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Modern Kazakh Language Trends: Norms and Usus Features

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Abstract

This article examines contemporary sociolinguistic issues related to the state language, including compliance with traditional norms of the national literary language, the identification of leading trends in language development, and the collection and systematization of ways of speech delivery in communicative practice. Through a linguistic anthropocentric lens, the article revises the concepts of Kazakh speech culture and scientific principles, emphasizing the importance of unifying and normalizing language norms to improve language culture among users, enrich the language, and ensure the full functioning of the Kazakh language as the state language. The article also explores the relationships between norms, language norms, literary norms, and usus, highlighting distinctive features and peculiarities characterizing norms, including traditional and internal dynamic ones. The frequency of linguistic facts in determining the difference between norm and usus was also investigated as the main criteria.

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1. Introduction

Language is fundamental to human communication and culture, shaping our worldviews and facilitating social interaction. Through language, we express our thoughts, emotions, and ideas, and it is also a mechanism for preserving cultural heritage. As such, language is a crucial aspect of contemporary society, particularly in the era of globalization, which has facilitated the spread of languages and cultures across borders (Kurmanova et al., 2023).

Despite its significance, language constantly evolves and changes, with new words, phrases, and expressions emerging. This evolution is driven by various factors, including social, political, and technological advancements, and it can have both positive and negative consequences for language users. One of the challenges facing linguists today is how to evaluate and respond to these changes, particularly in the context of the norm and *usus* in communication (Sadirova & Nauryzbaikyzy, 2023).

The present article aims to explore the relationship between language culture and contemporary society, focusing on the Kazakh language as an example. Specifically, we will examine the challenges facing the Kazakh language due to globalization, the influence of other languages, and the importance of preserving and mastering cultural and linguistic values. We will also analyze the norm and *usus* in communication, including the assessment of language innovations and changes and their impact on language culture. Finally, we will explore the continuity of the correctness and inaccuracy of the words used today and their relationship with previous periods, with the objective of identifying strategies for maintaining the purity and correctness of the Kazakh language.

2. Theoretical Framework

In the reflections found on the heritage left by the teachers of the nation Baitursynuly (2003) and Zhubanov (2010), the viewpoints on the aspects of language norms are detected even if they are not directly expressed. It should be emphasized that it was Baitursynuly (1991) who classified and defined the words unrelated to the language norm and norms in Kazakh linguistics. Ince to this day, the opinions of the

teacher of the nation about this issue have not been subjected to scientific analysis and discussion. The fact that the research work of Baitursynuly “A’debiettanytk’ysh” (Literary cognition) might be a great contribution to the linguistics theory is one of the most pressing problems in modern Kazakh linguistics. In the first part “The science of the art of writing”, the scientist expresses the following idea: “So’z zhu’mag’y til dep atalady. Shyg’arma tili eki turli bolady: 1) ak’yn tili; 2) a’nshejin til. Ak’yn tili ajryk’sha o’n’ berip ajtylg’an so’z; a’nshejin til ondaj o’n’ berilmei, zhaj ajtylg’an so’z” (The paradise of speech is called language. The language of the work is of two types: 1) the poetic language; 2) the simple language. The poetic language is a speech with a special color; the simple language is plain speech without such a color) (Baitursynuly, 1991). The author further notes that when speaking in the poetic language, the speech acquires a special color, and the saying is vivid, and when speaking in the plain language, the speech doesn’t get a color, and the saying may be bare and raw. Therefore, it is clear that Baitursynuly here refers to the system of literary speech in a literary norm. It is obvious that “the speech with a special color” is an important factor determining the normative system of the Kazakh language (Baitursynuly, 2003).

At the same time, let’s pay attention to the words of Akymet Baitursynuly “The word is pleasing to our senses with its beauty of the character side and the strength of the meaning side” or “The life of the people is measured by not one year, ten years, or even a hundred years, but a thousand years. During such a long life, words are formed according to a definite system in relation to their use” (Baitursynuly, 2003). In this regard, we recognize that “the beauty of the character and the strength of the meaning of the word” are intertwined with the concepts of impact, smoothness, correctness, the accuracy of the language use, and “the customarily used words, the traditional way and the system of the language use” are, undoubtedly, the equivalents to the concepts of tradition in the use of language and writing, that is, the norm and traditional principles.

One of the issues of Zhubanov (2010), who analyzed the various problems of linguistics from a scientific point of view, was the state of

spelling and terminology. For the development of the language, it is impossible to properly solve the problem of spelling and terminology, the scientist wrote. The reason for this is that all the different chapters of the developed language are connected by the same spelling and terminology. The function of spelling and terminology is to open the door for workers to culture, and in this case, the meaning of spelling and terminology will be especially great.

In Kazakh linguistics, researchers' focus has been on speech errors since the 20s of the last century. For example, in 1924, in the Congress of Kazakh Scientists, there were heated debates about the establishment of the literary norm of the Kazakh language and different types of deviations from the literary language of that time (Scientific Articles Kazakhstan, n.d.). Speech errors in Kazakh linguistics have not been fully studied yet. However in the works of domestic researchers like Balakayev, Syzdykova, Uali, Bizakov etc., they were considered in terms of stylistics and culture of speech. The works of the scientists studying modern speech in communicative practice like "Multilingual Practices in the Students Micro-community" (Kurmanova et al., 2023), "National Features of Family Discount: A Comparison of Kazakh, Russian, and English Languages" (Sadirova & Nauryzbaikyzy, 2023), and "A Linguistic Analysis of Social Network Communication" (Kurmanbekova et al., 2023) etc. are worth mentioning.

In Kazakh linguistics, the concepts of norm and usus are considered within the literary language, speech culture, language culture, and language purity. It is mentioned in the work of Balakayev et al. (2005). Literary restoration, and normalization of the language are effectuated by various dictionaries and textbooks, teaching aids, various literature and outreach locations for the masses, educational institutions and art-educational, scientific institutions, etc. Thus, when there are several criteria for determining the language norm, there are several ways to make them more expressive and public:

- 1) codification (promotion of natural phenomena in the language through textbooks and other means).
- 2) equalization (formal acceptance of linguistic phenomena and giving them a character common to the general population, for

example, in spelling, and terminology) (Balakayev, 1984).

As Syzdyk (2014) said it is not enough to present only the linguistic norms themselves, that is, to mention today's lexical, grammatical, and stylistic norms, to compile a diverse set of rules and dictionaries. There should be opinions and suggestions concerning the tendency of their further use, growth, and change. In Kazakh linguistics, the scientist who combined norm and usus into one channel and published a research work is Syzdykova (2014a, 2014b). In her work "Language Norm and its formation", the scientist analyzes, studies, and groups the works related to this topic in Kazakh linguistics. She gives clear definitions of the terms norm and usus, normalization, and codification.

The core of language culture is the concept of the norm. The norm rests upon the system and structure of the language. Linguistic system is a set of patterns, and usage types in a language in a certain order, and linguistic structure is the capabilities of material implemented (visible) in this system. One of the terms related to language, culture, and norms is usus. In Russian linguistics, this is often interpreted as obsolete linguistic units; the opposite of usus are occasional units, that is, words that are used only in a sense given in that context, apart from the usual (standard) meaning. Usus and occasionalism are oppositional (opposing) worlds. Probably, if we call the correctly used unit (word, phrase, and sentence) "usus", then how does it differ from the "normative unit"? Therefore, we believe that it is correct to call the usage that has become a linguistic skill, although it contradicts the linguistic system (Bizakov, 2008).

In fact, it is necessary to distinguish between norm and usus. Normative units are also the ones that have been used, so we recognize usus as not a norm based on the usual linguistic system but a language skill and even one of the distinctive features of usus is that it contradicts the language system. The history of the formation, development, and maturation of linguistic norms is related to the general history of the literary language. A huge role in the evolution of linguistic norms belongs to the movement of the social, and political life of a society. In particular, it is indisputable that extralinguistic social, political, and cultural

factors outside the nature of the language also play a role in the formation of linguistic norms. In the today's fate of the Kazakh language, the increase in the level of literacy of the population, the expansion of mass media channels, the development of the field of social activity, the acquisition of the status of the "state language", and the rise of political rights are of great importance and have a great impact on its development in all respects and the formation of norms (Uali, 2018).

3. Methodology

3.1. Participants

The study consisted of 156 participants. The gender distribution was 79.7% women and 20.3% men. The age distribution was as follows: 45.1% of the participants were 30-45 years old, 35.9% were 19-29 years old, 15% were 46-60 years old, and 3.9% were 61 years or older. All the participants actively completed the questionnaire. The reason for the participation of people of different ages in the survey is that their speech reflects all the factors of the Kazakh speech culture formation (factors at the macro level: the stylistic color of speech, ideology, media, lifestyle, and the need for oral culture; factors at the micro level: subculture, reference group, speech situation, and education).

Among the respondents were students and specialists in the fields of education, health-care, business, industry, and finance in Kazakhstan. It should be noted that most of the respondents born in the village were currently city residents.

3.2. Instruments

The research work was based on an online questionnaire constructed using the Google form. Different specialists but philologists were involved in the research because in the opinion taking part in communication and in the culture of their speech would allow for the current norm and *usus* to be traced. Therefore, we found it a platform where clear examples of linguistic and non-linguistic causes of positive and negative processes observed in the Kazakh language could be found. The questionnaire we used consisted of 15 questions (see Appendix). We assumed that the students answered the questions truthfully, as the questionnaire was anonymous. In the

questionnaire we also asked about the following points:

- a. Their gender, as we wanted to compare the perspectives of men and women on the issue.
- b. Their place of birth and upbringing (city or village), as this could influence their language preference.
- c. Their fluency in different languages (Kazakh, Russian, English, and others), as well as the languages they use for writing and speaking on social media, which became a popular platform during the pandemic.
- d. Their awareness of some language norms and rules in writing and speaking.
- e. The languages they use for reading and listening, which are receptive language skills

3.3. Procedure

To analyze the relationship between the concepts of language norm, literary norm, and *usus*, and distinguish features between them, the linguistic facts reflecting the objective norm and normalization processes in the modern Kazakh literary language were considered to offer recommendations. Empirical materials were selected from The spelling Dictionary of the Kazakh Language by Salkynbay and Abakan (1998), and Baitursynov and Zhubanov (2013), Dictionary of the Kazakh literary language (Syzdykova & Uali, 2011), Soztuzer (Dictionary of erroneous *usus*) and modern written versions (Kurmanbayuly et al., 2021a). In the course of the analysis, the methods of interpreting scientific views, comparing linguistic facts, linguistic interpretation, and semantic and orthological analysis were used.

The purpose of the survey was to determine the amount, intentions, and recommendations of people of different ages to use the Kazakh spoken language, to identify imitative Kazakh – speaking personalities, to predict the points of attention and priority, and to see whether they care about the norm of the language in everyday use, they use erroneous *usus* indiscriminately.

4. Results

This survey (questionnaire) analyses the role of linguistic norms and usage, how they are linked, and influence each other in modern Kazakh language. The authors examined the

reasons for conservative and prescriptive attitude towards linguistic norm among native speakers of the Kazakh language, comparing it with the situation in Russian and English speaking communities. The authors came to the conclusion that one of the main reasons for the establishment of prescriptive attitude in the Kazakh language is historical circumstances, which imply having to increase literacy rate among population in a very short period of time in the 20th century. In order to identify the attitude of society towards linguistic norm and variability, a survey was held in the form of a restricted questionnaire, in which 159 subjects took part. In accordance with the results obtained, conclusions were drawn about the correlation between age and attitudes towards the language norm: young respondents preferred the descriptive approach and spoke positively about the high level of language variability, while older respondents were more conservative in their views, preferring the prescriptive approach and smaller degree of linguistic variability. In general, there was a negative attitude towards violations of the language norm regardless of the age of the respondents.

Based on the results of the questionnaire, the following points were raised: a) grammatical norm b) spelling norm c) orthoepic norm d) new words and erroneous use, e) normalization in translation f) stylistic mistake and g) a word's meaning and its use.

There is a ground for why we specifically discuss the terms of the norm and usus (correct or wrong). To begin with, since the issue of terms is directly related to the normalization process of the language in the aspect of vocabulary, we decided to clarify its scientific definition, which would be helpful in understanding and responding to the survey questions. Since this study was conducted not only for linguists but also for the general public, who intend to use the language properly, especially for media workers, school teachers and students, and writers such as journalists, we aimed at making the words more understandable, and the reason we used them often is that this work has a scientific – theoretical and applied – practical character.

Since the participants were not specialists in the field of linguistics, we tried to ask the question as easily as possible; as a result, we

noticed that the number of people who were indifferent to mistakes in our language was increasing. We noticed that when there were mistakes in the speech, the participants were warned and asked not to do so next time.

In general, linguistic norms, and especially written word norms, are not a completely unchanging, “canned” phenomenon (Syzdykova, 2014a, 2014b). In the course of time, the language itself, as well as its norms in different parts, change, but these changes are not fundamental; that is, the entire norm of the language does not change at the root; yet, individual moments change, and they themselves are not a momentary, sudden change, but a process that takes a long time. Therefore, when considering the problem of the language norm, it is necessary to take a certain stage in language development and conduct a synchronic study. Indeed, it is possible to study the diachronic aspect of science, but in such a study, according to our observation, a pragmatic goal, which expects a useful result in practice, is not pursued. Here, research is carried out to reveal the objective laws of the historical development of language, such as the relevance of each linguistic phenomenon, the nature of continuity, and the basis (reason) of changes.

Relying on the parallel of the language system, the language norm in revealing the basic nature of the language norm is certainly not enough, therefore, Syzdyk (2014), considering *language system – linguistic norm – usus* in unity, displays the distinctive features of the similar, complementing cognitive categories and based on these features, analyze some phenomena in the literary language norm and reveals the circumstances.

The examples of the most unsuccessful and embedded calque translations are the words “*sureti'men bo'listi*” (shared with his picture), “*pi'ki'ri'men bo'li'sti*” (shared an opinion), and “*ta'zhi'ribesi'men bo'li'sti*” (shared his experience). To be grammatically correct, they should be used in an accusative case like “*sureti'n bo'listi*” (shared with his picture), “*pi'ki'ri'n bo'li'sti*” and (shared an opinion), “*ta'zhi'ribesi'n bo'li'sti*” (shared his experience). If one shares something giving his opinion the use of “*pi'ki'ri'men*” is correct, but if he shares “opinion” and “experience” then they should be “*ta'zhi'ribesi'n*” and

“*pi'ki'ri'n*”. But it has become so widespread that now both old and young people speak in this way. Therefore, it is necessary to return to

the correct option again. If this is assimilated, it will eventually confuse us.

Table 1

Norm and Usus in Modern Communication

Variants deviated from the norm	The correct variants	Explanation
Men ojlajmyn (I think)	Menin'she, ... Menin' ojymsha,... Men... dep ojlajmyn.	Violation of sentence construction under the influence of “I think” in English, “Ya dumayu” in Russian
Aspazshy mamandyg'yna oqyp zhu'r	<i>Aspaz mamandag'yn oqyp zhu'r</i>	the influence of the Russian language as in “What to study? What to train to become?” What to learn?
Qazaq ti'li'ne oqytu	<i>Qazaq ti'li'n oqytu</i>	What to teach?
Shetel ti'lderi'ne oqytu	<i>Shetti'lderi'n oqytu</i>	
<i>U'lken raqmet</i>	<i>Ko'p raqmet</i>	Literal translation of “Bol'shoe spasibo” in Russian
<i>Ag'ymdag'y zhyl</i>	<i>Bi'yl, osy zhyly</i>	Constructed phrase taken as an equivalent to the phrase “tekushchiy god” in Russian in the result of the loan translation
<i>Azhyrasular sany</i>	<i>Azhyrasu</i>	In the Kazakh language, a plural suffix is not added to the name of the process. Moreover, the word «sany» (Number) is also a calque from Russian

From the many usus of these examples, we can now determine which is the norm and which is the usus. If it is assimilated, there is a risk of being unable to distinguish it over time.

Language purity is an important issue. A significant work related to our research is a book entitled “Soztüzér” which was published in 2021 (Kurmanbayuly et al., 2021b). It contains more than 2 thousand examples. We witness that today's journalists use widely the cliché phrases based on translation and do not follow the word order. In particular, the results of the study clearly show that the influence of the Russian language is very strong (Kurmanbayuly et al., 2021b). In our opinion, it would be proper to classify the incorrect usages from the dictionary by linguistic reasons (spelling, orthoepic, semantic, stylistic, punctuation, etc.).

Grammar normalization. *Tezek to'renin' 200 zhyldyg'y respublikalyq ko'lemde atalynyp o'ti'ledi'* (The 200th anniversary of Tezek's birth is celebrated on a national scale). There is a stylistic error caused by ignoring the nature and the combination of the affixes. The verb

o'ti'ledi' is used in the form of the intransitive verb. According to the peculiarity of the Kazakh language, the affix of an intransitive verb is not attached to both verbs but only to the last one. The correct variant is: *atap o'ti'ledi'*.

Sol sebepti' "burger kingti'" "hangri zheks" dep ataug'a sheshi'm qabyldang'an (For this reason, it was decided to rename “Burger King” to “Hungry Jack's”). The phrase *ataug'a sheshi'm qabyldang'an* is constructed according to the Russian-language model. It is incorrect to add the dative case suffix – *g'a*. The correct one is: *Sol sebepti' "burger kingti'" "hangri zheks" dep ataudy u'g'arg'an* or *sol sebepti' "burger kingti'" "hangri zheks" dep atau turaly sheshim qabyldag'an*.

Ol sag'an analizderge napravlenie bergen son', kelesi' ku'ni' tan' azanmen, ashqaryng'a baryp, analizderdi' tapsyrug'a ki'ri'sesi'n' (After he gives you the referrals for tests, early in the next morning you should go to take the tests in the fasting test). The combination is incorrect and the dative case is used inappropriately. If you ask the question *what to*

go to, the mistake will become apparent. The correct one will be: ... *ashqaryn baryp* ... In addition, the Kazakh equivalent of the words *analiz* and *napravlenie* should be used.

Dostar, sender de osy ta'zhi'ribeni' zhasasan'dar bolady (Friends, you can also conduct this experiment). The wrong use of the grammatical form undermines the meaning. In Kazakh speech, after using a conditional mood to express an action, the result of this action is expressed. Taking this sentence as an example, what will happen should be stated, i.e., the result of the condition in case of conducting the experiment. But the word *bolady* is used by the speaker as an auxiliary verb. The purpose of this sentence is to allow, to give permission, and to perform an action, therefore, the main verb is used in the dative case, and the auxiliary verb “*bolady*” is attached to it. The correct option is: ... *zhasaularyn'a bolady*.

Qolo'nershi'lerdi'n' ajtuynsha, kii'zdi' kii'z u'jdi'n' syrtyyn zhabu u'shi'n, zherge to'seu u'shi'n zha'ne de kerege keru arqyly o'z qazhetti'li'gi'ne oraj pajdalana bi'lgen (According to the craftsmen, felt was used to cover the the yurt, to lay it on the ground, and to use it for their own needs). In the example, interjections are used a lot, and this is a phenomenon that is the characteristic of colloquial speech, but should not be allowed in the media. The correct version is: *Qolo'nershi'lerdi'n' ajtuynsha, kii'zdi' ag'ash u'jdi'n' syrtyyn zhabu u'shi'n, zherge to'seu u'shi'n zha'ne kerege keru arqyly o'z qazhetti'li'gi'ne oraj pajdalana bi'lgen*.

My'razhajg'a qor bolar zha'di'gerler o'te ko'p (There are many artifacts that can be stored in the museum). It is a stylistic error and an artificial use established under the influence of the Russian language. In the Kazakh language, a plural suffix should not be attached to a word connected with the words *ko'p* (o'te ko'p) (many (very many)), *az* (o'te az) (few (very few)). An appropriate use is: *zha'di'ger ko'p*.

By'l zhajtty dereu y'jaly telefonynyn' bejne-kamerasyna tu'si'ri'p alg'an a'jel videony zheli'ge zharija etedi' (The woman, who immediately captured this fact on the video camera of her mobile phone, makes the video public to the network). Even if *zharija*

etedi' and *zharijalaidy* are synonymous, they can't be interchangeable. According to the rules of combination, the verb *zharijaetedi'* can have a syntactic relationship with the words that answer the questions To whom? What? In what? and form a phrase. While the verbs like *zharijalaidy* and *zhu'kteidi'* have a syntactic relationship with the words that answer the questions to whom? To what? What? In what? More precisely, a woman can post a video not *zheli'ge* but *zheli'de* (on a network) or a woman uploads a video *zheli'ge* (to a network). The correct variant is: *By'l zhajtty dereu y'jaly telefonynyn' kamerasyna tu'si'ri'p alg'an a'jel bejnezhazbany zheli'de zharijalajdy or zheli'ge zhu'ktejdi'*.

Betperdeni' sheshu bylaj ty'rsyn, koronavirustы zhen'uge y'zhymdyq immunitet qalyptastyryluy kerek (Collective immunity must be formed to defeat the coronavirus, putting aside the removal of the mask). Here is a semantic error caused by incorrect use of the case suffixes. It's better to use it like: *Betperdeni' sheshu bylaj ty'rsyn, koronavirustы zhen'u u'shi'n y'zhymdyq immunitet qalyptastyru kerek*.

It teri'mdi' basyma qaptap, ajtpag'andy ajtyp zhatyr (S/he is cursing me up hill and down dale and slandering). This is a mistake occurred in the result of violating the collocation. “*It teri'si*” is azafe; it doesn't have an inflection of the first and second person. The skin isn't of a cursed person but of a dog. No matter for which person it is used, it remains “*It teri'si*”. The correct version is: *It teri'si'n basyma qaptap, ajtpag'andy ajtyp zhatyr*.

The structure formed from the translation of the phrase in Russian using calque method is shown in the following example: “95 *let vozvrashheniju nazvanija “qazaq”* (95 years of returning the name “Kazakh”). In such a phrase, not an infinitive, but a pronoun in the dative case is used. The correct one is: *Qazaq atayn qajtaryp alg'anymyzg'a 90 zhyl*.

Spelling normalization. *Ko'shelerdi' zharyqt-andyru, auyzsus men ag'yn sudyn' problemasy, kanaldardy retteu syndyq ma'seleler mag'an zhaqsy tanys* (The issues as street lighting, drinking water and running water, and canal regulation are familiar to me). This unit is written separately in the form of *auyzsus* according to the established rules. It should be

auyysu men ag'yn suma'selesi', arnalardy retteu ma'selesi' mag'an zhaqsy tanys.

Keji'ngi' uaqytta Sa'bit pen G'abitti'n' shyg'-armashylyg'yna, o'mi'rli'k zheke y'stanymyna qatysty tu'rli' zhelo'kpe so'zderdi'n' ko'p ajtylyp ketkeni'ne oraj batyl da ty'zhyrymdy pi'ki'r ajtyp zhu'rgen bi'li'kti' ty'lg'atanushy (He is a qualified personologist making bold and concise comments on the fact that various slanderous words have been said about Sabit and Gabit's creativity and personal position in life). The language unit *zhelo'kpe* refers to a phraseological phrase. The spelling rules clearly state that each part of a phraseological phrase is written separately. However, in the latest spelling dictionary (Baitursynov & Zhandauletov, 2013), contrary to that rule, the incorrect spelling of *zhelo'kpe* was suggested. Nevertheless, this phraseology is used in relation to a person, and in relation to a word, it is better to apply one of the options: *alypqashpa a'n'gi'me*, *zhel so'z*, or *qan'qu so'z*. Furthermore, there is a plural *semein* the meaning of the lexemes *tu'rli'*, *so'zder*, *ko'pmet* in the example, so in this sentence, it is superfluous to use the plural suffix *-der* in parallel. The correct version is: *o'mi'rli'k zheke y'stanymyna qatysty tu'rli' zhel so'zdi'n' ko'p ajtylyp ketkeni'ne oraj batyl da ty'zhyrymdy pi'ki'r bi'ldi'ri'p zhu'rgen bi'li'kti' ty'lg'atanushy ...*

Ty'raqty mekendeuge keti'p zhatqandarynan basqa zhaj vizamen baryp qalyp qalg'andar, ty'rug'a ihtijarhat ku'ti'p zhu'rgender qan-shama? (In addition to those who leave for permanent residence, how many people are there who are simply left with a visa, waiting for a residence permit?). There is a deviation from the literary norm. It is valid that the word *ihitjar* came from Arabic; this is how it sounds in Arabic. However, in the Kazakh language, it is customary to adapt and introduce Arabic words into the literary language, for example, *mumin* – *momyin*, *ichtijad* – *yqtiyat*, etc. Consequently, it's better to write as *yhtijarhat*.

O'jtkeni' eki'zhaqty resmi keli'si'm-shart bar (Because there is an official bilateral agreement). In the Kazakh language, there isn't a correlative word *keli'si'm-shart*, it is not registered in any dictionary. The author must have formed a correlative word, taking into account the connectedness of the words *keli'si'm* and *shart*, and it cannot be ruled out

that the meanings of correlative words are formed from connecting or opposing words. However, the meaning resulting from the pairing of words has a general meaning that also includes the plural meaning. For example, it is known that the word “*ata-ana*” (parents) refers to at least two people, and “*ydys-ajaq*” (dishes) to several dishes. But *keli'si'mshart* names only one individual item. Therefore, the use of the pairing approach in this regard is considered a mistake. The correct one is: *keli'si'mshart*.

Oyzylzharda ko'p balaly otbasy dalada qaldy (In Kyzylzhar, a large family had to stay on the street). The information content was damaged due to a spelling error. From this sentence, it's also possible to get information about that “many families with children were left without a house”. One of the ways of forming a compound adjective is the connection of a relative adjective formed from a quantity denoting word and a noun, so that it answers the same question. This is also reflected in spelling dictionaries. The correct variant is: *Oyzylzharda ko'pbalaly otbasy dalada qaldy*.

2021 zhyldyn' qan'tarynan bastap “Bi'li'm beru zhu'jesi'n tekseru barysynda tekseru paraqtary men qauip da'rezhesi'n bag'alau kriterijalaryn beki'tu” turaly zan' ku'shi'ne endi' (Since January 2021, the law “On approval of checklists and criteria for assessing the degree of risk in the process of checking the education system” came into force). A mistake is caused by ignoring the correct spelling of words in the Kazakh language. As a result, the affixes are also incorrectly added. In the Kazakh literary language this word is presented in the form *kriterij*. In addition the affix with soft vowels is attached to it. Since it is an abstract noun, the plural affix should not be attached to it. The correct one is: *kriteriji'n* or *mezheleui'shi'n*.

A'l-Farabi atyndag'y QazY'U-di'n' zheri' qajda ketti': ma'sele ma'zhi'li's den'geji'nde ko'teri'ldi' (Where's the land of al-Farabi KazNU got to: the issue was raised at the Mazhilis level). Here the affix is not connected correctly. The affix is attached to the shortened word according to the vowel in the last syllable to be consonant, in a hard or soft version. The correct one is: *QazY'U-dyn'*.

Orthoepic norm. *Otanymyzda o'si'ri'lgem ko'ko'ni'sti' ko'reji'k. Pajdaly tag'amdardan tartynbaj, ku'n sajyn zhemi's-zhidek pen ko'ko'ni'sti' molynan zhen'i'z* (Let's have a look at vegetable grown in our homeland. Eat plenty of fruit and vegetables every day, without denying yourself healthy food). These examples were taken from the spoken speech of the broadcasters. In the middle of two vowels, under the influence of anticipatory assimilation, the hard consonant “k” is pronounced and vocalized like “g”. The correct pronunciation is: *ko'go'ni's*.

New words and incorrect usages. *Al maqsat bolmasa, onda zhosparlaudyn' eshqandaj pajdasy zhoq, onda bi'z zha'j haosty g'ana zhosparlag'an bolamyz* (And if there is no goal, then there is no point in planning, then we will only be planning chaos). It can be assessed as cosmopolitanism in the language, in accordance with the essence of this sentence, instead of “haos”, you can find a Kazakh word. *Zha'j* is a typical version of an oral speech, in the literary norm the version *zhaj* is established. Moreover, there is no such a concept as a simple type of chaos or a complex type; the main meaning of chaos is disorder and mess in the world. The correct version is: *bar bolg'any bejbereketti'kti'g'ana zhosparlag'an bolamyz*.

A'rine, by'rqratyyp zhy'mys i'step zhatyrmyz degen imitacijalar, qatqyl ma'li'mdemeler boluy mu'mki'n (Of course, there may be imitations and harsh statements that we are working hard). This is a mistake caused by not taking into account the equivalent in the Kazakh language, language impurity. There is a fair number of Kazakh equivalents of the word imitation: *eli'kteu, aldamsy, y'qsastyru, bojama, ko'z bojau*, etc. The correct one is: *by'rqratyyp zhy'mys i'step zhatyrmyz degen ko'zbojau... boluy mu'mki'n*.

Dzho Bajdenni'n' inauguracijasy o'teti'n 20 qan'tarda qau'i'psi'zdi'k sharalary barynsha ku'shejti'ldi' (Security measures were maximized on January 20, when Joe Biden's inauguration was). There is a language confusion. The Kazakh word for inauguration is *y'lyqtau*. The right variant: *Dzho Bajdendi' y'lyqtau ra'si'mi'...*

Qy'rmetti' ko'rermender, kezek zharnamada (Dear viewers, it's time for advertising). The

sentence is not constructed in Kazakh, the predicate is not clear. One of the usus such as *Zharnamaza kezek beremiz* (We could turn to advertising) or *Arnada – zharnama* (The advertising is on the channel) could be better addressed.

Sonyn' kesi'ri'nen tu'rli' konflikti'ler tuyndajdy (Because of this, various conflicts arise). Language confusion occurred here. The definition of the word conflict enshrined in the termcom is *kiki'zhi'n'*. The plural ending is also redundant. The correct one is: *Sonyn' kesi'ri'nen tu'rli' kiki'zhi'n' tuyndajdy*.

Normalization in translation. *Sa'bi, erezhe bojnsha futbol dobyn qolmen y'staug'a bolmajdy, ony ajaqpen tebu kerek* (Baby, as a rule, a soccer ball cannot be touched with your hands, you need to kick it with your feet). “Ajaqpen tebu” (to kick it with feet) is a calque from the Russian language. In Russian, they can use the expression to hit with a foot during football. In Kazakh, one hits with his hands but kicks with his feet. So its right variant is: *erezhe bojnsha futbol dobyn y'staug'a bolmajdy, ony tektebu kerek*.

Qazi'r mag'an medbike ekpe zhasajty bolady (Now the nurse will vaccinate me). “zhasajty bolady” is an artificial phrase formed by direct translation from the Russian language (budget delat'). It would be correct to say “zhasajdy” (will make). But it is appropriate to use the verb “egu” (give an injection) in this sentence. For example: *Qazi'r mag'an medbike ekpe salady*.

Tergeushi'lerdi'n' ma'li'meti'nshe, sheneuni'kter ka'si'pkerlermen bi'rge zhoba qy'nyn zhasandy qymbattatyp, zhalg'an ka'si'poryndardyn' ko'megi'men milliardtag'an qarazhatty qag'az aqshag'a ajnaldyrg'an (According to the investigators, the officials together with entrepreneurs, artificially inflated the cost of the project and, with the help of fake enterprises, turned billions into paper money). It is an incorrect translation of the Russian phrase “iskusstvenno zavysiv stoimost' proekta”. In the Kazakh language, the word “zhasandy” means the nature of an object but cannot be a form of an action. In such a context, it is advisable to use the phrase “qoldan qymbattatyp” or “qy'nyn shamadan tys artyq ko'rseti'p”. It should be: *Tergeushi'lerdi'n' ma'li'meti'nshe, sheneuni'kter ka'si'pkerlermen bi'rge zhoba*

qy'nyn shamadan tys artyq ko'rseti'p, zhalg'an ka'si'poryndardyn' ko'megi'men milliardtag'an ten'geni'qolma-qol aqshag'a ajnaldyryp alg'an.

A'r detal'g'a ma'n beri'n'i'z. A'ldebi'r zhemi's ne a'jteui'r bi'r na'rse emes, hosh ii'sti' zhasyl alma degen sijaqty sipattap zhazug'a tyrysyn'yz (Pay attention to every detail. Try to write a description like a fresh green apple, but not some fruit or something). The calque of the phrase “zelenoe yabloko” (green apple) in Russian damaged the original meaning of the Kazakh version of the sentence. The Kazakhs say “ko'k” instead of “green” in relation to plants and fruits. The set expressions like the prohibition “ko'kti' zhy'lma, obal bolady” (do not pick plants off, it is not good”), the curse “ko'ktej solg'yr” (hell with that), the term “ko'galdandyru” (planting), the name “ko'k bazar” (green market), etc. found in the paremiological fund of our language can justify this. It was formed due to the fact that the grain sown in the soil “koktejdi' (sprouts up)”, that is, it grows upward, vertically oriented to the sky (ko'k). That is, even if the natural color is “green”, the names “ko'ksho'p” and “ko'k alma” are established in the literary norm. So it's better to say: *A'ldebi'r zhemi's ne a'jteui'r bi'r na'rse emes, hosh ii'sti' ko'k alma degen sijaqty sipattap zhazug'a tyrysyn'yz.*

By'l erezhe advokattardyn' ta'uelsi'zdi'gi'n zha'ne i'ske ki'ri'su kezi'nde olardyn' o'ki'letti'li'kteri'n rastau ma'selesi'n sheshudi'n zhedeldi'gi'n arttyrug'a bag'yttalg'an (This provision is aimed at increasing the independence of lawyers and the urgency of solving the issue of confirming their powers when starting a case). The sentence is calqued from the Russian language, as a result of which it turned out to be a improper construction for the Kazakh society. Ideally it should be like: *By'l erezhe advokattardyn' ta'uelsi'zdi'gi'n zha'ne i'ske ki'ri'su kezi'nde olardyn' o'ki'letti'li'kteri'n rastau ma'selesi'n zhedel tu'rde sheshuge bag'yttalg'an*

Ma'skeu men Astana da'stu'rli' di'nder salasynda o'zara ta'zhi'ribeye ie, ol a'ri' qaraj zhalg'asyn tabuy kererk (Moscow and Astana have mutual experience in the field of traditional religions, which should find its continuation). It is the calque of the Russian verb “imet' (to have)”. It is a mistake occurred from the translation of the word “imet” (to have) as “ie bolu” (to have). The phrase “ie

bolu” requires the object to be in the dative case. But as it is used in the present tense, the verb “boluy” is omitted and that leads to the formation of the illogical sentence. Then there should be *ortaqta'zhi'ribe* instead of *o'zara-ta'zhi'ribe*. The correct one is: *Ma'skeu men Astananyn' da'stu'rli' di'nder salasynda ortaqtazhi'ribesi' bar.*

Stylistic incorrect usages. *Nauryzbaj audanynda zharyq ty'rg'yn u'jlerde zharyq beru ma'selesi'ne razy emes* (In Nauryzbay district light, they aren't satisfied with the issue of lighting residential buildings). It is a stylistic error, caused under the influence of the Russian language, by ignoring the rules of combining words in the Kazakh language and the excessive use of words. Moreover, the word “zharyq” (light) is used twice in the sentence. The word “zharyq” (light) that comes first and doesn't attach importance to the meaning of the sentence. It can be a mistake made out of carelessness. The correct version is: *zharyqtyn' beri'lui'ne ko'n'i'lderii tolmajdy; zharyq dy'rys beri'lmejdi'.*

Aldag'y uaqytta qalg'an su ajdynyna konkurs zharijalanatyn bolady (In the future, a competition will be announced for the remaining water basin). There is a stylistic error caused as the result of ignoring the word combination formation rules in the Kazakh language and using an excessive word. This is an artificial compound verb formed from the desire to “not lose” the verb “byt”, which forms the future tense in Russian. In Kazakh, the future tense can also be delivered without the help of an auxiliary verb. The correct variant is: *zharijalanady (will be announced).*

When we use the names of the streets in Almaty we mostly say like: Abaya, Timiryazeva, Rozabakiyeva, Shalyapina, Utepova, etc. A passenger from another city would think that they were women. Confusion of languages can be traced here. It would be more correct to use *-eva, -ina* according to the linguistic norm like *Abaj ko'shesi', Temirjazev ko'shesi',* and *Shaljapin ko'shesi'* following the rules.

Y'stazdar merekesi'qarsan'ynda da da'l osyndaj ko'shetter otyrg'yzu zhy'mystary qolg'aalyndy (On the eve of the Teachers' Day, the same work like planting trees started). It is a stylistic error caused by ignoring the rules of forming word combinations in the Kazakh

language and excessive use of words. In accordance with the peculiarities of the Kazakh language, plural endings are not attached to collective nouns. The correct one is: *ko'shet otyrg'yzyla bastady*.

Qazi'rgi' tan'da eli'mi'zde 16 myn' u'ki'metti'k emes y'jym zhy'mys iste'di. *Qazi'rgi' tan'da elordasy "sary" zha'ne "qyzyl" ajmaqtardyn' shekarasynda ty'rg'andyg'y ajtylyp zhatyr* (Currently, 16 thousand non-governmental organizations operate in the country. It is noted that today the capital is on the border of the "yellow" and "red" zones). It is a stylistically inappropriate phrase. Features of one style are used, as a rule, in a text of another style for laughter, and humor purpose, and this is one of the ways to produce humor. In this context, the use characteristic of the literary style was consumed in the text characteristic of the official style. According to the requirements of speech culture, this refers to an inappropriate use of the word. At the same time, the accuracy of the wording is undermined: the author means not the morning time of day, but the general time. So the right version is: *Qazi'r ... zhy'mysi'ste'di*. *Qazi'r ... ajtylyp zhatyr*.

The word's meaning and its appropriate use.

Zha'ne de ajaq-qoly mu'gedek zhandar bar (And there are people with disabilities). The phrase "*ajaq-qoly mu'gedek*" is erroneous. The word "*mu'gedek*" means "a person who has physical impairments is physically challenged and disabled". That is, a person with some kind of defect in a body part is considered to be *mu'gedek*. Not an individual body part of a person becomes disabled, but the person himself. Therefore, phrases such as "disabled eyes", "disabled hands", and "disabled legs" are never applied. A radio journalist could say: "*Aijaq-qolykemzhandar*", "*Aijaq-qolykemmu'gedekzhandar*" or "*Mu'gedekzhandar bar*".

A'zhi'mderdi' zhazady, nyg'ajtady, qalpyna kelti'redi' (It heals, strengthens, and restores wrinkles). The TV channel advertises a cream that repairs wrinkles. However, the strengthening and restoration of wrinkles is contrary to the purpose and idea of advertising. The cream should strengthen and restore the facial skin. Therefore, the content of this sentence refers to a logical error. It's better to say: *A'zhi'mderdi' zhazady, bet teri'si'n nyg'ajtady, qalpyna kelti'redi'*.

Zhemi'sti' qaz qalpynda y'zaq saqtau qiyn (It is difficult to store the fruit for a long time). *Qaz qalpynda* is an adverb used when retelling an event in the course of a process without changes. It is irrational to use it in relation to an object or a fruit. Therefore, in this case, it is better to use the word *bu'ldi'rmej* (without spoiling). The correct one is *Zhemi'sti' bu'di'rmej y'zaq saqtau qiyn*.

Qarag'andy qalasyndag'y orys mektebi'ni'n' 8-synybynda oqityn zi'n'gi'ttej qyzbala o'z my'g'ali'mi'n ... boqtap zhi'beri'pti' (The girl, who was in the 8th grade of a Russian school in Karaganda, swore at her teacher ...). The word "*zi'n'gi'ttej*" is used only in relation to males in the form of "*zi'n'gi'ttej zhi'git'*", and "*zi'n'gi'ttej azamat*". This word is not applied to refer to female. The word "*sojtaldaj*" is more suitable here. Secondly, the phrase "*qyz bala*" is written separately. So it would be better to say: *Qarag'andy qalasyndag'y orys mektebi'ni'n' 8-synybynda oqityn sojtaldaj qyz bala my'g'ali'mi'n ... boqtap zhi'beri'pti'*

Atap ajtu kerek, zheke ty'lg'a it bag'u barysynda belgi'li' bi'r erezheni' saqtaug'a tii's (It should be noted that in the process of raising a dog, an individual must adhere to a certain rule). In the Kazakh language, there are the word combinations like "mal bag'u", "qoj bag'u", "zhylqy bag'u", and "siyr bag'u". But related to dogs, the word "asyrau" is preferable. For example, *Ku'shi'k asyrap, it etti'm, Ol balyrymdy qanatty (Abai)* (I adopted a puppy and raised a dog, but he wounded my calf (Abai).

Teren' u'n'i'li'p qarasan'yz: qojdyn' bag'asy 50 000 ten'ge. Sol qojdyn' barlyq mu'sheleri'n ka'desyg'a asyrsan'yz 75-80 myn' ten'ge ki'ri's ki'rgi'zuge bolady (If you take a deep look in it: the price of sheep is 50,000 tenge. If you utilize all parts of that sheep efficiently, you can get an income of 75-80 thousand tenge). In these sentences, the phraseological unit "*ka'dege zharatu*" is used incorrectly. *Ka'de* is an ethnographic name that refers to rituals in the form of gifts performed according to customs and traditions. *Ka'desyj* is a thing that is presented to a guest, a fellow traveler, a loved one, a friend as a ceremony. It is formed by the combination of the words "*ka'de*" and "*syj*" and is nowadays used as an equivalent of the word "souvenir". The phrase "*ka'dege zharatu*" means "to use a thing or

means productively”. It is inappropriate and stylistically incorrect to integrate the word “syj” into the phraseologism “ka’degezharatu” in the sentence. Moreover, in the Kazakh language, nouns after all words are not used in the plural form. So the correct version is: *Sol qojdyn' barlyq mu'shesi 'n ka'dege zharatsan 'yz* ...

5. Discussion

Due to the simultaneous use of two languages in Kazakh society for many years, three languages in recent years, and the spread of multilingual education, the influence of the other widespread languages on the sound, lexical, and syntactic system of the Kazakh language is very strong. In accordance with this, there are too many facts of incorrect pronunciation of Kazakh native sounds, such as inability to clearly distinguish the meaning of words in the national language, inappropriate use of the words of other languages, formation of unsuccessfully constructed calques based on translation, word order violations, and adoption of peculiarities of another language changing the structure of the sentence. The results of the study clearly show that the influence of the Russian language is very substantial. We still believe that it is very important to delve into the specifics of this phenomenon, study it in detail from a linguistic, social, and psychological aspect, and scientifically determine its root (Abitiarova, 2010).

As a result of the analysis and study of the linguistic norm and usus, it was concluded that, in the written and oral communication, language users: a) use such uses frequently, b) use them habitually, c) use a large number of deviations from the language norm, and d) decrease the level of literacy and writing culture (Syzykova, 2014a, 2014b).

Sometimes, there are cases when tradition, high frequency of use, recognition by the majority as the norm, and normalization (reaching the degree of the norm) cannot make it possible for us to determine which of the language units can be recognized as the norm. In this case, individual linguistic facts are discussed by specialists, and as a result of decision-making, one of the language units is subsequently recognized as a linguistic norm in the form of instructions. As a result of scientific analysis and discussion, a linguistic

norm (prescriptive norm) is formed (Abitiarova, 2010).

The mentioned types of erroneous usus are widely spreading through the media and social networks in particular, and their usage is becoming a normal phenomenon. Therefore, in order to prevent the deterioration of the speech culture and maintain the purity of the language, there is a need to collect incorrect usus in the language and indicate the correct version in accordance with the language norm. We highlight that the stated points are only the individual aspects of the issues of norm and usus (Kurmanbekova et al., 2023).

Based on the findings of the study, there are several suggestions for further research that could be pursued. Firstly, it would be beneficial to conduct a more comprehensive investigations into the influence of other languages on the sound, lexical, and syntactic systems of the Kazakh language, particularly with regard to the substantial impact of the Russian language. This could involve examining the linguistic, social, and psychological factors that contribute to this phenomenon. Additionally, further research could be conducted on the development of a linguistic norm in the form of instructions to address the widespread use of erroneous language practices. Finally, it would be useful to collect and catalog additional examples of incorrect language use to aid in the preservation of the purity and correctness of the Kazakh language. These areas of research could help to shed light on the complex issues relating to norms and usage in the Kazakh language and contribute to efforts to maintain the language's integrity.

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Appendix

The Questionnaire on the Use of the Kazakh Language

1. How important is error-free writing to you when using social media?

- Words should be written without abbreviated errors
- Long words can be shortened, but there should be no mistakes
- Abbreviations and errors are normal since there is no official document
- I'm having trouble answering
- Another one

2. How important is error-free writing to you when using social media?

- Words should be written without abbreviated errors
- Long words can be shortened, but there should be no mistakes
- Abbreviations and errors are normal since there is no official document
- I'm having trouble answering
- Another one

3. Do you yourself use abbreviations QK (Qairly Kün) nemese Slmtsz (Sälemetsız) and parasites (kstati, ob"eks, uzhs, davaj)?

- I use it often
- In between, I use it when I have the chance
- I try not to use it
- I don't use it at all
- Another one

4. *If he writes to you on social networks using wrong or parasitic words, it is your action*

- I will answer the letter without paying attention to the mistakes
- I will reply to the letter, insisting on correct writing in the future
- Please write the letter correctly and send it again
- I leave such letters unanswered
- Another one

5. *How often do you notice mistakes in other people's speech?*

- I always notice
- Only sometimes
- I don't notice at all
- Another one

6. *If you notice mistakes in other people's speech, it is your action*

- I will definitely correct the mistake
- I ask you to speak without mistakes
- I don't care
- I'm having trouble answering
- Another one

7. *If we speak or write in violation of the rules of the Kazakh language, will it affect the future of the language?*

- Yes, it narrows the vocabulary of the Kazakh language
- Yes, the Kazakh language remains only a household language
- Yes, the structure of the Kazakh language is changing
- Nothing changes
- Another one

8. *How do you feel about different pronunciations or spellings of the same word?*

- The language will be more efficient for users
- The vocabulary of the Kazakh language is very large
- I think it's a problem because we don't know the rules
- I don't mind if it is a word accepted by the society
- Another one

9. *Which of these words sounds good to your ears:*

- Aǵymdaǵy jylǵy 26 jeltoqsan – osy jylǵy 26 jeltoqsan
- Serik, men saǵan bir narse aituyym kerekpin – Serik, saǵan bir narse aituyym kerek
- Jaqsy söz aitumen bastaiyq, Qaireke! – Jaqsy söz
- aitudan bastaiyq, Qaireke

10. *Which of the following options is correct:*

- Avtobustan shyǵu – Avtobustan tüsu
- Avtobusqa otyru – avtobusqa minu
- Ailandyru – ainaldyru
- Aldyǵa – alǵa

11. *Which of these options is "correct" or "incorrect"?*

- Otbasy, janūia
- Qoqys, qoqystar
- 5 adam – 3 oiynsyqtar
- Eñbekaqy, syiaqy

12. *Select your gender*

Male/Female

13. *Select your age*

- 18-29
- 30-45
- 46-60
- Above 60

14. *Your education*

- Higher
- Incomplete higher
- Secondary special
- Secondary
- Religious education
- Didn't study
- Another one

15. *Your place of birth*

- City
- District center
- Village
- Another one