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Strengthening National Unity through Media in Kazakhstan: A Case Study of *qazaqgrammar*

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Abstract

This study aims to examine the role of the social media as one of the most significant instruments contributing to the reinforcement of Kazakhstan's ethno-linguistical national identity. The study of new media tools reveals an entirely new dimension of national identity formation that fundamentally differs from traditional top-down approaches to identity transformation, as it enables ordinary individuals themselves to actively participate in shaping the ethno-linguistic nationalist discourse in the digital and social platforms. More specifically, this research seeks to investigate why *qazaqgrammar* demonstrates a strong preference toward the use of the Kazakh language in managing its blog and how the informational content published on the platform generates the sense of national belonging. For the purpose of conducting a more detailed analytical investigation, a sample of twenty consecutive newest posts published during the data collection time period on the *qazaqgrammar* page between 4 March 2026 and 12 April 2026 were selected, alongside the most popular comments posted beneath these publications, in order to examine the relationship between user interactions and the published content. The results of the data analysis demonstrated that all twenty sampled publications, as well as the comments posted beneath them function as an important ethno-linguistic marker aimed at reinforcing linguistic nationalist values, thereby contributing to the growing prominence of cultural solidarity. This study strongly argues that social media platforms such as Instagram on the example of *qazaqgrammar* represent significantly influential bottom-up mechanisms of identity formation among social groups in the contemporary Kazakhstan.

Keywords: Kazakh, Kazakhstani, language, Instagram, national identity, publications

Introduction

The contemporary era of information technology has fundamentally transformed traditional mechanisms of national identity formation and nationalism. While in the twentieth century national identity was largely constructed by state actors through the implementation of government initiatives and institutional frameworks, today a more bottom-up process is increasingly evident. Public opinion, shaped and amplified through digital media platforms, such as Instagram plays a significant role in influencing narratives of national identity. In the case of independent Kazakhstan, the formation of a distinct national identity has been shaped by various historical, political, and sociocultural constraints. At the same time, contemporary digital environments reveal emerging contradictions between state-driven narratives and user-generated discourse.

This study aims to examine these dynamics by focusing on how social media platforms contribute to the construction of national unity, particularly through shared markers such as language and ethnicity. More specifically, this research investigates whether Kazakhstani media platforms, such as the Instagram page *qazaqgrammar*, contribute to strengthening the sense of shared Kazakh ethnic and cultural identity, and why such platforms are able to influence strengthening of ethno-linguistic narratives in Kazakhstan. The central research question is: How do media platforms, such as Instagram

page *qazaqgrammar* contribute to bottom-up transformation of national identity among ordinary Kazakh people? This research will start analyzing the extensive scope of pre-existing works and developing an analysis on national identity and nationalism issues in Kazakhstan in literature review and theoretical framework using relevant studies of such scholars as Burkhanov, Tajfel and Jaffrelot, thus providing precise definitions on central concepts of national identity, social categorization and “Kazakhization”.

This study adopts a qualitative research design, analyzing posts published on the *qazaqgrammar* Instagram page between 4 March 2026 and 12 April 2026 as independent variables and a selected sample of user comments as dependent variables. This article uses the primary data of all the selected Instagram publications and popular comments for content analysis and discusses the complexity of social categorization through media influence, specifically Instagram page *qazaqgrammar*. Selected 20 publications were categorized into four broad categories such as: political content, language-related content, cultural and traditional heritage, including significant dates, and entertainment-oriented informational content based on the contents visual and informative narration. Thus, four categories were selected in order to identify the most prominent trends on the *qazaqgrammar* page and to trace audience behaviour toward particular publications and forms of content through an analysis of the most popular user comments. These trends help reveal which types of media content published on the internet are perceived as the most desirable and widely consumed, thereby acquiring an instrumental role in the enhancement of patriotic sentiments among Instagram users.

The central focus of this research is the question of how media platforms, such as the Instagram page *qazaqgrammar*, contribute to the bottom-up transformation of national identity among ordinary Kazakh citizens. On a broader level, however, the study is primarily aimed at examining the contemporary tension between two parallel forms of national identity currently coexisting within Kazakhstan, while also identifying the extent to which digital media spaces, particularly Instagram platforms administered by independent online users, assist Kazakhstan in adopting a more distinctive ethnic character. The findings of the study proved particularly valuable in identifying visibly prominent nationalist tendencies among Instagram users and followers of the *qazaqgrammar* page, which play a significant role in the construction of ethno-national identity.

Literature review

Following the collapse of the Soviet Union, one of the principal priorities of regional cultural and ethnic revival in the Central Asian region, as well as throughout the broader post-Soviet space, became de-Russification and the gradual transition away from the overarching legacy of the Soviet system, which left a negative, traumatic, and long-lasting impact on the histories of the fifteen now independent republics. This process has largely been pursued through the strengthening of national languages, cultural traditions, and indigenous historical consciousness (Sikhimbayeva & Sadvokassova, 2025). According to Kulsariyeva et al., the formation of a Kazakh ethno-linguistic identity, which is closely interconnected with the broader Central Asian republics, would become possible through the revival of ancient Turkic elements that had historically prevailed in the region, including Tengrian beliefs, ethnic folklore, and traditional historical practices. Such a revival would contribute to the creation of a more distinctive and multifaceted national identity unprecedented in the modern world (Kulsariyeva et al., 2016).

However, this idea sharply contradicted the officially proclaimed national identity promoted in Kazakhstan during the early years of independence. If one turns to the early years of independence

under the leadership of then Kazakhstani President Nursultan Nazarbayev, the Assembly of the Peoples of Kazakhstan emerged as one of the most prominent institutions that succeeded in translating the previously “invisible” objectives of identity formation into tangible state reforms and more proactive political measures. Consequently, the Assembly of the Peoples of Kazakhstan was renamed in the singular form, thereby emphasizing the unity of the Kazakhstani civic political nation, composed of multiple ethnic groups and a distinct collective identity (Rees & Williams, forthcoming). Initially, this institution, established by decree of the first president on March 1, 1995, and consisting of 583 members, pursued six central objectives. The institution’s principal mandate has been the preservation of multinational and multireligious unity and harmony among all ethnic groups residing within the territory of Kazakhstan, while guaranteeing the protection of civil and human rights for all citizens without exception (Ministry of Foreign Affairs of the Republic of Kazakhstan, n.d.). The Assembly of the Peoples of Kazakhstan functioned as a mechanism and driving force behind Nursultan Nazarbayev’s presidential discourse on “Kazakhness,” which more substantially emphasized the necessity for a grand revival, or rebirth, of the original Kazakh nomadic culture. The foundations of this discourse were largely constructed around historical and cultural elements such as the yurt, the *shanyrak*, the Golden Man, the nomadic way of life, and other symbols associated with Kazakh heritage. However, the very elements that were intended to constitute this unique and historically deep-rooted nomadic identity ultimately contradicted and intersected problematically with the existing concept of “Kazakhstanness.” (Omelicheva, 2015). On the other hand, the state-building as well as identity-building capacities of President Nazarbayev were considerably limited and cautious in reinterpreting these highlighted historical elements within official narratives, primarily due to the necessity of maintaining balance and equality among the highly diverse concentration of ethnic groups and peoples residing in Kazakhstan (Anceschi, 2014). For instance, by 1994 archival data concerning the ethnic composition of the Kazakhstani Parliament demonstrated that only 59% of parliamentary seats were occupied by representatives of the Kazakh ethnic group, while Russians accounted for 27%. Consequently, interethnic balance constituted a fundamental factor influencing the functioning of state apparatuses and institutions (Oka, 2009).

Parallel to Kazakhstan’s deeply diverse interethnic and interreligious domestic composition, which required substantial attention from the government, external factors likewise emerged as instruments of pressure upon the Kazakhstani authorities. Following the collapse of the Soviet Union in 1991, Kazakhs and Russians each constituted nearly 40% of Kazakhstan’s population, with only a marginal demographic difference between them, thereby intensifying the burden of the post-Soviet transition, particularly among segments of the population that opposed the dissolution of the USSR (The Economist, 2022). According to Graham Smith, Kazakhstan experienced particularly acute influence from the newly independent Russia due to the large number of ethnic Russians who became “foreigners” after 1991, yet did not lose the invisible and enduring social connection with their homeland (Smith, 1999). Consequently, while acknowledging that similar dynamics were present across other post-Soviet states, Kazakhstani government adopted what may be regarded as a necessary political measure by aligning itself with a broader “Kazakhstani” identity.

Nonetheless, what does it truly mean to be “Kazakhstani”? Moreover, how do individuals construct their self-identification in relation to the official state-promoted narratives surrounding this identity? According to Diana Kudaibergenova, the “Kazakhstani” identity itself does not constitute a unique and multifaceted political synthesis of the two presently existing forms of identity based on citizenship and ethnicity. Rather, it represents a contradictory and unfinished product of Nursultan Nazarbayev’s domestic policy. Indeed, the government’s inconsistency in selecting a coherent discourse for identity development resulted in even more ambiguous and complicated relations

between the “Kazakh” and “Kazakhstani” narratives. According to the author, instead of undertaking a categorical and revolutionary reassessment of Soviet and colonial forms of categorization, Nazarbayev merely further politicized existing ethnic divisions (Kudaibergen, 2025). However, due to the combination of multiple contextual and historical developments, Kazakhstan has moved beyond its focus on civic identity directly related to its Soviet institutional legacy dependency to nationalism to a more ethnic Kazakh identity building phase.

On a broader societal level, the tendency to identify with a “Kazakhstani” identity is partially dependent upon the linguistic predominance of the Russian language over Kazakh. According to Aziz Burkhanov, a considerable proportion of ethnic Kazakhs residing in Kazakhstan associated themselves with the “Kazakhstani” identity precisely because they were speakers of more than one language. Nevertheless, Kazakhstan’s efforts to preserve linguistic pluralism, alongside President Kassym-Jomart Tokayev’s initiatives aimed at the cultural rebirth of the Kazakh language, have simultaneously generated an atmosphere of antagonism (Rees & Burkhanov, 2018).

The political landscape changed dramatically following the resignation of Nursultan Nazarbayev in 2019 and the accession of the new president, Kassym-Jomart Tokayev. The initial years of the second president’s rule were marked by a series of major events that produced profound political and social transformations. In particular, the absence of proactive reforms aimed at addressing the deteriorating economic situation and the increasingly oppressive political atmosphere resulted in *Qandy Qantar* during January 2022, which became the largest revolutionary protest movement in the history of independent Kazakhstan. It was precisely *Qandy Qantar*, together with the subsequent full-scale Russian invasion of Ukraine, that served as a catalyst for the awakening of Kazakh national identity. This development subsequently became one of the principal reasons why President Tokayev has been inclined to pursue “Kazakhisation” as a tool for political consolidation and for strengthening nationalist and patriotic sentiments among Kazakh youth (Kurmanov & Abishev, 2026). As of 2026, following the constitutional amendments and national reforms introduced by Kassym-Jomart Tokayev, the principal responsibilities of the Assembly of the People of Kazakhstan were reassigned to the People’s Council, which henceforth functions not only as an institution responsible for maintaining interethnic and interreligious balance within the republic, but also as a central mechanism for the construction of national identity. The amendments additionally revealed plans for the transformation of the Parliament of the Republic into a unicameral body to be designated as *Qurultai*, a term possessing profound historical significance within traditional Kazakh political culture (The Astana Times, 2026). Thus, the new national reforms aimed at clearly articulating the creation of a new national identity, closely interconnected with state initiatives such as *Adal Azamat* and *Ruhani Jangyru*, may be interpreted as evidence of Kassym-Jomart Tokayev’s dramatic transition away from the era of Nursultan Nazarbayev and his model of state-building. In particular, as it was stated by Diana Kudaibergenova, these reforms appear to represent an attempt to restructure the long-standing Soviet system that politicized the concepts of ethnicity in the identity building realm (Kudaibergen, 2025).

Within a highly globalized, technologically advanced, and rapidly evolving environment characterized by an unprecedented pace of social and political change, ethnic Kazakh identity, much like individuals themselves, has become increasingly subject to external influences. The range of trends and variables that shape national identity has expanded significantly and has become far more complex. In the contemporary era, information technologies, social media, and digital communication platforms are actively utilized as powerful instruments capable of influencing mass audiences, their ideological orientations, and patterns of thinking, including the formation of new cultural and national values or the reinforcement of pre-existing ones (Aubakirova et al., 2016). Consequently, information platforms and emerging technologies increasingly establish frameworks and norms of social behavior

while simultaneously promoting particular societal orientations. These include, among others, norms governing intercultural dialogue among the citizens of Kazakhstan, new social communication trends among younger generations, and the growing shift toward the intensified use of the Kazakh language. In practice, digital information platforms, particularly social media have come to perform functions comparable to those of state-led initiatives introduced by Kazakhstan's political institutions aimed at shaping national identity, such as the Assembly of People of Kazakhstan. In this sense, they have effectively transformed into contemporary "media policy-makers", exerting significant influence over the construction and evolution of national identity in modern Kazakhstani society.

However, in what specific ways do media platforms influence national identity in Kazakhstan? Social media platforms such as Instagram and, more specifically, particular Instagram accounts have increasingly become contemporary repositories of knowledge about the culture, historical traditions, language, and everyday life of the Kazakh people. Through these platforms, such knowledge is effectively preserved and disseminated to a broad audience of global internet users. Media thus represents one of the most accessible mechanisms for revitalizing and popularizing the cultural heritage of a given people, while simultaneously functioning as an effective instrument for consolidating a nation around shared values (Assyltayeva et al., 2023).

This research, particularly through its detailed analytical examination of a sample of Instagram posts published on the *qazaqgrammar* page, revealed that such independent national media platforms constitute one of the most active bottom-level instruments for the popularization of the state language. The selected sample of user comments further demonstrated that media consumers and subscribers of the *qazaqgrammar* Instagram page are unafraid to express candid opinions regarding the various agendas promoted by the platform, thereby forming distinct social groups and subdivisions within the online community. Nevertheless, all of these groups remain united by a common objective: the promotion of the use and grammatically correct application of the state language in Kazakhstan, which has likewise emerged as one of the government's most significant priorities in 2026.

Theoretical framework

To fully engage with the analytical dimension of this study, it is necessary to outline its theoretical significance, namely by addressing an existing gap in the study of national identity and processes of individual self-identification. What constitutes the theoretical depth underlying the formation of national identity, and for what reasons do individuals divide themselves into distinct social groups? Social identity theory, particularly as developed in the work of Van Lange, Kruglanski, and Tory Higgins, seeks to explain the general patterns behind social identification and the reasons why individuals in society differentiate into various groups.

According to social researchers and psychologists, social identity theory is grounded in the concept of an individual's relationship to a particular social group of which they are a part, as well as the degree of attachment individuals feel toward membership in the various social groups and communities with which they identify. The theory places significant emphasis on psychological processes, particularly critical cognition among members of society, in the emergence of social identity. This, in turn, helps explain why individuals become attached to specific social groups, within which they operate as cohesive units, and how such affiliations influence behavior. It is also important to highlight the concept of "social categorization," which represents one of the most essential factors in any study of national identity (Tajfel, 1974). This concept encapsulates the fundamental idea of why some people within a society who identify with a particular social group tend to exclude others who do not conform to the group's defining standards, including the nationality in this context ethnicity,

religion, sexual orientation, gender and so on.

Social categorization constitutes a central analytical concept for understanding the so-called “tension” between “Kazakh” national identity and “Kazakhstani” civic identity. Within this framework, the principal factors uniting individuals who mostly prefer a “Kazakh” national identity include, first and foremost, Kazakh nationality, a high level of fluency and comfort in the everyday use of the Kazakh language, as well as more pronounced nationalist and patriotic sentiments. By contrast, “Kazakhstani” civic identity among its adherents is not contingent upon ethnic affiliation with the Kazakh nation. Rather, the majority of those who identify with the “Kazakhstani” identity are ethnic minorities of independent Kazakhstan, among whom the use of the Kazakh language tends to be less widespread.

The prioritization of proficiency in the Kazakh language, as well as its widespread use in both daily and professional contexts, constitutes an undeniably important aspect of life for the indigenous Kazakh population, in accordance with theories of nationalism. Drawing on the subtopic “The Making of Ethnic Boundaries” by Christophe Jaffrelot, the use of the state language is identified as a key element in constructing ethnic boundaries between “Kazakh” national identity and “Kazakhstani” civic identity (Jaffrelot, 2003). According to the author, language functions as independent variable that delineate clear and enduring boundaries between ethnic groups and nations. For this reason, the consistent use of the Kazakh language, alongside its regular auditory and visual presence within the media space, plays a crucial role in reinforcing the significance of cultural values. This, in turn, contributes to the strengthening of well-defined social boundaries between Kazakh national identity and Kazakhstani civic identity.

Alongside theories of nationalism and Social Identity Theory, it is equally important to consider Digital Media Theory, as it provides a theoretical explanation for the mechanisms through which content disseminated via social media platforms, such as *qazaqgrammar*, may influence ordinary Instagram users. Ralph Schroeder argues that contemporary digital media fundamentally differ from traditional mass media in that they facilitate horizontal rather than one-directional communication. Unlike conventional broadcasting, digital platforms enable users not only to consume information but also to actively participate in its dissemination, discussion, and production. Consequently, audiences increasingly assume the dual role of media consumers and content producers, creating a more interactive and participatory communication environment (Schroeder, 2018).

However, understanding the technological characteristics of digital media alone is insufficient to explain why *qazaqgrammar* has emerged as one of the most influential digital platforms promoting the Kazakh language and, potentially, strengthening ethnic national identity in Kazakhstan. This requires an additional theoretical perspective that focuses on audience behaviour. Uses and Gratifications Theory, developed by Elihu Katz, Jay G. Blumler, and Michael Gurevitch, shifts the analytical focus from media effects to audience motivations. Rather than viewing individuals as passive recipients of media messages, the theory conceptualizes audiences as active participants who consciously select media content that satisfies their informational, educational, social, cultural, or identity-related needs (Katz et al., 1973).

From this perspective, media consumption constitutes only one of several mechanisms through which individuals seek to fulfil personal and social needs. Consequently, the popularity of *qazaqgrammar* should not be interpreted solely as evidence of the persuasive power of its content, but also as an indication that users voluntarily engage with material they perceive as meaningful and relevant to their linguistic, cultural, or national identity. The platform’s high levels of engagement, reflected in its substantial following and the interaction generated through comments and discussions, suggest that its content corresponds to the motivations and interests of its audience. Therefore, when

combined, Digital Media Theory and Uses and Gratifications Theory provide a complementary analytical framework: while Schroeder explains how digital media create participatory communication environments, Katz, Blumler, and Gurevitch explain why individuals actively choose to participate in those environments. Together, these perspectives offer a coherent theoretical foundation for examining how *qazaqgrammar* may contribute to the reinforcement of national identity and social cohesion in Kazakhstan.

Methodology

Instagram, a globally recognized media platform, previously described as a contemporary instrument within the broader process of national policy-making that provides valuable opportunities to examine how specific audiences engage with and respond to particular forms of content. A high level of engagement, reflected in the number of “likes,” comments, and reposts associated with particular Instagram publications, may serve as an indicator of users’ affiliation with certain national and cultural identities (Faria, 2024).

As previously noted, in the era of information technologies and artificial intelligence, numerous new instruments have emerged that shape the development of national identity, one of which is Instagram. This study constitutes an analytical review focused on one of the most prominent Kazakhstan-based, specifically fully Kazakh-language public *qazaqgrammar*. *qazaqgrammar* is a widely recognized and influential Instagram page that publishes online content centered on the correct use of the Kazakh language, common grammatical and orthographic errors, Kazakh cultural traditions and customs, and the promotion of national values, including traditional holidays. Its content also incorporates humorous elements and historical facts about Kazakhstan, all presented in the Kazakh language. As of June 2026, the page has published 1,213 posts, features 20 thematic highlight collections (i.e., grouped Instagram stories), follows 51 other accounts, and has accumulated more than 83,000 followers. Given the considerable popularity of *qazaqgrammar*, this study primarily aims to identify the trends that the page promotes to a broad audience, as well as to assess the potential impact of such content on the patriotic sentiments of citizens.

This study employs a qualitative case study approach, conducting an in-depth analysis of the 20 most recent posts published by the *qazaqgrammar* Instagram account between 4 March 2026 and 12 April 2026, with particular attention to the language of the posts and their captions. For the purpose of this study, a randomly sampled time framework and Instagram publications within 4 March 2026 and 12 April 2026 were chosen to analyze *qazaqgrammar*’s published content and users’ interactions with the posts. The paper examines how, through the example of *qazaqgrammar*, online media platforms can play a critical role in reinforcing national and cultural “boundaries” within Kazakh society in relation to the post-Soviet space, as well as highlighting the role of promoting the Kazakh language in the media sphere as a contemporary pathway toward the development of a more distinctly “Kazakh” national identity. The 20 posts were categorized into the following groups: political content, language-related content, cultural and traditional heritage, including significant dates, and entertainment-oriented informational content. The study analyzes Instagram posts published on the *qazaqgrammar* page as independent variables, produced by the page’s editors, as well as the most popular comments under the analyzed posts as dependent variables. In order to accurately and comprehensively assess the direct impact of posts published on the *qazaqgrammar* Instagram page on a broad audience of users, it would be methodologically insufficient to analyze only the published content and the language of captions. A more transparent and reliable outcome can be achieved through the systematic examination and categorization of the most popular user comments and reactions. The comments and the tone of users

are shaped by the content being published, which renders them dependent variables.

Results

To provide a clearer illustration, this study presents a structured analysis of a post published on 31 March 2026 by the *qazaqgrammar* account. The publication consists of a carousel containing five images, the cover image featuring a bold title stating: “TOP 4 Films That Will Make You Appreciate the Value of Language. After watching these films, you will view the Kazakh language differently.” The subsequent images present a list of four historical and everyday dramatic films recommended by the editors of the *qazaqgrammar* page, all of which are intended to enhance the significance and value of the national language as a foundation for national identity and social unity. The first featured film is *Mal-Mo-E: The Secret Mission* (2019, South Korea), accompanied by the description: “During the Japanese colonial occupation, when restrictions on the Korean language became increasingly severe, the characters work together to compile a Korean dictionary.” The second film, *Kneecap* (2024, Ireland), is described as follows: “A rap group performing in the Irish language attempts to preserve and promote their native tongue among young people through their music.” The third film, *The Professor and the Madman* (2019, United States), is summarized by the editors as: “A historical drama about Professor James Murray, who began compiling the Oxford English Dictionary, and William Minor, a psychiatric patient who contributed thousands of example entries to the dictionary from a mental hospital.” Finally, the Japanese film *The Great Passage* (2013) is described in the following manner: “A reserved young man working at a publishing company struggles with social interaction, yet his love for books and linguistics leads him to participate in the creation of a major Japanese dictionary” (See Appendix A, Post 1, Sample Instagram Posts). All films selected by the editors share a similar nationalist and patriotic character, specifically emphasizing the preservation of national language, music, and indigenous traditions as fundamental symbols of cultural and national identity. The first film, *Mal-Mo-E: The Secret Mission*, partially based on biographical and historical events, serves as a vivid example of how the Korean nation was able to preserve its unique national identity during the period of Japanese occupation through the preservation of Korean literature and the teaching of the native language to future generations. According to the *qazaqgrammar* editors, the caption accompanying the publication states: “Which film from this list have you watched? Leave a comment” (See Appendix B, Post 1, for Translated Captions). The purpose of this statement was most likely to encourage Instagram users to share their opinions regarding the films they had watched, identify like-minded individuals inspired by the same works, and motivate other users to view the films if they had not previously done so. The publication gained considerable popularity, as demonstrated by the high level of user engagement. For instance, the most popular comment under the post expressed admiration for the first film while quoting a notable phrase from the movie itself: “One step taken by ten people is more important than ten steps taken by one person” (See Appendix C, Post 1, for Users’ Comments). This quotation reflects the notion that collective effort is more valuable than individual labor and that societal unity enables communities to overcome even the most difficult challenges, including the restoration and preservation of an entire language. The comment received 22 likes, which may suggest that at least 22 users agreed with the author of the comment and similarly perceived the quotation as inspiring or patriotic. This publication falls under the category of entertainment-oriented informational content.

On the other hand, 7 out of the 20 posts published during the same period are devoted to the use of the Kazakh language, including correct grammar, contextual usage, and orthography. This

constitutes the largest category among the four examined, which represents a logical pattern given the focus implied by the *qazaqgrammar* account. To illustrate this category, two specific posts published on 12 March 2026 and 26 March 2026 are analyzed. The post published on 12 March 2026 consists of a carousel of ten images, all centered on the correct spelling of traditionally Kazakh names, as well as the most common errors associated with their spelling and pronunciation. For example, the traditionally Kazakh name *Aigul* does not include a soft sign at the end, a feature absent in the Kazakh language and employs a distinct Kazakh vowel not found in the Russian alphabet in place of the Russian letter “u.” Although *Aigul* is a common female name in Kazakhstan, it is frequently written and pronounced in its “Russified” form in both written and spoken usage. The remaining images in the post further illustrate common orthographic errors in names such as Asel, Al-Farabi, Gulzhan, Gulsim, Amangeldi, Dilnaz, Edil, and Yeldos. The caption under the publication states: “If your name is spelled incorrectly in your documents, you are not obliged to write it that way everywhere. At the very least, write the correct Kazakh version of your name on the internet” (see Appendix B, Post 2, for Translated Captions). The underlying message conveyed by the authors is that inaccuracies in the spelling of historically rooted Kazakh names, even in official documents such as birth certificates and identification cards are a widespread phenomenon in Kazakhstan. It would be misleading, however, to attribute these errors solely to the Russian-speaking population or to individuals socialized during the Soviet period, as such inaccuracies are also frequently committed by ethnic Kazakhs themselves (Tolybai, n.d.).

The post published on 26 March 2026 features content that is both informational and visually similar to the publication of 12 March, differing primarily in its focus on the correct spelling of Kazakh surnames. The first image presents a humorous visual, specifically an internet meme depicting a caricature of a foolish-looking individual accompanied by the caption: “Fix your surname so you don’t embarrass yourself” (see Appendix A, Post 2, Sample Instagram Posts).

Beginning with the second image, the post provides a list of Kazakh surnames alongside their incorrect “Russified” versions. The list includes twelve examples, such as Kosshygul (Russified as Koshchegulov/a), Musa (Musin/a), Uali (Ualiev/a), Shokai (Chokaev), Bokeikhan (Bokeikhanov/a), Tursyn (Tursunov/a), Tilepkali (Tlepkaliev/a), Bekbolat (Bekbulatov/a), Koishybek (Koichubekov/a), Tileuberdi (Tleuberdiyev/a), and Duisenbai (Dyusembaev/a). The final image emphasizes that traditionally Russian surnames are not modified through the addition of foreign suffixes, thereby highlighting a perceived asymmetry and suggesting the marginalization of Kazakh historical and cultural naming practices. Surnames of Russian origin, which became widespread during the Soviet era, remain highly prevalent across the post-Soviet space to this day, typically distinguished by the suffixes “-ov” for men and “-ova” for women (Shodmonkulova, n.d.). The caption accompanying the post serves as a call to action for Kazakh individuals to reconsider and potentially modify their surnames, gradually moving away from Soviet-imposed naming conventions and restoring traditional Kazakh forms for future generations. It concludes with the question: “Is your full name entirely in Kazakh?” (see Appendix B, Post 3, for translated captions).

A more detailed analysis was conducted of a post featuring an original commentary by the editor of the Instagram page *qazaqgrammar*, addressing aspects of contemporary Kazakh society that the author finds difficult to understand. Of particular analytical interest is the post published on 11 April 2026, explicitly titled in its first image, “Things I do not understand, Part 2.” The author begins with a striking observation, asking: “Why are the children of those who study and promote Kazakh public figures, the Kazakh language, history, and who contribute to the development of Kazakh culture are Russian-speaking?” (see Appendix A, Post 3, Sample Instagram posts). This opening statement directly highlights a central issue that aligns with the broader objectives of the page’s content creators.

The argument is presented in a rational and logically structured manner, accompanied by a subtle degree of irony. At the same time, it appears to evoke a sense of national pride among ethnic Kazakhs by raising a fundamental question: why do individuals who are fluent in the Kazakh language continue to prefer Russian in their everyday communication? The author expresses concern not only about the limited use of spoken Kazakh in daily interactions but also about the widespread practice of configuring personal and mobile devices in Russian even among individuals with limited proficiency in that language, despite the minimal effort required to change language settings. One of the more controversial aspects of the post concerns the claim that individuals who actively use the Kazakh language may face ridicule or criticism. According to the author, speaking Kazakh in certain contexts can result in being labeled as “overly patriotic” or “nationalistic.” This perceived misunderstanding may stem from underlying nationalist sentiments, reflected in implicit questions such as: why should one not have the right to speak their national language freely, and why should expressions of patriotism or nationalism be a source of embarrassment?

Finally, the author also draws attention to a parallel form of social tension, noting that individuals who are often ethnic Kazakhs, who predominantly use Russian in their daily lives may likewise be subjected to mockery. Such individuals, according to the author, may be labeled with derogatory terms such as “you’re a dog” or “you’re an idiot,” illustrating the existence of linguistic polarization and mutual stigmatization within contemporary Kazakh society.

Turning to the category of cultural and traditional heritage, five posts were analyzed, addressing topics such as the 160th anniversary of the national independence activist Alikhan Bokeikhanov, two posts dedicated to International Women's Day, as well as Oraza Ait and the national Kazakh holiday Nauryz. Among these, the most notable is the post published on March 6, 2025, commemorating the 160th anniversary of Bokeikhanov, a prominent Kazakh public and cultural figure, independence activist, and founder of the Alash Party. In this post, the editors of *qazaqgrammar* shared one of Bokeikhanov’s well-known statements, which can be interpreted as an ideologically charged reflection on the preservation and future of the Kazakh language. The quotation, consisting of four sentences arranged across eight lines, conveys a central concern: why have the Kazakh people historically been compelled to struggle for the survival of their own language? Embedded within this reflection is a broader expression of concern regarding the ideological and political tensions between Kazakh cultural values, embodied in language and the dominance of the Russian language. The statement also raises a more philosophical question concerning the very nature of the Kazakh language: what does it represent, and to what extent does it fully exist as a living and autonomous linguistic system? A key argument advanced in the text is that the core issue of language is intrinsically linked to land. Bokeikhanov emphasizes the principle that “who owns the land determines the language spoken,” suggesting that the increased prominence of the Kazakh language is closely tied to the country’s attainment of independence. The concluding idea asserts that the preservation of the native language is deeply intertwined with the maintenance of Kazakh identity which is essential for safeguarding the integrity of Kazakh lands. Here, “protection” is understood not only in territorial terms but also as the preservation of the cultural and social fabric of the Kazakh steppe, which depends on its people. The words of such a significant historical figure convey both strength and hope, reinforcing the belief that the Kazakh language can endure and overcome external pressures that hinder its development. This ideological message resonates strongly with the mission of *qazaqgrammar*, which actively advocates for the strengthening of Kazakh national identity.

Finally, but no less importantly, the category of entertainment-oriented informational content comprised six posts, making it the most extensive in scope. This category includes a diverse range of materials, such as humorous depictions of regional differences in Kazakh terminology, curated

selections of educational films highlighting the importance of preserving language and culture, introductions to new geographical terms with translations into Kazakh and English, and humorous memes portraying everyday situations that are likely relatable to a broad segment of the population. For instance, the post published on 4 April 2026 is both highly entertaining and informative for a wide audience, including Kazakh-speaking users as well as more Russian-speaking individuals who may be less familiar with regional linguistic variation within Kazakhstan. The post takes the form of a carousel of memes, a collage consisting of seven images illustrating how certain Kazakh words differ across regions, including the south, north, west, east, central Kazakhstan, and the capital. Specifically, the carousel highlights regional variation in terms such as “trousers,” “recently,” “egg,” “spoon,” “chair,” “melon,” and “kettle.” For example, one image demonstrates that in the west, east, north, central regions, and the capital, the word for “trousers” is “shalbar,” whereas in Almaty and the southern regions, the term “sym” is commonly used. The accompanying imagery depicts animated characters reacting negatively to the divergent term, while the character representing southern Kazakhstan appears confused by the criticism, underscoring the arbitrariness of such reactions.

Another notable comment was posted by a follower of the *qazaqgrammar* page under the publication dated 11 April 2026, and received 134 likes. As discussed in the previous paragraph, the April 11 post consists of a series of images in which the page editor shares personal reflections on the perceived low prevalence of the Kazakh language within Kazakh society. In response, the Instagram user explicitly characterized the widespread use of the Russian language as a “slave mentality” inherited from the Soviet period (see Appendix C, for Users Comments). The commenter appears to have strongly identified with the author’s perspective, expressing hope for a better future while emphasizing that society should not settle for minimal standards. At the same time, the user underscored the importance of continuing to promote and develop the use of the Kazakh language in everyday life. The 134 likes received by this comment indicate a clear level of agreement among other users, who likely share similar views regarding the desirability of a broader transition to the Kazakh language in daily communication.

Importantly, the caption adopts a clear normative stance against discrimination and intolerance based on regional linguistic differences. It emphasizes the evolving social and cultural environment shaped by several factors, including internal migration across Kazakhstan’s vast territory, the development of a more standardized educational system, and, most significantly, the influence of media. Through this, the authors encourage mutual understanding, the strengthening of shared moral values, and respect among individuals regardless of their region of residence or linguistic variation. In doing so, they highlight the inherent flexibility of the Kazakh language, demonstrating that variation across regions, between urban and rural contexts, and even among different age groups is both natural and unproblematic. Overall, through a systematic analysis, it was identified that two posts fell under the category of political content, seven publications were classified as language-related content, five were associated with cultural and traditional heritage, including significant national dates, and six belonged to the category of entertainment-oriented informational content.

Discussion

The findings derived from the analysis of *qazaqgrammar* publications and user comments suggest that the platform consistently publishes all of its content in the Kazakh language. Furthermore, the page does not merely function as an educational media platform dedicated to linguistic issues; rather, it positions itself as a significant digital space that reinforces Kazakh ethno-linguistic identity

by uniting Instagram users around shared national and cultural values. Consequently, the platform has evolved into a transformative instrument for strengthening national unity, diverging from conventional state-driven approaches to nation-building and the reinforcement of collective belonging. The analysis revealed that all twenty examined and translated posts, as well as the accompanying comments, were published exclusively in the Kazakh language. This observation raises an important question regarding the role of language in shaping national belonging and facilitating the process of community formation.

According to Benedict Anderson in *Imagined Communities*, all societies, regardless of whether they are vast or relatively small in population, are inherently imagined and limited communities, primarily because individuals perceive themselves as belonging to a particular collective through shared categorical imperatives, including common language, traditions, and cultural practices. However, a long-standing issue within post-colonial development is that decolonization has often failed to fully liberate newly independent states from the legacy of colonial domination, as many of these countries consciously continue to employ colonial languages in place of indigenous ones. This persistence significantly constrains the development of domestic institutions, particularly within the educational and cultural sectors, where colonial linguistic dominance may inhibit the formation of an autonomous national identity and the preservation of indigenous cultural expression (Anderson, 2006). This argument was further developed by Manuel Castells, who emphasized the greater role of language as the organic foundation of a nation's collective historical memory. According to Castells, language is not merely an additional factor for categorizing a distinct group of people; rather, it performs a symbolic function as a form of "cultural resistance" that transcends the significance of territorial boundaries (Castells, 2010). In this sense, the Kazakh language functions as a principal marker of national identity and serves as the central element through which the nation is united by a shared sense of belonging. This perspective helps explain why *qazaqgrammar* conducts its media content primarily in the Kazakh language and deliberately adopts a nationalist discourse centered on linguistic development. Such an approach reflects the perceived importance of the national language as a fundamental instrument for the preservation of the nation, beyond territorial boundaries, economic prosperity, or other material foundations of statehood.

It may be reasonable to assume that within an increasingly interconnected, globalized, and technologically advanced world, smaller societal groups and communities would gradually be absorbed by larger ones and ultimately incorporated into a single extensive communal structure characterized by linguistic and cultural homogeneity. However, according to Ernest Gellner industrialization has actively reinforced smaller ethno-linguistic communities by enabling them to represent themselves and construct distinct spaces grounded in shared linguistic, cultural, and ideological values. Through the extensive exchange of opinions, symbols, and cultural narratives across multiple channels of communication, these communities strengthen their collective identity. Whilst, it is obviously argued by Gellner that industrialization has reinforced strengthening of community representation, within the context of modern digital era, channels of communication have transformed respectively now including social media platforms. (Gellner, 1983).

Consequently, user interactions and comment sections on platforms such as Instagram may contribute to processes of social categorization, whereby individuals increasingly identify themselves as members of particular digital societal and ethno-linguistic communities by sharing opinions and finding like-minded individuals. It is precisely the process of categorization on social media, facilitated through the sharing of personal experiences, opinions, and perspectives, that enables individuals to affirm their digital self-identification, which may substantially differ from their formal or physically defined national identity (Dekhila & Sarnou, 2022).

Nevertheless, digital networks particularly social media platforms such as Instagram create a space in which individuals are able to represent their communities freely and independently while simultaneously strengthening communal ties through platforms such as *qazaqgrammar*, which consequently encourages users to express their opinions openly in the comment sections of publications addressing a wide range of social, cultural, and political issues. On the example of *qazaqgrammar*'s posts it was already identified why exactly the editors chose to lean towards Kazakh language in its development. However, the manner in which *qazaqgrammar* contributes to the bottom-up transformation of national identity possesses a significantly deeper emotional dimension. According to Dan Jin, Robin B. DiPietro, and Nicholas M. Watanabe, individuals do not share personal experiences and perceptions on the internet unconsciously; rather, they tend to establish meaningful, emotionally embedded social structures through which they identify themselves. These digital social formations are not substantially different from real-life social groups in which individuals seek like-minded allies and communities of shared understanding. Consequently, communities created within the informational sphere should not be perceived as something "alien" or artificial, since internet users construct them on the basis of mutual trust, shared values, and collective beliefs to which they attach profound social and emotional significance (Jin et al., 2021). Likewise, *qazaqgrammar* provides online users with an opportunity to reinforce a shared national identity primarily on the basis of the Kazakh ethno-linguistic factor, thereby strengthening the sense of national unity among participants within the digital sphere. The case of *qazaqgrammar* demonstrates the validity of Anthony D. Smith's argument that national identities in the modern era are significantly more resilient and durable due to the influence of mass media, digital technologies, and other contemporary communicative instruments that reinforce collective identities (Smith, 1992).

Accordingly, it may be argued that the publications disseminated by *qazaqgrammar*, as well as the topics raised by the page's editors, function as linguistic markers intended to enhance the significance of indigenous Kazakh national and cultural elements, which in turn contribute to the strengthening of national unity and collective belonging.

Conclusion

Kazakhstan, a country that has long existed under the enduring influence of historical transformations and the legacy of the Soviet period, gained the opportunity to construct its own distinct national identity only after achieving full independence and sovereignty. The formation of Kazakhstan's national identity is closely tied to the preservation of the Kazakh language, for whose survival prominent writers, historians, linguists, and national activists have struggled for decades and continue to do so. Despite its status as the state language, Kazakh has not become the primary medium of everyday intercultural communication among the diverse ethnic groups residing in Kazakhstan, which has contributed to its relatively limited use, particularly among generations raised during the Soviet era.

However, in contrast to the previous century, national identity is no longer constructed solely through top-down mechanisms. Instead, it is increasingly shaped through bottom-up processes as well. In other words, national identity today is not formed exclusively through state initiatives, reforms, institutional frameworks, or presidential discourse, but is also significantly influenced by contemporary technologies and digital media environments, which have introduced an entirely new dimension to identity formation. As a result, individuals who engage with the internet and social media platforms such as Instagram are not only subject to the influence of broader public discourse but also possess the capacity to actively contribute to the construction of national identity. This conclusion is

based on the analysis of a sample of posts and the most popular user comments from the *qazaqgrammar* Instagram page, one of the largest and most influential Kazakh-language platforms promoting cultural and ethno-linguistic values. The page serves as a compelling example of how a single digital platform can contribute meaningfully to the popularization of the Kazakh language. The content published on the page demonstrates consistent thematic patterns, which can be categorized into four broad groups, the largest of which is language-related content, specifically focused on the Kazakh language. This includes the introduction of new vocabulary, correct spelling and grammar, and even guidance on the proper representation of traditionally Kazakh names and surnames, implicitly encouraging users to move away from Russian-style suffixes in both official documentation and everyday life.

Such content encourages users to critically reconsider routine aspects of daily life, ranging from orthography and naming practices to the language used in public signage and advertising. The comment sections under these posts provide a space where users can openly express their thoughts and experiences, regardless of whether they are positive or negative. As such, comments represent a particularly effective means of assessing audience reactions to published content. Across numerous posts, users engage in critical reflection on pressing societal issues, articulate their perspectives, find like-minded individuals, and unite around shared values, thereby contributing to the ongoing formation of national identity and the promotion of the Kazakh language.

This study represents a preliminary and limited data analysis, primarily due to the relatively short time frame selected for the examination of published content and the focus on only the most popular user comments. Accordingly, the main limitations include the restricted scope of the study and the relatively small sample size of analyzed comments. Nevertheless, the analyzed content, supported by a solid theoretical framework, allows for meaningful conclusions regarding the influence of the *qazaqgrammar* Instagram page. To achieve a more comprehensive understanding, further research is required. Future studies should adopt a broader temporal scope and incorporate a larger and more diverse sample of user interactions in order to more fully capture the impact of the *qazaqgrammar* page, as well as the broader role of the Kazakh media landscape in shaping national identity.

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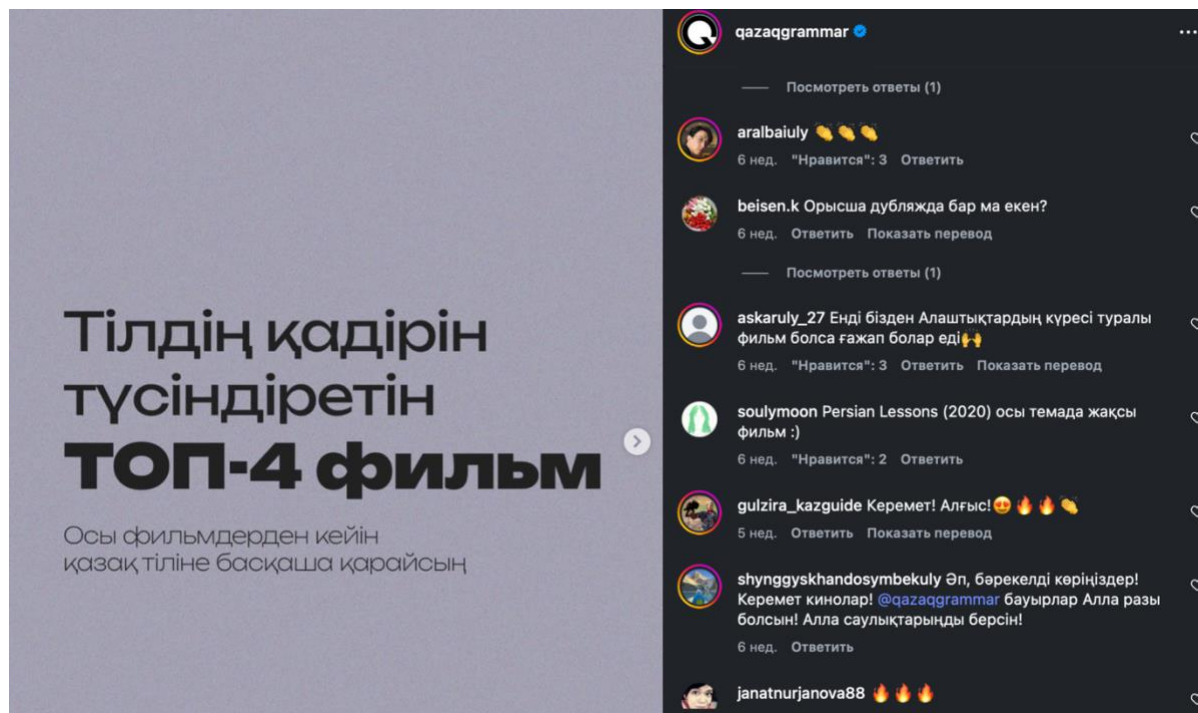
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**All the translations from Kazakh to English were conducted by the author.*

Appendices

Appendix A. Sample Instagram Posts from Qazaqgrammar Page

Post 1 (31 March 2026)

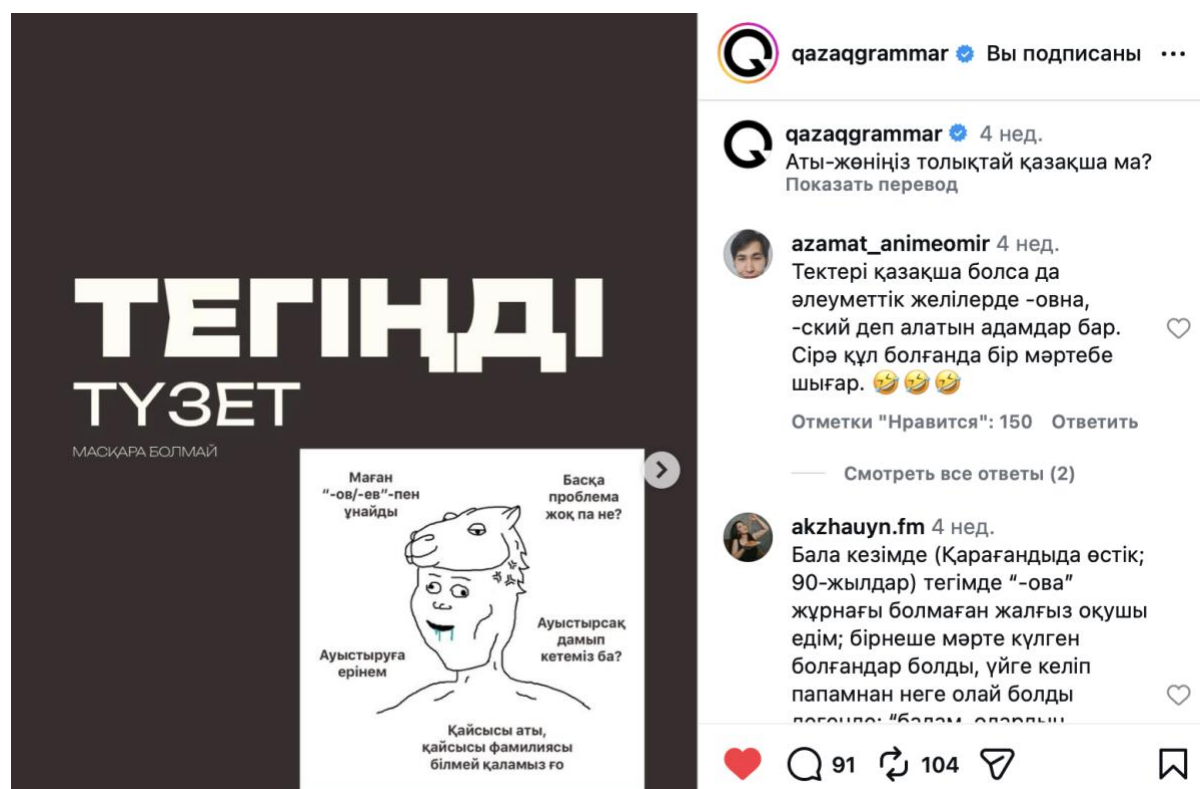


The publication consists of a carousel containing five images, the cover of which displays only a light purple background accompanied by the prominent inscription: “Тілдің қадірін түсіндіретін ТОП-4 фильм. Осы фильмдерден кейін қазақ тіліне басқаша қарайсың” (“Top 4 Films That Help You Understand the Value of Language. After watching these films, you will perceive the Kazakh language differently”). This introductory image is followed by four posters of widely recognized nationalist films, all united by a common underlying theme concerning the reconstruction of identity through language, culture, and music. The films presented, respectively, are: 1) *Mal-Mo-E: The Secret Mission* (2019, South Korea); 2) *Kneecap* (2024, Ireland); 3) *The Professor and the Madman* (2019, United States); and 4) *The Great Passage* (2013, Japan). All of the selected films, recommended by the editors of the Qazaq Grammar page, have attained the status of culturally influential dramatic works, partially based on historical events, and are presented as essential viewing material for the page’s readership.

Texts on the image (Kazakh): Тілдің қадірін түсіндіретін ТОП-4 фильм. Осы фильмдерден кейін қазақ тіліне басқаша қарайсың.

Translation (English): Top 4 Films That Help You Understand the Value of Language. After watching these films, you will perceive the Kazakh language differently.

Post 2 (26 March 2026)

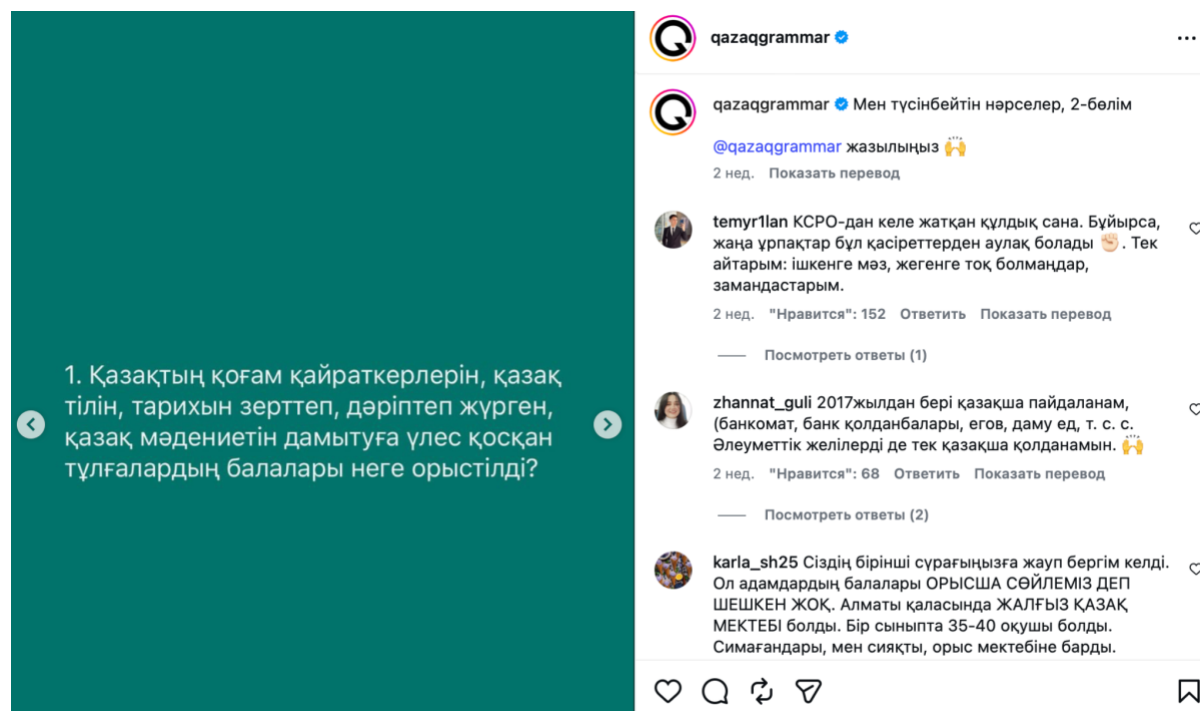


The image prominently features the phrase “Тегіңді түзет масқара болмай” (Correct your surname so you don’t embarrass yourself). Alongside it is a humorous depiction of a foolish-looking individual wearing a horse mask, surrounded by five phrases representing conventionally unreasonable justifications for why people are reluctant to change their surnames in official documents. Through this visual composition, the editors implicitly equate individuals who rely on such unfounded reasons with the figure portrayed in the comical image.

Texts on the image (Kazakh): Тегіңді түзет масқара болмай. Маған “-ов/-ев”-пен ұнайды. Ауыстыруға ерінем. Басқа проблема жоқ па не? Ауыстырсақ дамып кетеміз ба? Қайсысы аты, қайсысы фамилиясы білмей қаламыз ғо.

Translation (English): Correct your surname so you don’t embarrass yourself. I like mine with “-ov/-ev.” I’m too lazy to change it. Don’t we have other problems? Will we suddenly develop if we change it? We’ll end up not knowing which is the first name and which is the surname.

Post 3 (11 April 2026)



The post takes the form of a carousel consisting of seven images, unified under the main title “Мен түсінбейтін (түсінгім де келмейтін нәрселер) 2 бөлім” (Things I don’t understand [and don’t even want to understand], Part 2). The carousel includes seven slides, six of which present a list format, with each image containing one item representing issues that the editor of the *qazaqgrammar* page finds difficult to understand. All listed points are connected to challenges faced by contemporary Kazakh society, particularly the increasing prevalence of the Russian language in Kazakhstan and the gradual decline of everyday Kazakh speech.

Text on the image (Kazakh): Қазақтың қоғам қайраткерлерін, қазақ тілін, тарихын зерттеп, дәріптеп жүрген, қазақ, мәдениетін дамытуға үлес қосқан тұлғалардың балалары неге орыстілді?

Translation (English): Why are the children of those who study and promote Kazakh public figures, the Kazakh language, and history, and who contribute to the development of Kazakh culture are Russian-speaking?

Appendix B. Captions Translation

Post 1 (31 March 2026)

Caption (Kazakh): Осы тізімнен қай фильмді көрдің, жаза кет.

Translation (English): Which film from this list have you watched? Feel free to share.

Post 2 (12 March 2026)

Caption (Kazakh): құжаттарыңызда есіміңіз қате жазылса, оны барлық жерде дәл солай жазуға міндетті емессіз. тым болмаса интернетте атыңыздың қазақша дұрыс нұсқасын жазып қойыңыз

Translation (English): if your name is spelled incorrectly in your documents, you are not obligated to use that same spelling everywhere. At the very least, you can use the correct Kazakh version of your name online.

Post 3 (26 March 2026)

Caption (Kazakh): Аты-жөніңіз толықтай қазақша ма?

Translation (English): Is your full name entirely in Kazakh?

Appendix C. Users Comments

Comment 1 (31 March 2026)

Comment (Kazakh): Мальмой керемет фильм “Бір адамның он қадамынан он адамның бір қадамы маңызды”.

Translation (English): Mal-Mo-E is an excellent film “One step taken by ten people is more important than ten steps taken by one person.”

Comment 2 (11 April 2026)

Comment (Kazakh): КСРО-дан келе жатқан құлдық сана. Бұйырса, жаңа ұрпақтар бұл қасіреттерден аулақ болады. Тек айтарым: ішкенге мәз, жегенге тоқ болмаңдар, замандастарым.

Translation (English): A slave mentality inherited from the USSR. God willing, the new generations will stay away from these misfortunes. All I want to say: don't be satisfied with just eating and drinking, my contemporaries.

Source: Instagram page *qazaqgrammar*.

FTAMP: 19.31

Қазақстандағы медиа арқылы ұлттық бірлікті нығайту: *qazaqgrammar* мысалы

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Аңдатпа

Бұл зерттеудің мақсаты – әлеуметтік желілердің Қазақстандағы этнолингвистикалық ұлттық бірегейлікті нығайтудың маңызды құралдарының бірі ретіндегі рөлін талдау. Жаңа медиа құралдарын зерттеу ұлттық бірегейліктің қалыптасуының мүлде жаңа қырын ашады. Бұл үдеріс ұлттық бірегейлікті қалыптастырудың дәстүрлі жоғарыдан төменге бағытталған (top-down) тәсілдерінен түбегейлі ерекшеленеді, өйткені цифрлық және әлеуметтік платформаларда қарапайым азаматтардың өздері этнолингвистикалық ұлттық дискурсты қалыптастыруға белсенді қатысуына мүмкіндік береді. Нақтырақ айтқанда, бұл зерттеу *qazaqgrammar* парақшасының не себепті өз қызметін жүргізуде қазақ тіліне айқын басымдық беретінін және осы платформада жарияланатын ақпараттық контенттің ұлттық тиістілік сезімін (sense of national belonging) қалыптастыруға қалай ықпал ететінін анықтауға бағытталған. Талдауды жан-жақты жүргізу мақсатында деректерді жинау кезеңінде, яғни 2026 жылғы 4 наурыз бен 12 сәуір аралығында, *qazaqgrammar* парақшасында жарияланған соңғы жиырма бірізді жарияланым, сондай-ақ осы жарияланымдарға жазылған ең көп қолдау тапқан пікірлер іріктеліп алынды. Бұл пайдаланушылардың өзара әрекеттесуі мен жарияланған контент арасындағы байланысты талдауға мүмкіндік берді. Зерттеу нәтижелері іріктелген жиырма жарияланымның да, олардың астында қалдырылған пікірлердің де тілдік ұлтшылдық құндылықтарын нығайтуға бағытталған маңызды этнолингвистикалық маркер қызметін атқаратынын және сол арқылы мәдени ынтымақтастықтың күшеюіне ықпал ететінін көрсетті. Зерттеу *qazaqgrammar* мысалында Instagram секілді әлеуметтік желі платформалары қазіргі Қазақстан жағдайында әлеуметтік топтар арасында ұлттық бірегейліктің қалыптасуына әсер ететін төменнен жоғарыға бағытталған (bottom-up) маңызды механизмдердің бірі болып табылатынын негіздейді.

Кілт сөздер: қазақ, қазақстандық, тіл, Instagram, ұлттық бірегейлік, жарияланымдар

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Укрепление национального единства через медиа в Казахстане: исследование *qazaqgrammar*

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Аннотация

Данное исследование направлено на изучение роли социальных сетей как одного из наиболее значимых инструментов, способствующих укреплению этнолингвистической национальной идентичности Казахстана. Исследование новых медиа раскрывает совершенно новое измерение формирования национальной идентичности, принципиально отличающееся от традиционных подходов к трансформации идентичности, осуществляемых «сверху вниз» (top-down), поскольку предоставляет обычным пользователям возможность самостоятельно и активно участвовать в формировании этнолингвистического националистического дискурса в цифровом и социальном медиапространстве. В частности, настоящее исследование направлено на выяснение причин, по которым *qazaqgrammar* демонстрирует устойчивое предпочтение использованию казахского языка при ведении своего блога, а также на анализ того, каким образом информационный контент, публикуемый на данной платформе, способствует формированию чувства национальной принадлежности. Для проведения более детального аналитического исследования была сформирована выборка из двадцати последних последовательных публикаций, размещённых на странице *qazaqgrammar* в период сбора данных с 4 марта по 12 апреля 2026 года. Кроме того, были проанализированы наиболее популярные комментарии, опубликованные под этими материалами, с целью изучения взаимосвязи между пользовательскими взаимодействиями и опубликованным контентом. Результаты анализа показали, что все двадцать отобранных публикаций, а также комментарии пользователей, размещённые под ними, выполняют функцию важного этнолингвистического маркера, направленного на укрепление лингвистических националистических ценностей и тем самым способствуют усилению культурной солидарности. Настоящее исследование убедительно демонстрирует, что социальные сети, такие как Instagram, на примере платформы *qazaqgrammar* представляют собой значимый механизм формирования идентичности «снизу вверх» (bottom-up) среди социальных групп в современном Казахстане.

Ключевые слова: Казах, казахстанец, язык, Instagram, национальная идентичность, публикации

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