧТЕНИЯ-XV:  
НАУЧНОЕ СООБЩЕСТВО УЧЕНЫХ XXI СТОЛЕТИЯ.  
ФИЛОЛОГИЧЕСКИЕ НАУКИ»,  
посвященные 30-летию со дня основания  
Евразийского национального университета  
имени Л.Н. Гумилёва**

*Международная научно-  
практическая конференция  
11-13 марта 2026 года*

**Сборник статей**

**ТОМ I**

*г. Астана*



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**«Нургалиевские чтения-XV: Научное сообщество ученых XXI столетия. Филологические науки»:** сборник Международной научно-практической конференции, посвященной 30-летию со дня основания Евразийского национального университета имени Л.Н. Гумилёва (11-13 марта 2026 г., г. Астана/ Под общ. ред. д.ф.н., проф. К.Р. Нургали. – Астана: «Мастер ПО», 2026. – Том I. – 404 с.

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В сборник статей Международной научно-практической конференции «Нургалиевские чтения-XV: Научное сообщество ученых XXI столетия. Филологические науки» (11-13 марта 2026 г., г. Астана) вошли доклады участников конференции, которые выступили с результатами исследований по теоретическим и практическим вопросам языкознания, литературы, художественного перевода, использования инновационных технологий в филологическом образовании.

Участники данной конференции - профессорско-преподавательский состав, учителя школ и обучающиеся вузов-партнеров из городов Казахстана, Российской Федерации, Беларуси, Молдовы, Азербайджана, Узбекистана, Кыргызстана, Польши, Румынии, Великобритании, США, Китая, Ирака.

Материалы конференции изданы в двух томах.

Первый том включает доклады пленарного заседания, а также материалы секций – доклады преподавателей вузов и учителей школ.

Второй том состоит из статей докторантов, магистрантов и студентов.

Данные сборники рекомендованы как состоявшимся ученым-исследователям по филологическим и педагогическим направлениям, так и молодым соискателям.

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**Тірек сөздер:** бейнормативті лексика, боқтық сөздер, жастар ортасы, сөйлеу мәдениеті, боқтық сөздердің себептері, эмоциялық разряд, медиасауаттылық, әлеуметтену, профилактика.

## CAUSES AND CONSEQUENCES OF USING NON-STANDARD VOCABULARY IN THE YOUTH ENVIRONMENT

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**Abstract.** The article is devoted to the analysis of the causes and consequences of using non-standard (obscene) vocabulary among young people. The authors examine social, psychological, and cultural factors contributing to the spread of foul language: the influence of the social environment, the need for emotional release, imitation of media content, and protest behavior. Special attention is paid to the negative consequences for speech culture and the socialization of youth. The article proposes a comprehensive approach to solving the problem, including fostering a culture of speech in the family and school, developing emotional intelligence, improving media literacy, and forming personal responsibility for the purity of language.

**Keywords:** non-standard vocabulary, foul language, youth environment, speech culture, causes of foul language, emotional release, media literacy, socialization, prevention.

## THE COMPLETENESS OF THE IMPLEMENTATION OF ETHICAL NOMINATIONS

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Taking into account all the difficult and unresolved issues of the theory of ethical categories, it seems necessary to linguistically study their linguistic ways of designating and expressing them in the Russian tradition from a linguistic point of view. The need for a linguistic and cultural analysis of language tools that reflect ethical categories is motivated by the lack of development of this problem.

It is known that linguistic and cultural focuses on a new system of cultural values, put forward by a new way of thinking, the life of modern society. A holistic interpretation of the culture of an ethnic group requires linguistic and cultural analysis to systematically represent the culture of a nation in its language, in their dialectical

interaction, as well as to develop a conceptual framework that contributes to the formation of a modern linguistic and cultural concept. Within the framework of modern linguistic and cultural research, this master's thesis examines the systematic representation of the ethical traditions of the Russian people in their language.

Each natural language reflects a certain way of understanding and conceptualizing reality, i.e. a linguistic picture of the world. The set of ethical ideas contained in the meaning of words and expressions of the Russian language is formed into a single system of views and appears as mandatory norms for all native speakers.

As a traditionally developed field of philosophical knowledge, ethics is designed to explain the fact of the moral life of society and the individual, to postulate certain principles and norms of morality. Such studies are in demand at the present stage of social development, when the danger of moral impoverishment of society is particularly acute.

Ethical concepts as units of ethnic consciousness and constructs of various linguistic cultures are insufficiently studied, which complicates the fundamental research of concepts necessary to identify the universality and specificity of the national and cultural mentality of the respective ethnic groups. The study of ethical ideas of speakers of different linguistic cultures is determined both by the demand for ethics, designed to bridge the existing gap between the ethical ideal and reality, and by the problems of interethnic communication.

In our work, we are faced with the need to consider the operation of the laws of ethics in relation to speech activity. Since it is through speech that people are able to communicate to each other and – more importantly – pass on existing moral norms from generation to generation, it is difficult to overestimate its role as a means of preserving and evolving ethical principles. The laws of ethics, in turn, have a direct impact on speech usage. Therefore, it is quite natural that a person's behavior is modeled depending on how he operates with ethical norms. Of course, behavior is not defined by ethical norms alone. It depends on a wide variety of factors. However, if we set out to assess the influence of the ethical factor on behavior patterns, it becomes obvious that ethical attitudes play a very significant role in the formation of a person's behavioral style and his manner of speech communication.

The conceptual framework proposed by Z. D. Popova and I. A. Sternin seems preferable for describing associative fields. The fact is that when describing images of consciousness, it is more convenient to rely on the idea of field organization of word semantics in line with the field concept of language.

A prominent place in the development of modern linguistic thought is occupied by conceptual analysis, which implies a slightly different approach to the consideration of verbal meanings. Conceptual analysis has gained popularity thanks to the work of specialists in the field of cognitive linguistics [1; 2; 3; 4; 5; 6; 7; 8; 9]. The reason for the incompatibility of conceptual analysis and associative experiment is that they belong to different scientific fields. The similarity of both types of analysis lies in the fact that language data is always used to describe mental constructions, since language

is the most reliable communicator of human mental activity. It should be noted that although in this paper we adhere to the psycholinguistic approach, this does not prevent us from using the developments and conclusions made by representatives of cognitive linguistics.

Another productive method of studying the content of language units is component analysis, as well as analysis of the language picture of the world. Attempts to purposefully consider individual parts of the worldview system have been made repeatedly. The greatest attention of linguists was paid to the linguistic picture of the world. This concept refers to the verbal representation of knowledge about the world that is inherent in an individual or a certain society. Most often, the linguistic picture of the world is considered in connection with the study of the worldview inherent in a particular people. In general, the linguistic picture of the world can be considered a repository of information about the world around us, thanks to which language consciousness becomes possible. Language consciousness, as defined by E. F. Tarasov – is a set of images of consciousness formed and interpreted by means of linguistic means – words, free and stable phrases, sentences, texts and associative fields [10; 11; 12;13; 14].

The ethical picture of the world depends on the trends in the development of society that prevail at a given time. In particular, it is customary to talk about humanistic ethics and authoritarian ethics. The first one is focused on people and praises individual freedom and humanism. The second is focused on global goals and exalts discipline and clear control.

Ethical nominations are considered as concepts, since the mental unit aimed at the comprehensive study of language, consciousness and culture is a linguistic and cultural concept. This is due to the fact that the concept is a verbal mental unit of consciousness, and culture determines the concept.

It is known that concepts represent a collective heritage in the minds of the people, their spiritual culture, the culture of the spiritual life of the people. It is the collective consciousness that is the guardian of constants, that is, concepts that exist constantly or for a very long time [15, p. 3].

Due to the fact that the concept is close to the mental world of a person, to culture, history, it has a specific character, bears the imprint of the spiritual image of a person of a certain culture. A concept is like a bundle of culture in a person's mind: something in the form of which culture enters the mental world of a person. And, from another point of view, a concept is something through which an ordinary person, an ordinary person, not a creator of cultural values, enters the culture itself, and in some cases even influences it [15, p.3].

For the semantic description of *a linguistic and cultural concept*, there are 3 components:

- 1) a conceptual structure that reflects its characteristic and definitional structure;
- 2) figurative, fixing cognitive metaphors that support the concept in the language consciousness;

3) meaning, determined by the place that the concept name occupies in the lexical and grammatical system of a particular language, which will also include its etymological and associative characteristics.

One of the criteria for distinguishing linguistic and cultural concepts is obviously their belonging to the sphere of knowledge/consciousness that they serve. Of course, "there is no national science, just as there is no national multiplication table" (A. Chekhov), but there are quite specific lexical units, the "further meaning" of which forms the content basis of ethical, psychological, logical and religious terms – "spiritual values", which, of course, can be ethno-culturally marked as within the boundaries of one language both within the boundaries of the interlingual scientific paradigm - the style of thinking [15, p. 3].

We can draw the following conclusion: a concept is a culturally marked verbalized meaning, represented in terms of expression by a number of its linguistic implementations, which form the corresponding lexical-semantic paradigm. The content plan of a linguistic and cultural concept includes at least two sets of semantic features. First, it includes semes that are common to all its language implementations, which "fasten" the lexical-semantic paradigm and form its conceptual or prototypical basis. Secondly, it includes semantic features that are common to at least some of its implementations, which are marked by linguistic and cultural analysis, ethno-semantic specifics and are associated with the mentality of native speakers or with the mentality of a national language personality [16, p. 4].

There are three main approaches to the linguistic understanding of the concept. First, in the broadest sense, lexemes are included in the number of concepts, the meanings of which form the content of the national language consciousness and form the "naive picture of the world" of native speakers. The totality of such concepts forms the concept sphere of the language, in which the culture of the nation is concentrated. Defining in this approach is *the way* of conceptualizing the world in lexical semantics, the main research tool is the conceptual model, which identifies the basic components of the semantics of the concept and identifies stable connections between them [17, p. 4]. Such concepts include any lexical unit, in the meaning of which the method (form) of semantic representation is viewed. Secondly, in a narrower sense, semantic formations that are marked by linguistic and cultural specifics and in one way or another characterize the carriers of a certain ethnic culture are referred to as concepts [15, p.4]. The totality of such concepts does not form a concept sphere as a kind of integral and structured semantic space, but occupies a certain part of it – the conceptual area. Finally, the number of concepts includes only semantic formations, the list of which is sufficiently limited and which are key to understanding the national mentality as a specific attitude to the world of its carriers. Metaphysical concepts (*SOUL, TRUTH, FREEDOM, HAPPINESS, LOVE*, etc.) are mental entities of a high or extreme degree of abstractness, they send to the "invisible world" of spiritual values, the meaning of which can be revealed only through a symbol – sign, which implies the use of its figurative object content to express the abstract content. This is obviously

why concepts of the latter type are relatively easily "synonymized", forming a "conceptualized area" [15, p. 4], where semantic associations are established between metaphysical meanings and phenomena of the objective world reflected in the word, where spiritual and material cultures are combined.

Language, culture and ethnos are inextricably linked and form the mediastinum of the individual – the place of conjugation of his physical, spiritual and social Self.

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**Abstract:** Cultural linguistics focuses on a new system of cultural values, put forward by a new way of thinking, the life of modern society. The study of ethical ideas of speakers of different linguistic cultures is determined both by the demand for ethics, designed to bridge the existing gap between the ethical ideal and reality, and by the problems of interethnic communication. Conceptual analysis has gained popularity thanks to the work of specialists in the field of cognitive linguistics. Ethical nominations are considered as concepts,

since the mental unit aimed at the comprehensive study of language, consciousness and culture is a linguocultural concept. A concept is a culturally marked verbalized meaning, represented in terms of expression by a number of its linguistic realizations that form the corresponding lexical-semantic paradigm.

**Keywords:** ethical nominations, ethical concepts, linguocultural concepts, language conceptsphere, language picture of the world, language consciousness, language, culture, ethnos.

## ПОЛНОТА ВЫПОЛНЕНИЯ ЭТИЧЕСКИХ НОМИНАЦИЙ

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**Аннотация:** Лингвокультурология ориентируется на новую систему культурных ценностей, выдвинутых новым мышлением, жизнью современного общества. Изучение этических представлений носителей различных лингвокультур предопределено как востребованностью этики, призванной преодолеть существующий разрыв между этическим идеалом и действительностью, так и проблемами межэтнической коммуникации. Популярность концептуальный анализ приобрел благодаря работам специалистов в области когнитивной лингвистики. Этические номинации рассматриваются как концепты, так как ментальной единицей, направленной на комплексное изучение языка, сознания и культуры, является лингвокультурный концепт. Концепт – это культурно отмеченный вербализованный смысл, представленный в плане выражения целым рядом своих языковых реализаций, образующих соответствующую лексико-семантическую парадигму.

**Ключевые слова:** этические номинации, этические концепты, лингвокультурные концепты, концептосфера языка, концептосферы, языковая картина мира, языковое сознание, язык, культура, этнос.

## ОСОБЕННОСТИ ДЕЛОВОЙ ПЕРЕПИСКИ

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Сегодня все более и более очевидным становится тот факт, что понятие «конкурентоспособность» в рыночной экономике неразрывно связано с понятиями «компетентность» и «профессионализм». Профессионализм же менеджера, руководителя любого уровня предполагает языковую компетентность. Навыки владения популярными жанрами как устной, так и письменной деловой речи входят в число важнейших профессиональных навыков.

В жанре делового письма реализуются внешние связи организаций. Умение составить текст официального письма, коммерческое предложение, ответить на запрос во многом определяет эффективность работы организации в целом, определяет ее имидж и культуру [1, с.26]. Письмо, запрос, коммерческое