Manifestation Peculiarities of the Identity and Electronic Self-Presentation Language of Kazakhstani Bloggers

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Abstract

Linguistic and media discursive analysis of self-presentation of Kazakhstani bloggers on Instagram forms a kind of digital identity in a trilingual space. The aim of the study was to identify the linguistic, visual and pragmatic mechanisms by which blog authors construct an individual image, influence the audience and participate in the transformation of linguistic norms. As an empirical base, 160 posts from the Instagram pages of three Kazakhstani bloggers (@madinamegastars, @super.mamasita and @gulsezim_amin) published between March 2022 and March 2024 were selected. The selection of publications was carried out manually according to the criteria of lexical and stylistic diversity, multimodal saturation and thematic representativeness. This study adopted a research methodology based on an interdisciplinary approach and included content analysis, component and conceptual analysis, multimodal analysis based on the Kress and van Leeuwen model, as well as a pragma linguistic description of speech strategies. The analysis showed that trilingual code-switching, neologisms, emotionally labeled vocabulary and visual elements function as

cognitive-pragmatic tools of self-presentation. Differences in bloggers' strategies have also been established: from motivational and religious-family discourse to ironic and missionary-educational style. Among the key results is the confirmation of the hypothesis about the formation of a new adaptive language norm based on hybrid codes and visual—verbal expressiveness. The influence of blogger's discourse on the speech practices of Kazakhstani youth has also been established. The practical significance of the work lies in the possibility of applying its results in the development of media literacy programs, language teaching in a multicultural environment, as well as in the linguistic expertise of digital content. The work contributes to the development of digital sociolinguistics and media linguistics, demonstrating the importance of blog discourse as a space for the formation of new linguistic and cultural norms.

Introduction

In recent decades, the digital environment has transformed not only the forms of communication, but also the very nature of language as a social and cognitive phenomenon. These changes are especially noticeable in blog discourses, which are hybrid and multimodal forms of communication, where the boundaries between oral and written speech, normative and colloquial register, individual and collective language style are blurred. These trends are mostly pronounced in social networks, primarily on the Instagram platform, where linguistic identity is expressed not only in verbal, but also in visual, graphical and interactive codes. In the context of globalization, visualization of everyday life and increased cultural competition, it is bloggers who become native speakers and translators of the new norms of the digital language.

In this context, Kazakhstan's digital discourse is a unique object of research due to the peculiarities of language policy and socio-cultural situation. Trilingualism, actively supported at the state level, creates an environment in which Kazakh, Russian and English languages not only coexist, but also actively interact, forming hybrid forms of communication. The peculiarity of the Kazakh media space lies in the fact that traditional ethnocultural values and modern global trends intersect in it, and the blogosphere becomes a space for rethinking norms, identities and the roles of language. However, despite the obvious importance of this topic, there is still a lack of empirical and interdisciplinary research in domestic and international science aimed at a comprehensive analysis of Kazakhstani blog discourse from a linguistic, pragmatic and cultural point of view.

The relevance of the current study is based on three key arguments. Firstly, blogging in Kazakhstan, especially on Instagram, is becoming a powerful tool for influencing the language norm of young people. Secondly, there is a lack of systematic work devoted to the trilingual model of code-switching in blogs as a strategy for self-presentation and cultural identification. Finally, there is a need to analyze multimodal elements (emojis, visual codes, hashtags) as equal components of semantic generation. Based on this, the study seeks to fill this gap and propose a scientifically based model for analyzing the "blog language" as a special form of digital linguoculture. The purpose of this study, therefore, was to identify the structural, semantic and pragmatic features of the electronic language in the Instagram discourse of Kazakhstani bloggers, with an emphasis on trilingual practices, code-switching, multimodal tools and strategies for the formation of linguistic identity in a digital environment. The object of this study was blog communication on Instagram as a form of multimodal media discursivity, while the subject was the linguistic and pragmatic features of electronic discourse implemented in digital self—presentation strategies in the trilingual socio-cultural environment of Kazakhstan.

The empirical base of the study covers 160 publications posted between January 2023 and March 2024 on the Instagram accounts of three Kazakhstani bloggers: actress and producer Madina Muratova (@madinamegastars), family-friendly blogger @super.mamasita, and entrepreneur-educator @gulsezim_amin. Although the main focus is on the blog of @madinamegastars, which has the greatest linguistic hybridity and conceptual saturation, a comparative analysis of all three accounts allows us to identify stable and variable features of the digital language. The research aims at the following tasks: to analyze the lexico-semantic and syntactic features of blog discourse in the context of Trilingualism; to identify the functions and types of code-switching as mechanisms of identity and stylistic expressiveness; to describe the pragmatic strategies of self-presentation characteristic of bloggers; to consider visual and graphic elements as equal components of meaning generation; and, finally, to substantiate the concept of «blog language» as a hybrid linguistic norm of the digital age.

In this regard, the following research question was formulated: how are linguistic, visual and multimodal means used by Kazakhstani Instagram bloggers to construct digital identity and influence the linguistic norm in the context of trilingual discourse? The working hypothesis was that the Instagram discourse of Kazakhstani

bloggers forms a new adaptive linguistic norm in which trilingual code-switching, neologisms, emotionally labeled vocabulary and multimodal elements function as cognitive-pragmatic strategies of self-presentation reflecting the socio-cultural specifics of the modern Kazakh media community. This research is based on an interdisciplinary methodology combining media linguistics, pragma linguistics, component and multimodal analysis, and aims to identify the underlying mechanisms of blog language formation as a socially significant linguistic phenomenon. The following sections of the article will present the theoretical foundations of the study, a description of the methodology, a detailed analysis of empirical data and conclusions about the transformation of language practices under the influence of Instagram discourse in the Kazakh media space.

Literature Review

Theoretical and Methodological Foundations of the Study of Electronic Language and Blog Discourse in a Digital Environment

Modern development of digital platforms has led to the formation of a new phenomenon — electronic language, which is qualitatively different from the classical forms of oral and written speech. Back in the early 2000s, Crystal (2001) designated Internet discourse as the "third kind of language", combining the features of oral, written and interactive modes of communication. Subsequently, he expanded this definition, emphasizing that electronic speech forms special norms of communication, characterized by increased expressivity, instability of syntactic structures, and the active use of non-standard graphical tools (Crystal, 2008). The study by Herring (2013) specified these characteristics, classifying the types of online discourse according to the signs of spontaneity, targeting, syntactic compression and lexical hybridity, which became the basis for the subsequent modeling of digital communication as a special kind of discourse.

At a later stage, the theory of electronic language was transformed towards the analysis of multimodality, where verbal components are closely intertwined with visual, auditory and interactive signs. Zhou & Wang (2021) show that Instagram discourse is formed as a complex semiotic structure in which meaning is created through the interaction of text, image, and publication context. Zeng (2023), too, reveals how visual elements in blogs — emojis, filters, hashtags — become cognitive codes that function on a par with vocabulary, especially within the framework of self-presentation. A separate methodological line is the analysis of code-switching as a stylistic strategy in blogs, especially in multilingual contexts. Olsson & Gawne (2020) find that code-switching in Instagram discourse is not associated with a lack of linguistic competence, but rather is a conscious mechanism of stylistic labeling and pragmatic emphasis. This is especially evident in communities with a trilingual structure, such as in Kazakhstan, where Kazakh, Russian, and English are used within the same message, forming hybrid text models.

The methodology of multimodal analysis occupies a central place in modern approaches to the study of digital speech. Kress & van Leeuwen (2020) considers multimodality as the basis of the semiotic reality of the digital age, in which text and image create a new space of meanings. Jewitt, Bezemer, & O'Halloran (2016) adds to this position by arguing that visual language in social networks has an autonomous grammar and requires special analytical tools. Their ideas formed the basis for research on Instagram discourse as a medium where visual signs do not complement, but construct meaning. Likewise, the problem of self-presentation in blogs and digital identity has been further developed in recent literature. She considers the Instagram blog as a platform for narrative self-realization, where the user creates a stable linguistic persona through a stylistically structured speech strategy, a choice of visual markers and interactive dynamics. Unlike oral self-presentation, blogging identity has a high degree of control, which requires fine-tuning of language and visual codes.

A prior study, analyzes trust strategies in blogs and emphasize that the linguistic behavior of bloggers is aimed not only at transmitting information, but also at creating the effect of authenticity. This is achieved through the rejection of normative forms, the introduction of colloquial constructions, conscious graphic and punctuation violations, which is regarded as a marker of proximity to real speech. The substantiation of the concept of the "blog language" as a special kind of digital linguoculture deserves special attention. Similarly, Chiluwa & Samoilenko (2022) show that bloggers become not only mediators of information, but also agents of the linguistic normative function. They introduce new terms, spread non-standard expressions, and model interaction patterns, which ultimately transforms not only the language of the online environment, but also the daily speech practice of subscribers. Thus, the theoretical and methodological basis of electronic language research is based on a combination of media linguistics, cognitive pragmatics, sociolinguistics and multimodal analysis. Each of these approaches allows us to consider blog discourse as a complex speech system in which language functions not in isolation, but in unity with visual and pragmatic codes, integrating into the cultural, cognitive and technological contexts of digital society.

Influence of Bloggers on the Linguistic Norm and the Formation of Digital Identity in the Kazakh Context

In the context of digitalization of the media space, bloggers are becoming active translators and at the same time formers of new language norms, especially among young people. Their linguistic behavior is characterized by a high degree of innovation: they introduce slang, neologisms, hybrid constructions into mass

use and actively use code-switching. In the context of Instagram discourse, such linguistic elements are combined with visual-verbal codes — emojis, memes, stories, hashtags — which forms a special type of blog language focused not so much on normality as on the effect of engagement, emotionality and individuality (Zappavigna, 2018).

The relevance of studying bloggers as agents of linguistic transformation in Kazakhstan is determined by the specifics of the local sociolinguistic context — the trilingual model of public communication. Russian Instagram bloggers in Kazakhstan use Kazakh, Russian, and English fluently within a single utterance, forming a stable practice of functional code-switching. A prior study shows that Kazakh Instagram bloggers freely use Kazakh, Russian, and English within a single utterance. Based on the analysis of posts and stories, typical speech patterns have been identified: alternating languages within a sentence, mixing syntactic structures, and active borrowing of Anglicisms and slang expressions. These features not only reflect the linguistic flexibility of bloggers, but also affect the youth audience, which perceives such constructions as socially acceptable and stylistically prestigious.

The formation of the digital linguistic norm in Kazakhstan takes place in conditions of a high degree of exposure to visually oriented culture. According to a Lee & Barton (2013), Instagram communication contributes not only to simplification of syntax (through fragmentation, ellipses, omission of connecting elements), but also to the active introduction of visual word substitutes, which is especially typical for youth blogs. In Kazakhstan, this phenomenon is reinforced by the presence of parallel language streams: many posts are accompanied by a duplicate translation or fragmentary inclusion of another language (for example, Kazakh text with Russian hashtags or English emoji comments). From the point of view of psycholinguistics, bloggers in Kazakhstan are implementing an authenticity strategy based on imitating spontaneous oral speech, including intimate appeals, self-disclosure, and reducing the formality of statements. As Page (2018) notes, this strategy helps to create an effect of intimacy and trust, especially among the youth audience, where emotional frankness and a personalized communication style are important.

Literature complements this observation by pointing out the role of visual elements in enhancing narrative structure — emojis and stories are used as pragmatic markers of intonation, assessment, and engagement. In the Kazakh Instagram discourse, this is realized through the frequent use of codes with emotional coloring of emojis like ❤️, 🤍, 😂, 🙏, accompanying text, structuring them into brief emotional cues. Herring (2013), too, emphasizes that such speech practices are not markers of norm degradation, but rather an adaptation of linguistic behavior to a technological and cognitive environment in which speed, visuality, and expression become priority parameters. This adaptation is especially noticeable in the Kazakh blogosphere, where the younger generation is adopting hybrid forms as a manifestation of the modern norm. This perception is also reflected in studies of Kazakhstani users, where the linguistic creativity of bloggers serves both as a means of self-presentation and a model of imitation. Thus, Kazakhstani bloggers perform a double function — they are both mediators of global digital trends and initiators of local linguistic transformations. Their linguistic activity is not limited to personal self-presentation, but has a real impact on the linguistic socialization of young people, contributing to the formation of a hybrid, visually reinforced and emotionally saturated form of modern Kazakh linguistic culture.

Research Methodology

Research Design

The present study adopted a qualitative research design, integrating qualitative linguistic and media discursive analysis with elements of cognitive and pragma-linguistic approaches, which allowed us to consider digital blog discourse as a complex semiotic and cognitive phenomenon. The aim of the methodological approach is to identify the structural, semantic and pragmatic mechanisms of the functioning of the electronic language in the context of the trilingual, multimodal and visually saturated Instagram space. Hence, this study adopted an interdisciplinary approach combining media linguistics, cognitive pragmatics, digital semiotics and sociolinguistics, which made it possible to comprehensively document the mechanisms of electronic language functioning in a trilingual, visually saturated and culturally hybrid Kazakh blog discourse.

Data Collection and Research Procedure

Data was collected from posts uploaded in three Kazakhstani Instagram accounts: @madinamegastars (actress and producer Madina Muratova); @gulsezim_amin (women's and entrepreneurial blog); and @super.mamasita (family lifestyle content). From each account, 50-60 publications were manually selected, posted between January 2023 and March 2024. The total volume of the corpus amounted to 160 units of analysis, including text signatures, images, stories and visual designs (emojis, font accents, editing, filters, etc.). The selection criteria included the presence of linguistic content (signature or text block), visual component, examples of code-switching, emotional and motivational statements, as well as thematic relevance (family, self-presentation, traditions, success, spirituality, everyday life).

A characteristic feature of the methodological procedure was highlighting of the focus case, the @madinamegastars page, which is of particular interest due to its high degree of linguistic and stylistic

hybridity, density of multimodal patterns, and conceptual saturation. However, the data from this account was cross-compared with the materials from the other two blogs, which ensured the reliability of interpretations and allowed us to capture both individual and typologically stable features.

Data Analysis

The study was based on five complementary methodological directions:

1. Content analysis aimed at identifying frequent lexical markers, semantic fields, emotionally colored expressions and stable statements. This stage allowed us to structure the subject of blogs and identify the dominant meanings (family, motherhood, success, national values).
2. Multimodal analysis in the paradigm of social semiotics (Kress & van Leeuwen, 2020), which made it possible to describe the interaction of verbal and visual components within a single semiotic utterance. Special attention was paid to the types of connections between the modalities (congruence, contrast, duplication), as well as the functions of emoji, font, visual rhythm, and image compositions.
3. A conceptual analysis aimed at reconstructing key mental constructions transmitted in the digital space. Concepts such as family, femininity, success, spirituality, and national identity were analyzed, each of which was considered in a unity of lexical, visual, and pragmatic representations.
4. A component (structural) analysis that revealed the internal organization of utterances: syntactic models, rhetorical techniques (ellipsis, anaphora, parcel), the presence of creative punctuation, slang constructions and grammatical deviations. Special attention was paid to the signs of electronic written speech — fragmentation, asynchronicity, interlanguage integration.
5. A pragma-linguistic analysis aimed at studying bloggers' communication strategies: addressing the audience, creating an authenticity effect, using ritual themes and a private narrative. The key aspect of the analysis was the identification of code-switching functions (Russian, Kazakh, English) as a means of self-presentation, adaptation and attracting attention.

All the data obtained were systematized in an analytical table with encoding according to the following parameters: publication date, subject, language model, type of code-switching, multimodal structure, emoji functions, speech strategy, pragmatic function, key concept. This approach provided a comprehensive coverage of the material and allowed combining qualitative interpretations with elements of quantitative processing. The analysis was conducted in compliance with the principles of research ethics: only open publications publicly posted on a social network were studied, without interfering with private messages or private information. All examples were cited solely for research purposes, while maintaining context and anonymity if necessary.

Results

The empirical part of the study aimed at identifying linguistic and discursive features of digital blog communication based on 160 Instagram posts posted between March 2022 and March 2024. The case includes posts by three Kazakhstani bloggers: Madina Muratova (@madinamegastars), Gulsezim Amin (@gulsezim_amin) and Aliya Baitugayeva (@super.mamasita). About 50 to 60 publications were selected manually from each account based on the criteria of representativeness, thematic diversity, multimodal saturation and language variability. Special attention was paid to the @madinamegastars account, as it was characterized by a high degree of lexical richness, stylistic flexibility and visual-semiotic density, which makes it the most revealing case for linguistic analysis.

As mentioned earlier, the analysis was carried out in five complementary directions, reflecting the interdisciplinary nature of the research: Content analysis: identification of dominant thematic clusters, repetitive lexico-semantic units, genre and stylistic models; Multimodal analysis: the study of the interaction of verbal and non-verbal components (images, emojis, typography, hashtags) based on the approaches of G. Kress and T. van Leeuwen; Conceptual analysis: reconstruction of key cognitive categories (family, spirituality, success, Kazakh identity) that define the ideological structure of blog discourse; Component analysis: the study of the micro linguistic level — syntactic models, grammatical simplifications, author's punctuation and expressive forms; and Pragma-linguistic analysis: classification of communication strategies, speech acts (appeals, motivation, gratitude), as well as code-switching structures in a multilingual audience. The following section presents the results of the study, structured into thematic blocks and accompanied by empirical data — tables, graphs, examples from posts and quantitative summaries. All conclusions are presented in a descriptive form, without a theoretical interpretation, which will be presented separately in the «Discussion» section.

The Language Structure of Posts: Trilingualism and Hybridization

Instagram Russian is experiencing a steady trend towards the active use of three languages: Russian, Kazakh, and English. This reflects both the multilingual reality of Kazakhstan and the general trends of global digital communication. The analyzed blogs regularly record linguistic hybridization, in which code-mixing functions as a tool for self-presentation, communicative flexibility, and expression of identity. Table 1 shows numerical data on the distribution of languages and the frequency of code-switching usage in the accounts of three bloggers.

Table 1: *Distribution of Languages and Frequency of Code-Switching by Bloggers.*

Blogger	Russian (%)	Kazakh (%)	English (%)	Number of Code-Switching Posts	Trilingual Posts
Madina Muratova	60%	30%	10%	18	6
Gulsezim Amin	70%	20%	10%	12	3
Super.mamasita	50%	40%	10%	14	4

The greatest linguistic variation was recorded in the @madinamegastars account, where code-switching and trilingual constructions were more common than in other bloggers. In 20% of her publications, three languages were used simultaneously, which significantly exceeded the similar indicators of other participants in the analysis. Table 2 shows real examples of code-switching, recorded in the publications under study. Each example is accompanied by an indication of the type of language combination and the main communicative function.

Table 2: *Examples of Code-Switching and Their Functions.*

Blogger	Example of Post	Type of Code-Switching	Communicative Function
@madinamegastars	«Ұлым Қазақ, келінім Қырғыз. Международная енешка!»	Kazakh + Russian + English	Irony, multiculturalism
@madinamegastars	«Толықметражды көркем фильмі… dream team!»	Kazakh + English	Stylistic emphasis, creative image
@madinamegastars	«мен гордимся — proud of you!»	Kazakh + Russian + English	Support for daughter, emotional representation
@super.mamasita	«Қазір барлығы өз жолын іздейді — and that's ok.»	Kazakh + English	Inclusivity, empathy
@gulsezim_amin	«Мен всегда говорю: education is the passport to the future.»	Kazakh + Russian + English	Quotation, educational emphasis
@madinamegastars	«Лой Кратонг — ночь огней ✦ Загадала тілек. Let the light guide us.»	Russian + Kazakh + English	Festive mood, text aestheticization
@madinamegastars	«Только любовь спасёт мир. Сүйіспеншілік – это и есть жол.»	Russian + Kazakh	Religious and value-based rhetoric

In all these examples, code-switching is not implemented by chance, but performs specific communicative functions — from emotional reinforcement to stylistic expressiveness. At the same time, in the posts of @madinamegastars, a combination of verbal codes with visual means (emojis, photos, hashtags) is often observed, forming a multimodal Trilingualism. To visualize the share of trilingual publications for each account, a pie chart was constructed (see Figure 1), which makes it possible to visualize the frequency of use of all three languages within a single post.
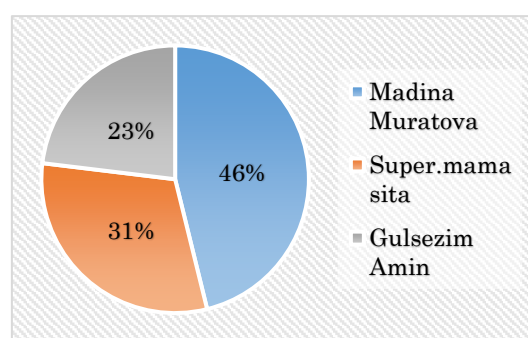
Figure 1: *Frequency of Trilingual Blog Posts.*

The above-mentioned information and examples from publications confirm the steady implementation of the trilingual strategy in the blogs of Kazakhstani authors, especially in the account @madinamegastars. It is observed that code-switching was used at the level of words, phrases, and utterances, accompanied by visual elements, and demonstrates a high degree of hybridization of digital communication in a multilingual environment.

Lexical And Semantic Features: Slang, Neologisms, Semantic Fields

The lexical structure of Instagram-discourse of Kazakhstani bloggers is characterized by a high degree of dynamism, innovation and stylistic flexibility. As a result of the analysis, the active functioning of digital slang, author's neologisms and emotionally labeled lexemes, which perform not only an expressive, but also a

communicative role, was recorded. The blogs included in the sample revealed stable thematic and semantic dominants reflecting the individual style of the author and the specifics of the target audience. In particular, the posts of @madinamegastars are dominated by motivational-religious and family-value vocabulary. Among the most common word forms are motivation, mamalife, wisdom, love, faith, purpose, atmosphere, life, and inspiration. These units form a stable semantic field focusing on positive mobilization and the formation of a model of self-identification. Table 2 includes the 20 most commonly used lexemes recorded in the posts of three bloggers, taking into account their frequency and thematic focus. All lexemes are given in the original (in Russian or Kazakh) as elements of the blog discourse identity. Their English matches are recorded in parentheses transmitted for contextual orientation only.

Table 2: *Top 20 Most Frequent Lexemes by Bloggers.*

№	Madina Muratova	Super.Mamasita	Gulsezim Amin
1	мотивация *(motivation)*	мамасита *(mamasita)*	спокойствие *(calmness)*
2	мамалайф *(mama life)*	мамский юмор *(mom humor)*	терпение *(patience)*
3	семья *(family)*	трэш *(trash/hardcore)*	мама *(mother)*
4	счастье *(happiness)*	угар *(frenzy)*	тағдыр *(destiny)*
5	мудрость *(wisdom)*	лайфхаки *(life hacks)*	жүрек *(heart)*
6	любовь *(love)*	эмпатия *(empathy)*	сенім *(trust)*
7	лайф *(life)*	мотивашки *(motivational posts)*	руханият *(spirituality)*
8	вдохновение *(inspiration)*	деньжата *(money slang)*	күш *(strength)*
9	цель *(goal)*	шопинг *(shopping)*	бақыт *(happiness)*
10	мечта *(dream)*	пацанчики *(guys/bros)*	шаңырақ *(family home/yurt)*
11	ценности *(values)*	пилатес *(pilates)*	жол *(path)*
12	атмосферка *(vibe/atmosphere)*	рефлексия *(reflection)*	жанұя *(family unit)*
13	детки *(kids)*	зож *(healthy lifestyle)*	ниет *(intention)*
14	вера *(faith)*	бесилка *(fun slang)*	арман *(dream)*
15	поддержка *(support)*	позитив *(positivity)*	ынтымақ *(unity)*
16	вайб *(vibe)*	сила *(strength)*	махаббат *(love)*
17	ислам *(Islam)*	чек *(receipt/slang)*	сен *(you)*
18	энергия *(energy)*	мамагенерал *(mama-general)*	ана *(mother)*
19	родители *(parents)*	мудрая *(wise)*	бала *(child)*
20	спокойствие *(calmness)*	кайф *(pleasure/chill)*	қазақылық *(Kazakhness)*

The data reveals that the vocabulary of @madinamegastars blog is dominated by words related to values, spirituality and motivation. The examples from the posts illustrate this: "You are my universe. Let your dreams come true;" "Dad and I are proud of you, daughter;" "Family is work, but also a blessing;" "Don't raise children, educate yourself." These fragments use the author's word forms (for example, mamalife, atmosphere, vibe, etc.), which play the role of identification markers. In addition, there are borrowed Anglicisms (life, check, vibe etc.) adapted to the local context and often accompanied by visual elements (emojis, hashtags).

However, @super.mamasita's posts are dominated by an ironic and colloquial style, saturated with slang: trash, fumes, mom's humor, money, and mom's generality. This vocabulary forms the general intonation of playful and informal communication. In turn, @gulsezim_amin is dominated by Kazakh-language religious and philosophical terms: rukhaniyat, tagdir, mahabbat, ana, bala, kazakylyk, which reflects a more serious and ethnocultural communication. Thus, the lexical and semantic material of blogs demonstrates a stable differentiation of language strategies and the formation of semantically autonomous microfields, each of which corresponds to a specific type of speech identity. These observations provide the basis for a subsequent analysis of the multimodal structure of publications.

Conceptual Foundations of Speech: Ideas and Thought Patterns Behind Words

The lexical and semantic structures of the blog discourse of Kazakhstani Instagram authors record a steady presence of concepts reflecting personal, value and ideological attitudes. To identify semantic dominants in this study, a method of conceptual analysis focused on the dichotomies was used: "I/ We", "Personal / General", "Secular / Spiritual". The results of the analysis demonstrate that each of the three bloggers has a unique set of key concepts that are consistently implemented both in text content and in the visual and stylistic organization of posts. Figure 2 presents a mental map of the concepts specific to each blog.

Madina Muratova's concept of "I" is closely connected with the ideas of self-development, aesthetics, motherhood and creativity. Constant appeals to "my daughter", discussions about goals, inspiration, stage and art, etc. form a stable field where "I" is not just a person, but a role model, creator, leader. For example: *"You are my Universe", "I dreamed of my @megastarskz", "Ayana taught me to be strong..."* Super.mamasita's speech profile is built around the concepts of Family, Support, and Home. Phrases that emphasize caring, maternal humor, and everyday moments prevail. The vocabulary used includes "mamacita", "positive", "ugar", "mom's humor" creating a community united by a common identity.

Gulsezim Amin, on the contrary, builds her blog around the concepts of Culture, Education, and Spirituality. Her vocabulary is dominated by Kazakh words: "rukhaniyat", "zhurek", "mahabbat", "bakyt" showing that her visual range includes cultural codes and a pedagogical mission. This highlights the missionary nature of her discourse — she translates traditional values through a digital medium. For a more visual comparison of the conceptual dominants, a graph was constructed Figure 3 reflecting the quantitative and meaningful distribution of concepts among the three bloggers.
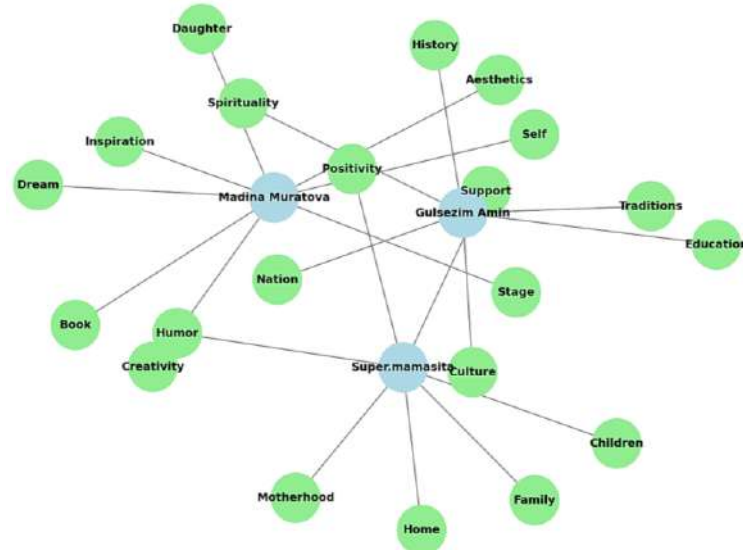

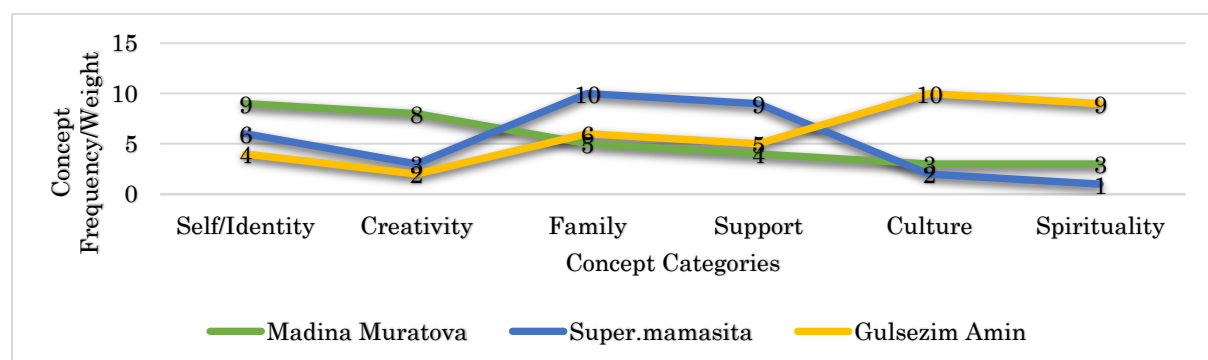**Figure 2:** *Mental Map of Key Concepts for Bloggers.*

Figure 3: *Comparison of Conceptual Dominants by Bloggers.*

Figure 3 shows that @madinamegastars has the categories "Self/Identity" and "Creativity", @super.mamasita has "Family" and "Support", and @gulsezim_amin has "Culture" and "Spirituality". These indicators correspond to the subject of the publications and the type of vocabulary used in the texts. Thus, the conceptual content of the posts demonstrates a stable structuring of the utterance within certain mental patterns. Each blog forms a complete semantic model reflecting the author's dominant values and the type of target audience.

Pragmatics and Communication Goals: Self-Presentation Strategies

The digital discourse of bloggers on Instagram is not formed spontaneously, but as a result of a conscious choice of communication strategies aimed at a certain impact on the audience. The use of pragma-linguistic analysis methods has made it possible to identify and analyze a set of self-presentation strategies implemented through verbal and multimodal means. The basis of bloggers' speech behavior is the conceptualization of the "I" as a media personality participating in a dialogue with a subscriber not only from the standpoint of hierarchical authority, but also within the framework of an equal partnership model. An analysis of the content sample showed that four types of speech strategies are most productive in posts: positioning, empathic, entertaining, and educational. Each of them performs certain pragmatic functions aimed at building an image, forming audience loyalty, and building an emotional bond between the blogger and the reader.

The positioning strategy is most clearly manifested in the discourse of @madinamegastars, where self-presentation is based on a combination of public and maternal identity. The posts reflect the dynamics of professional biography, as well as the intention to social modeling: "*When Ayana was two years old, I dreamed that she would dance... And then @megastarskz appeared.*" "*My daughter wrote a book about Dad. I cried reading every line.*" These speech acts perform the functions of narrative legitimation, where the linguistic markers like "I", "my"

family", and "daughter" form the image of a real but idealized subject — a woman realized simultaneously in a personal and social plane. The frequent use of lexemes: motivation, family, path, example, further enhances the effect of authenticity and emotional depth of statements.

At the same time, the blog @super.mamasita is dominated by empathic and entertaining strategies. The specificity in this blog is to create the effect of horizontal communication and the subscriber's inclusion in the "mom community," based on the similarity of experience. Linguistic formulas such as "mamacita on fire", "carbon monoxide", "mom's trash" are not just slang elements, but pragmatically charged constructions encoding social intimacy. Here, the "I'm like you" attitude is implemented — the blogger, despite her popularity, presents herself as "one of", not an aloof star, but a participant in everyday maternal realities. Typical speech acts include: *"Girls, who can't cope today either, raise your hand!"* or *"The moment when you try to combine zoom, borscht and a school meeting."* Such rhetoric not only conveys humor, but also promotes social consolation, the formation of a linguistic circle of solidarity and the removal of taboos on maternal fatigue and mistakes.

In contrast, @gulsezim_amin's educational strategy is central, correlating with her mission as a cultural educator. Unlike the emotional style of Super.mamasita, Kazakh-language texts using spiritual and philosophical lexemes dominate here: *rukhaniyat, tagdyr, arman, senim*. Examples from the post: *"Balalar — bakyttyn bastauy. Ata-ana — omirlik ustaz"* and *"Sadaka — bul rukhani tazalyk."* Such speech constructions are aimed not at entertainment, but at the formation of ideological orientations, which brings this blog closer to the genre of online preaching. The posts are accompanied by static photos in the national style, with a minimum number of emojis, which enhances the association with official and institutional speech. The distribution of strategies by bloggers is shown in Table 4.

Table 4: *Frequency of Speech Strategies in Blogs (Based on the Analysis of 160 posts).*

Strategy	Madina Muratova	Super.Mamasita	Gulsezim Amin
Positioning	12	6	8
Empathetic	10	13	6
Entertaining	5	14	2
Educational	8	4	15

The positioning strategy is particularly evident in Madina Muratova, where the narrative is built around the figure of a "successful mother and producer", integrating the themes of realization, responsibility and spiritual growth. Posts are framed as motivational appeals, saturated with emotional epithets and value vocabulary. In turn, Super.mamasita forms a blog through an ironic and supportive manner of communication — creating the illusion of equality with readers. Gulsezim Amin's communication is based on educational rhetoric, combining elements of spirituality, ethnocentricity and pedagogical message. At the level of speech acts, the strategies implemented receive linguistic embodiment — from directive to affective-expressive. Table 5 shows the actual fragments of posts and the typology of the implemented speech acts, indicating the appropriate strategies and intentions.

Table 5: *Examples of Posts Highlighting Speech Acts, Strategies, and Intentions.*

Blogger	Quote from Post	Type of Speech Act	Strategy	Intention
Madina Muratova	Do not raise your children… Raise yourself.	Aphoristic + Didactic	Educational + Positioning	Demonstrating personal wisdom, conveying a life philosophy
Madina Muratova	Loy Krathong – the night of lights… Let the light guide us.	Expressive + Culturally-Marked	Aesthetic + Entertaining	Creating an aesthetic image, referring to spiritual and cultural values
Super.mamasita	We're late again! But at least we're positive 😊	Informative + Empathetic	Entertaining + Empathetic	Creating a sense of closeness, normalizing everyday chaos
Super.mamasita	When kids are silent – that's suspicious. Either food or trouble.	Ironic + Narrative	Entertaining	Generating a "moms will get it" effect, engaging in dialogue
Gulsezim Amin	Language is the soul of a nation. A child begins with language.	Declarative + Instructive	Educational + National Identity-Oriented	Emphasizing linguistic identity, raising awareness
Gulsezim Amin	«Spirituality completes a person. Purity of soul is the greatest wealth.	Emotive + Instructive	Missionary + Educational	Promoting a spiritual model, persuading through value-based messaging

Thus, an analysis of the pragmatic component of blog discourse shows that each act of utterance is not neutral: it carries a strategy of influence and targeted impact. Through the use of expressive markers, directive constructions, cultural references, and visual support (emojis, hashtags), bloggers model an effective

system of authentic and targeted communication that combines the functions of information, socialization, and psychological support. The pragmatic structure of blogger speech demonstrates a high degree of focus and communicative thoughtfulness. Each of the bloggers implements a unique set of speech acts: from declarative self-presentations to dialogical approaches with the reader and missionary statements. These strategies not only translate identity, but also form a new type of linguistic subjectivity in the media space of Kazakhstan, where a blogger is both a partner, mentor, opinion leader and emotional moderator of the community.

Multimodality: Emojis, Visual, Graphic Codes

Modern blog space cannot be imagined outside of the multimodal nature of communication, in which textual and visual components form a complex network of meanings. In bloggers' posts, non—verbal elements — emojis, images, hashtags - cease to be «decorations» and acquire the functions of semantic and pragmatic markers. Multimodal analysis methods have revealed three main vectors of meaning formation: Using emojis as a substitute for syntactic and emotional components of speech; the active role of photography as a discursive continuation of the text; and hashtags as a form of meta-discursive annotation and narrative structuring.

Regarding the first vector of Emoji used as a syntactic replacement, it was found that all three bloggers employed emojis to perform structural and semantic functions, but the expression and goals were different. In Super.mamasita, for instance, verbs were replaced with (trash, evening), or with emotional states (tired), and even syntax was replaced (instead of punctuation marks). Madina Muratova's emojis functioned as metaphorical subcodes: there were fewer of them, but they were strategically significant and reflected key themes — family, dream, aesthetics: *"You are my Universe* 🌌 *... Let dreams come true* ✨*"* ,where 🌌 *symbolizes the infinity of love, and* ✨ the fulfillment of a dream. Gulsezim Amin uses emojis minimally, which correlates with her more formalized, academic style, as presented in Figure 4.
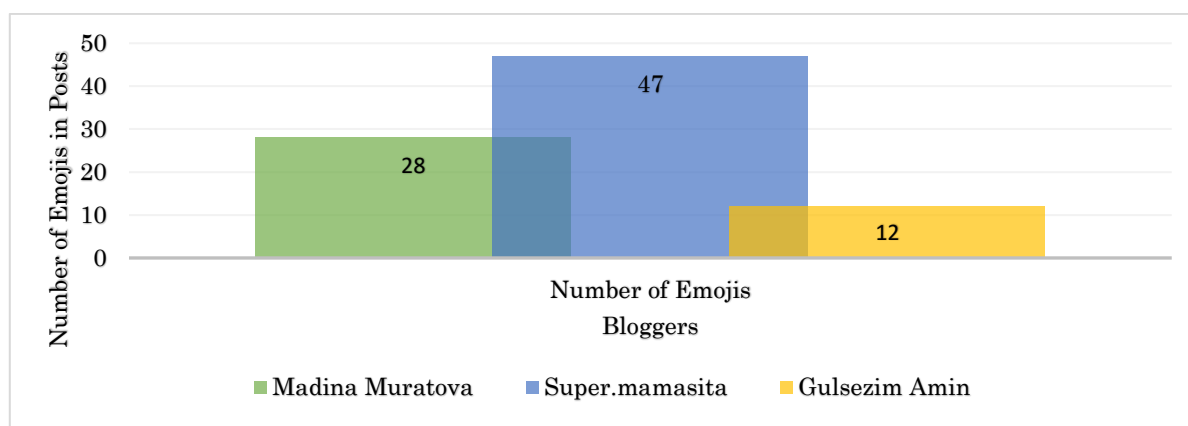

Figure 4: *Frequency of Emoji Usage in Bloggers' Instagram Posts.*

The second vector of photography as a discursive continuation of the text is seen in the visual images as semiotic continuations and illustrations of linguistic meanings in @madinamegastars, where images are synchronized with the text and concretize the ideas: scenes with the daughter visualize the maternal concept; footage from a stage or film project enhances self-identification as a producer. The post about the daughter's book is accompanied by a photo of a hand with a book — the visual code enhances intimacy, emphasizes the transmission of family values. Likewise, super.mamasita's visual creates a humorous effect, emphasizing everyday randomness: a cup of coffee, children, a mess in the room. Gulsezim Amin's photos serve the function of ethnocultural authenticity — they are scenes from cultural events, traditional outfits, portraits in a national context. The final vector of using hashtags as a form of meta-discursive annotation for narrative structuring, it was observed that hashtags are projected as meta-elements - they interpret, summarize, or label the main concepts of a text. For instance, motivational and institutional factors prevail at @madinamegastars: *#megastarskz #motivation #The way of the daughter*. These hashtags structure the perception of the text as inspiring, form the image of a *"public mother."* Super.mamasita uses ironic, colloquial words in hashtags: *"#mamajet #chaos of the day #mamasita is tired. "*Gulsezim Amin uses cultural and educational services: *"#rukhaniyat #ulttykkundylyktar."*

Table 6 provides a few examples of posts with interpretation of multimodal meanings. These are real examples of posts, where the functions of emojis, visuals, and hashtags are recorded for each case, as well as their semantic effect. The multimodality of blogs is not a stylistic addition, but a core structure of digital discourse in which non—verbal codes carry a significant semantic load. @madinamegastars has a particularly complex and harmonious multimodal model: it builds a personality concept through strategically selected visual elements synchronized with verbal structures. Such a system ensures not only effective communication, but also a profound impact on the cultural consciousness of the audience.

Table 6: *Examples of Multimodal Constructions and Interpretation of their Semiotics.*

Blogger	Post Fragment	Emojis	Image Description	Hashtags	Interpretation of Multimodal Meaning
Madina Muratova	«You are my universe 🖼️ … May all your dreams come true ✨»	🖼️, ✨	Daughter on stage	#motivation #family	Emojis + image + hashtags construct an image of personal mission and love
Madina Muratova	«Ayana wrote a book about her dad… I cried»	🥺	Hand holding a book	#daddysgirl	Visualization of family memory and emotional continuity
Madina Muratova	«Script for a new movie, where I'm the producer…»	🎬	Behind-the-scenes shot	#filmprocess #megastarskz	Film emoji + photo create the image of a creative and professional persona
Super.mamasita	«The morning started with coffee and chaos — late again 😅»	☕, 💥, 😅	Messy kitchen scene	#momrocks #daychaos	Emojis replace intonation; the image reinforces humor and relatability
Gulsezim Amin	«Sadaqa is a sign of spiritual purity»	❌ (none)	Portrait in hijab	#spirituality #upbringing	Conservative style: the photo conveys spiritual and ethical connotation
Gulsezim Amin	«Language is the soul of the nation. A child begins with language.»	❌ (none)	Child on stage	#kazakhlanguage #nationalvalues	Image serves as a marker of cultural identity and national statement

Sociolinguistic Influence: Changing The Language Situation

The digital age is transforming not only communication styles, but also the language norm itself, which is becoming flexible, multimodal and emotionally oriented in the context of social networks. Bloggers are of particular importance in this transformation, as mediators of language changes. Using the example of Instagram discourse, especially within the pages of @madinamegastars, @super.mamasita and @gulsezim_amin, the processes that indicate a shift in the linguistic behavior of Kazakhstani youth are recorded: from normativity to expressivity, from the standard to the adaptive hybrid norm. An analysis of comments and oral speech of students and schoolchildren (based on surveys and observations in Almaty, Astana and Aktobe) shows a wide penetration of vocabulary from various sources like instagram discourse: *"vibe", "gone", "atmosphere", "onion", "info",* author's forms: *"megastar", "mamazhet", "motivashki", "instamud",* and borrowings with changed semantics: *"crash" (the object of falling in love), "insight" (unexpected realization).*

The words and forms that appeared in blogs are being actively introduced into the spoken and written language of young Kazakhstanis. A special role here belongs to @madinamegastars, whose motivational and aesthetic discourse generates affectively colored lexemes that form the style of «intelligent gentleness» (for example: "my universe", "tenderness in the frame"). As a result, teenagers and young people use references to Instagram practices in their dialogues: *"She has a vibe like Madina's"* — about aesthetics or mood; *"A scene just like from Megastars"* — about creative style; *"You're like mamacita today"* — about a funny or tired friend; *"Well, you're a wreck, of course"* — as a compliment in conversation. Such phrases demonstrate not just the borrowing of vocabulary, but the modeling of bloggers' discursive practices in real speech behavior. The following trends are observed: Blurring of the boundaries between official and spoken speech; Reduced regulation of spelling and punctuation rules; Language hybridization: mixing of Kazakh, Russian and English (trilingualism). These shifts create a new form of normality — not fixed, but adaptive, adapting to the context, platform, and audience. Table 7 summarizes the comparison of traditional norm and blog discourse.

Table 7: *Comparison of the Traditional Norm and Blog Discourse.*

Parameter	Traditional Speech	Blog Discourse (e.g., @madinamegastars)
Grammar	Strict agreement, complete constructions	Ellipses, incomplete phrases, expressive repetitions
Spelling and Punctuation	Adherence to normative rules	Deliberate violations as stylistic device, emojis replacing punctuation
Vocabulary	Formal, literary	Slang, anglicisms, neologisms, affective language
Style	Official-neutral	Intimate, personal, directly addressed
Channels of Meaning-Making	Verbal means only	Visuals + text + emojis + hashtags
Language Norm	Unified, standardized	Local, hybrid, situational

To further illustrate the mechanism by which bloggers influence the linguistic behavior of Kazakhstani youth, a sociolinguistic model of interaction was proposed (See Figure 5). This scheme visualizes the transition from digital discursive practices to real-life language transformation, highlighting the interconnectedness of blog slang dissemination, hybrid lexical borrowing, and the weakening of rigid language norms.
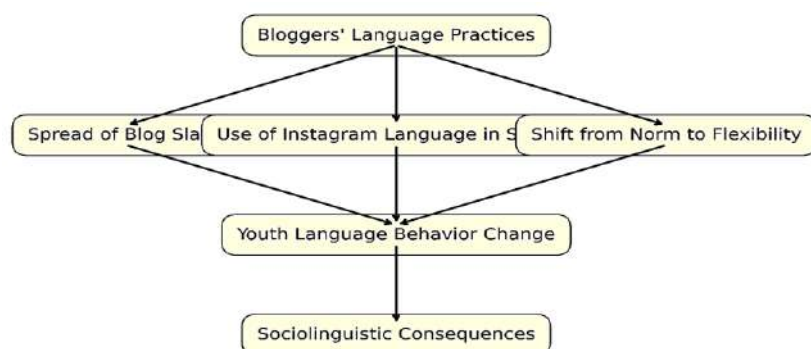
Figure 5: *A Sociolinguistic Model of Interaction.*

As shown in Figure 5, the process begins with the language practices of influential bloggers, who act as initiators of new communicative models. These practices give rise to several parallel developments: the widespread adoption of blog slang among young speakers, the integration of Instagram-specific expressions into everyday oral interactions, and the gradual shift from codified linguistic norms to more flexible and context-driven usage. The convergence of these factors leads to a significant transformation in youth language behavior, characterized by emotional expressivity, multimodality, and hybridization of codes. Ultimately, this shift results in broader sociolinguistic consequences: the erosion of traditional language hierarchies, the legitimization of stylistic variance, and the emergence of a new adaptive linguistic paradigm that reflects the digital social experience of Kazakhstan's youth. Thus, Instagram bloggers in Kazakhstan act as unofficial norm-formers, forming a linguistic fashion among young people. Their vocabulary and speech practices go beyond the platform and are anchored in real speech, affecting lexical activity, syntax flexibility, and visual-verbal habits of users. @madinamegastars has a special influence, whose style not only translates cultural values, but also forms new models of self-identification through language.

Discussion

The data obtained as a result of empirical analysis demonstrate a comprehensive picture of the functioning of the digital discourse of Kazakhstani Instagram bloggers in a trilingual and multimodal space. The analysis revealed stable linguistic and pragmatic mechanisms that determine the specifics of blog communication, which requires correlation with theoretical approaches presented in modern media linguistics, sociolinguistics and pragmatics. First of all, it is worth noting that the thesis about the transition from a static linguistic norm to an adaptive, context-oriented model is confirmed. This is consistent with the findings of researchers such as Androutsopoulos (2015) and Tagg, Seargent, & Brown (2017) who emphasize that digital media create conditions for the formation of a situational norm that depends on communication goals, audience, and platform. In the Kazakh context, this is especially evident: trilingualism (Russian, Kazakh, English) becomes not only an instrument of expression, but also a way of symbolic positioning — cultural, social, professional. Second, linguistic hybridization, manifested in code-switching, is used by bloggers as a pragmatically motivated strategy. In particular, for @madinamegastars, it performs an aesthetic and identification function, combines with religious and value dominants, and thus forms a unique model of digital female identity. Such observations echo the concepts of digital self-representation Page (2012) and performative identity (Georgakopoulou, 2017), according to which blogging speech is a form of performative «I», designed linguistically and visually.

Third, the semantic analysis showed the formation of stable lexico-semantic fields reflecting the values of the audience and the blogger's strategy: from spirituality and family traditions to irony and self-irony. At the same time, the use of neologisms and Anglicisms is not accidental: it supports a sense of relevance, dynamics and «one's own» language. This phenomenon corresponds to the conclusions of authors such as Crystal (2008) and Lee & Barton (2013), who noted that digital speech is a form of social action that allows marking affiliation, style, and position. Finally, the revealed pragmatic structure of posts deserves special attention: each blogger uses her own repertoire of speech acts and strategies. @madinamegastars has dominant positioning and educational strategies, @super.mamasita has entertaining and empathic strategies, and @gulsezim_amin has missionary and educational strategies. These observations confirm the model of multilevel self-presentation proposed in the works of Herring & Androutsopoulos (2015), where the digital personality is structured through repetitive formulas, visual markers and cultural references.

The findings also reveal that multimodality turns out to be not an auxiliary element, but the structural basis of digital utterance. The combination of text, emojis, visual images, and hashtags forms an integral semiotic module that performs the functions of not only expressing, but also structuring meaning. This confirms the relevance of the approach of Kress & van Leeuwen (2020), according to which a multimodal message is a special type of linguistic and visual grammar that requires a comprehensive analysis. The

influence of blog discourse on the speech behavior of young people in Kazakhstan is also recorded not only at the level of vocabulary, but also at the level of language norms in general. The regular use of blogger forms in oral speech, school correspondence, and comments confirms the thesis about the formation of a new «language fashion» — with a focus on informality, empathy, and visually hybrid forms. This conclusion is consistent with a study by Blommaert & Varis (2015), indicating that in the context of digital globalization, language is becoming a means of micro-identification within local online communities. Thus, the results obtained confirm the hypothesis put forward in the study: the blog discourse of Kazakhstani authors on Instagram really forms a new adaptive linguistic norm. It is based on trilingual code-switching, emotionally colored and valuable vocabulary, visual composition and pragmatically verified self-presentation strategies. These elements act as cognitive-pragmatic mechanisms of representation and at the same time as tools for influencing the linguistic picture of the audience's world. The final answer to the research question is as follows: the linguistic, visual and multimodal tools used by Kazakhstani bloggers on Instagram act as tools for cognitive representation and pragmatic regulation of identity, contributing to the formation of a new hybrid linguistic norm in a trilingual digital space.

Conclusion

The present study aimed at identifying the mechanisms of digital identity construction in the blog discourse of Kazakhstani Instagram authors, as well as analyzing their impact on the transformation of language norms in a trilingual and multimodal media space. The focus was on the linguistic, visual, and pragmatic components involved in digital self-presentation. The empirical base consisted of 160 publications from three accounts (@madinamegastars, @gulsezim_amin, @super.mamasita), selected according to criteria of thematic, genre and language representation. The applied comprehensive methodological approach included content analysis, component, conceptual, multimodal and pragma-linguistic analysis. In the course of the analysis, the steady use of trilingual code-switching strategies, lexical hybridization, emotionally labeled vocabulary, as well as visual and graphic codes (emojis, hashtags, photographs) was recorded, which confirms the hypothesis put forward about the formation of a new adaptive linguistic norm. Bloggers' posts demonstrate strategically constructed speech practices aimed at targeting the audience and forming a certain identity. The cognitive and conceptual structures underlying the discourse of each of the bloggers have been established, reflecting their ideological attitudes, values and stylistic model of communication.

Thus, the data obtained provide a reasoned answer to the research question formulated in the introduction: the linguistic, visual and multimodal tools used by Kazakhstani bloggers on Instagram really act as cognitive and pragmatic tools of self-presentation, actively influencing the perception of linguistic norms and forming hybrid speech behavior in a trilingual digital discourse. It has been established that digital speech in blogs is becoming not just a form of expression, but also a channel of socio-cultural transmission, capable of setting guidelines and shaping linguistic fashion among the youth audience. The practical significance of the research lies in the possibility of applying its results in such areas as media literacy, teaching Kazakh and Russian languages in a multilingual environment, developing textbooks on digital communication, as well as in the field of linguistic content expertise. These observations can also be useful in developing a state language policy that takes into account the growing influence of digital platforms on the formation of speech habits. The limitations of the study are related to the limited sample of bloggers, the concentration only on the Instagram platform, and the dominance of female discourse in the sample. Expanding the number of respondents, including other social networks (TikTok, YouTube, Telegram), and taking into account gender, age, and regional diversity will allow for a more comprehensive picture of digital language behavior in the future. In future, it seems promising to conduct a comparative study of blog discourse in other Central Asian countries, as well as to deepen the analysis of the sociolinguistic influence of digital media on the linguistic norm in the educational environment. In addition, it is of particular interest to study changes in the syntactic structure of utterances and visual-pragmatic patterns characteristic of platforms with a predominance of video content.

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