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Linguocultural features of linguistic personality in the virtual world: semiotic and content analysis

This article examines the specific features of linguistic personality formation in the context of virtual communication, where processes of self-presentation and identification are mediated by the complex interaction of verbal and visual-semiotic resources. The relevance of the study is determined by the transformation of communicative practices in the digital age, in which social networks function not only as channels of information exchange but also as key spaces for the construction of cultural and social identity. The focus of the analysis is the virtual linguistic personality as a multidimensional phenomenon manifested through the use of emojis, memes, hashtags, visual images, elements of multimodality, as well as lexico-semantic and stylistic markers that reflect users' value orientations and communicative strategies. The methodological framework of the study is based on the integration of semiotic, linguocultural, and content analysis, which makes it possible to examine digital self-presentation as a unified configuration of linguistic, cultural, and sign-based parameters. The empirical material consists of a corpus of 100 posts selected from public accounts on the social networking platform Instagram according to criteria of explicit self-representation, thematic diversity, and saturation with visual-semiotic elements. The analysis demonstrates that visual components of digital discourse are not limited to an auxiliary role but function as independent carriers of identity-related meanings, participating in the construction of the self-image, the expression of emotional states, and the marking of cultural affiliation. The study establishes that the interpretation of identical semiotic signs varies significantly depending on the linguocultural context, which confirms the culturally conditioned nature of digital communication and highlights the importance of cultural competence in intercultural online interaction. Virtual linguistic personality is conceptualized in the article as a dynamic construct formed at the intersection of linguistic practices, visual-semiotic codes, and sociocultural norms, and subject to continuous transformation within a globalized digital environment. The findings contribute to a deeper understanding of the mechanisms underlying digital identity formation and may be applied in research on digital discourse, in the teaching of intercultural communication, as well as in the development of educational programs in media communication and digital literacy.

Keywords: virtual linguistic personality, digital identity, linguocultural features, semiotic and content analysis, intercultural communication

Introduction

In the context of the rapid development of digital technologies and global communication processes, the traditional mechanisms of self-presentation and identity formation have undergone a significant transformation. The virtual space represented by social networks, messengers, blogs and other online platforms has become not only a new sphere of interaction, but also a powerful tool for symbolic self-expression, where a linguistic personality gets the opportunity to exist in multiple, often divergent, forms. This phenomenon raises a number of research questions related to the authenticity of self-presentation, adaptation to cultural codes, and the interaction of various linguistic and cultural models within a single digital space.

The relevance of studying a linguistic personality in a virtual environment is determined by several factors. Firstly, Internet communication has become an integral element of modern socio-cultural reality, but its linguistic aspects still remain insufficiently studied. Secondly, virtual discourse, as one of the most dynamically developing types of speech activity, requires a theoretical understanding of its genre, pragmatic and linguistic semantic characteristics. Thirdly, a virtual linguistic personality is formed in specific conditions where verbal means interact with visual and symbolic codes, which requires a comprehensive analysis involving semiotic and linguocultural approaches. In the context of digital communication, a linguistic personality appears as a dynamic construct, whose representation is carried out not only by means

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of language, but also by means of symbols, visual images, emojis, memes, avatars and other semiotic components. It is these elements that become key in the process of self-identification and integration into certain cultural and social communities. Semiotic systems in virtual discourse play the role of not only an emotional marker, but also a marker of belonging, and their interpretation is carried out depending on the cultural context, linguistic background and cognitive attitudes of the participants in communication.

The purpose of this study is to identify and systematically analyze the linguistic, cultural and semiotic features of a linguistic personality in a virtual environment, with an emphasis on the role of symbolic means in the processes of its formation, self-presentation and intercultural interaction. The object of the analysis is the linguistic personality of the user of digital platforms, and the subject is a set of linguistic, cultural and semiotic resources used to express identity in online communication.

Based on the above, the following hypothesis is put forward in the framework of the work: in a virtual environment, a linguistic personality is formed not only due to lexical and syntactic characteristics, but also on the basis of visual, iconic and culturally determined components that determine self-presentation strategies and the degree of perceived identity. The research question is formulated as follows: how do virtual semiotic and linguistic cultural tools influence the construction, representation and perception of a linguistic personality in the context of intercultural communication?

The present study aims to fill the existing gap in the field of describing linguistic personality in digital discourse, as well as to propose a comprehensive approach to its analysis combining the tools of linguoculturology, semiotics and content analysis. The scientific and practical significance of the work lies in the possibility of applying the results obtained in the study of digital identity strategies, in teaching intercultural communication, digital linguistics, and in developing methods for analyzing virtual discourse.

Theoretical and conceptual foundations of linguistic personality and self-identification research

The question of the linguistic personality as an object of linguistic and linguocultural research has become one of the key areas of modern humanities. One of the fundamental theorists in this field is considered to be N.D. Arutyunova, who considered the linguistic personality through the prism of types of meanings and categories of evaluation. Her work emphasizes that assessment and subjective modality are integral aspects of the linguistic representation of identity [1]. Arutyunova's ideas were developed in the linguistic and cultural paradigm, in particular in the works of V.I. Karasik, who introduced the concepts of the concept and the linguistic circle of personality into scientific circulation as a systemic model of interaction between language and culture [2]. G.V. Bykova, relying on ethnolinguistic and culturological approaches, emphasizes that language is not only a means of communication, but also a mechanism of ethnic self-identification, allowing one to realize belonging to a certain community and cultural code [3]. From this perspective, language in a digital society performs the function of not only transmitting information, but also forming a collective identity.

The psychological aspects of self-presentation are revealed in the research of T.A. Kubrak, where it is proved that the choice of speech strategies is closely related to self-esteem, motivation and self-image of the subject [4]. In turn, M.A. Lappo complements this approach by demonstrating how semantic and pragmatic language resources are used to express individual identities depending on the communicative situation [5]. M.B. Bergelson suggests considering virtual identity as a result of discursive activity, emphasizing the importance of nicknames, lexical markers and genre formats in shaping the user's image in the Internet space [6]. Thus, collectively, these authors form the foundation of a theoretical framework for analyzing linguistic personality in a digital environment, emphasizing both universal and culturally determined parameters of its representation. This theoretical block is completed by the work of E.F. Serebrennikova, in which it is proposed to consider language as both a dynamic and a static system, which is especially important in the context of the rapid development of digital reality [7]. The researcher raises the question of changing the lexical and semantic structure of language under the influence of new forms of communication, including virtual platforms and digital communication channels, thereby reinforcing the idea of the transformation of linguistic personality in the context of global changes.

Semiotics of virtual space: visual codes, symbols and digital representation

Modern virtual space forms a special sign system in which visual elements — emojis, memes, GIFs, avatars, hashtags — act as means of cultural labeling, self-presentation and identification. They become a language capable of conveying emotional, social, and cultural meanings. Z.I. Rezanova and Yu.K. Skripko consider emojis as typologically significant symbols that perform the functions of emotional and social self-identification, especially in fan discourse and blogs [8]. J. Clark, relying on the concept of ecological semiotics, analyzes virtual environments as independent sign systems interpreted through the prism of

cultural expectations [9]. B.R. Barricelli and co-authors classify the iconic signs of the digital environment, emphasizing their pragmatic function, depending on the genre, platform and degree of interactivity [10]. The research of H.J.F. Dengah and J.G. Snodgrass works in the same plane, where the avatar is interpreted as a mediator between personal identity and collective expectations [11]. M. Danesi proposes the concept of emoji as a para-language operating within an autonomous semiotic system that complements the verbal text emotionally and culturally [12]. D. Crystal interprets them as a tool of linguistic economy that can replace complex verbal constructions [13]. N. Al Zidjaly analyzes visual narratives (in particular, selfies) as means of positioning a subject with semantic autonomy [14]. Thus, visual-semiotic means form an independent layer of digital discourse, where signs become units of semantic formation and cultural representation, which requires a rethinking of classical linguistic categories.

Pragmatics and narrative strategies of digital identity

Digital identity is formed as a result of pragmatic and narrative strategies that determine user behavior on social networks, blogs, and messengers. In this space, language becomes not only a means of communication, but also an instrument of positioning, emotional representation and affiliation.

M.A. Lappo considers the pragmatics of self-identification through the choice of lexico-grammatical and intonational forms, emphasizing the adaptability of speech acts depending on the status and communicative situation [5]. A similar position is taken by N.V. Poddubnaya and S.A. Mikhienko, emphasizing the hybridization of styles as a characteristic feature of blog communication [15]. In the context of digital lexicography, Kleimenova V.U. points to the gap between real and virtual identity, emphasizing the importance of semantic structure and linguistic creativity [16]. The review by J. Huang et al. offers a typology of digital personality reconstruction strategies, showing its instability and dependence on platforms, audience and goals [17]. J. Androutsopoulos analyzes the phenomenon of “classroom design”, where the context is formed not only by language, but also by metatext markers that define affiliation scenarios [18]. In this vein, M. Zappavigna introduces the concept of “ambient affiliation”, which describes network identity as an empathically-attuned, rather than an addressable discourse [19]. From the point of view of narratology, A. Georgakopoulou identifies “small stories” as a key genre mechanism of identity representation in social networks [20]. R. Page complements this approach by analyzing storytelling as a form of collective identity based on visual-verbal integration [21]. The gender aspects of digital self-presentation are presented in a study by S.C. Herring and A.R. Dainas, where the blogging environment is described as a “digital street”, with stylistic selection and code-switching characteristic of it [22]. E. Djonov and S. Zhao emphasize the need for an intermodal analysis of identity, where verbal and visual codes form a single narrative structure [23]. D. Barton and C. Lee work in the same perspective, showing that online language is not only a text, but also a sustainable practice that forms identity roles within the framework of social and platform norms [24].

Thus, digital identity appears as a dynamic construct formed through narrative forms, pragmatic strategies, and visual modalities that serve as means of integration, expression of belonging, and formation of subjectivity in an online environment.

Linguistic and cultural features of a virtual personality in an intercultural and national perspective

Digital identity is not only the result of individual choice, but also a reflection of collective cultural codes formed in a specific linguistic and cultural environment. Of particular importance in this context is the analysis of culturally determined signs, symbols and self-presentation strategies, which vary depending on the ethnic and socio-cultural affiliation of users. G.V. Bykova emphasizes the role of language as a cultural code and a means of ethnic self-identification. In her opinion, language performs not only a communicative, but also an integration function, ensuring the stability of ethno-cultural identity in the context of globalization [3]. This approach is especially important in the study of digital discourse, where there is a simultaneous influence of global and local norms on user behavior.

The complexity of cultural modeling in a virtual environment requires the analysis of language as both a dynamic and static system. In this aspect, valuable theoretical provisions are contained in the work of E.F. Serebrennikova, which examines the mechanisms of linguistic transformation under the influence of cultural, social and technological factors [7]. The author offers the concept of the duality of language — as a flexible system responding to changes, and as a stable means of expressing cultural memory.

The national Kazakh context is also actively involved in the international field of digital identity research. A.S. Rejep and his co-authors consider the virtual linguistic personality through the prism of lexico-semantic features determined by the cultural specifics of Kazakh society [25]. The authors note that significant elements of representation are not only words, but also references to cultural realities, local

metaphors and idioms. This highlights the need to take into account the cultural background when analyzing the verbal and non-verbal elements of digital communication.

Thus, the linguistic and cultural features of digital identity are manifested both in the choice of linguistic means and in the symbolic organization of utterances. National context, mental attitudes, ethnocultural symbols — all this becomes an integral part of the digital personality and requires consideration in its linguistic and semiotic analysis. The inclusion of Kazakhstani research in the international framework allows us to localize global theories and demonstrate the specifics of regional digital discourse.

Materials and methods

The methodological framework of the study is grounded in an interdisciplinary approach that integrates methods of linguistic, linguocultural, semiotic, and content analysis. This choice is motivated by the need for a comprehensive understanding of linguistic personality under conditions of virtual communication. The digital environment, conceived as a space of self-presentation and identity representation, necessitates the analysis not only of verbal means but also of visual-symbolic resources functioning within culturally marked semiotic systems. Accordingly, the applied methods are aimed at identifying, interpreting, and systematizing those elements of digital discourse that mediate the processes of constructing and expressing virtual linguistic identity.

The object of the study is the linguistic personality in the virtual environment as represented within digital platforms. The subject of analysis comprises linguistic, cultural, and semiotic means of self-presentation, including emojis, hashtags, visual images, structural features of profiles, as well as textual and multimodal utterances through which identity-related meanings are constructed and communicated.

The empirical basis of the research consists of a corpus of 100 posts selected from public accounts on the social networking platform Instagram, in which users actively represent their identities through symbolic and textual means. The expansion of the corpus compared to the initial sample made it possible to increase the representativeness of the material and the stability of the identified patterns. Posts were selected according to the following criteria: a thematic focus on self-expression and the construction of the “self” (travel, reading, professional identity, social positioning, hobbies, cultural practices, etc.), as well as the presence of pronounced visual-semiotic components (emojis, images, stylistic markers, hashtags, and elements of multimodality). The geographical scope of the accounts predominantly covers the English-language digital space; however, given the global nature of the platform, the analysis also included culturally hybrid forms of linguistic behavior reflecting transnational and intercultural communicative practices.

Semiotic analysis was aimed at identifying the system of signs employed in virtual communication and interpreting their meanings within the context of intercultural interaction. Particular attention was paid to emojis, memes, visual images, and iconic elements that reflect cultural specificity, emotional codes, and users’ communicative strategies. Special emphasis was placed on the transformation of the meanings of identical symbols across different linguocultural environments, as well as on their role in modeling digital identity and representing socially significant positions.

Linguocultural analysis made it possible to reveal how cultural norms and values determine the choice of verbal and visual resources in digital discourse. The analysis focused on lexico-semantic markers, elements of self-characterization in profile descriptions, the use of culturally specific expressions, references to precedent phenomena, and sociocultural realities. This approach enabled an assessment of the degree of cultural conditioning of virtual self-presentation and the identification of features of identity verbalization across different discursive and cultural contexts.

The method of content analysis was employed for the systematic examination of the thematic, stylistic, and emotional-semantic characteristics of user-generated posts. Quantitative analysis included the frequency of emojis and hashtags, the use of evaluative lexis expressing the subject’s attitudes, values, and positions, as well as engagement parameters (the number of “likes” and comments). This made it possible to identify dominant trends in identity positioning strategies and to correlate them with types of discursive and semiotic design of utterances.

The integration of these methods ensured a comprehensive analysis of linguistic personality in the virtual environment based on its linguistic, cultural, and semiotic characteristics. The findings made it possible to identify key mechanisms of digital identity construction and to determine how semiotic practices are involved in the formation and representation of the social and cultural self. The proposed approach is consistent with the hypothesis formulated in the introduction concerning the system-forming role of signs and

symbols in modeling linguistic personality and provides an answer to the research question regarding the influence of linguocultural codes on processes of virtual self-presentation.

Results and discussion

Content analysis of texts on social networks shows that linguistic and cultural features play an important role in the construction of messages and in users' self-presentation. Elements such as slang, abbreviations, cultural references, emojis, and hashtags help users not only express their thoughts but also demonstrate their belonging to certain cultural or social groups. Virtual communication thus becomes a complex network of semiotic codes that requires interpretation within a linguistic and cultural context. Below are examples and analyses of communication for both semiotic and content analysis in the context of linguistic identity in the virtual world (see Table 1).

Table 1

Semiotic analysis of virtual communication

Symbols	Signifiers	Cultural context	Identity construction
Emojis in social media posts	“Had the best time!” 🏖️ ☐	The use of these emojis reflects a culturally shared understanding of leisure and happiness associated with beach activities. The combination of text and emojis creates a semiotic system that conveys a layered meaning of identity.	The choice to share this content indicates the user's lifestyle and social identity, as they project an image of being adventurous and engaged in leisure activities that may resonate with peers.
Hashtags in online discourse	#ClimateAction, #EcoWarrior, #SustainableLiving	An Instagram user expresses their involvement in climate activism by using hashtags that function as culturally marked labels of environmental responsibility. The hashtags serve as semiotic markers that categorize the content and connect the user with broader movements.	Each hashtag encapsulates a concept that signifies commitment to environmental issues and positions the user as an engaged and socially responsible individual within a value-oriented virtual community.
Profile descriptions in social networks	An Instagram bio: « World traveler 🌍 Book lover 📖 Dog mom Spreading positivity ✨.»	Each emoji and phrase serves as a symbolic representation of the user's interests and personality traits. Their combination creates a multifaceted identity that emphasizes adventure, literacy, and positivity.	The way the user curates their bio reflects a desire to be seen as open-minded and engaging, positioning themselves within a community of like-minded individuals who value travel, literature, and positive self-presentation.

These kinds of hashtags also reflect cultural trends in activism and social responsibility. They create a shared language within communities of eco-conscious individuals, enhancing the sense of belonging and identity. Their use indicates the user's intent to align themselves with a specific discourse, thus shaping their identity as an engaged and responsible participant within this virtual community.

Here is a structured approach to analyzing Instagram posts related to linguistic identity, including examples and the procedure of data analysis. We collected 100 Instagram posts from open accounts of users who frequently publish content about their interests and identities. We used a mix of content types (personal narratives, lifestyle, activism, etc.) and analyzed the material according to the model presented below (see Table 2).

Table 2

Categorization of posts from Instagram

Post	Emojis	Caption	Categorization
1 A user shares a photo from a beach vacation.	☀️👉 👉	«Soaking up the sun and enjoying every moment! ☀️👉👉 #BeachLife #Sunshine»	Personal Interests (e.g., travel, lifestyle practices)
2 A user posts a picture of their new book collection.	📖👉👉 📖👉👉	«Diving into these new reads! 📖👉👉 #BookLover #ReadingGoals»	Personal Interests / Cultural Practices (e.g., reading, self-education)
3 A user shares a snapshot of their dog.	🐾❤️👉 👉	«My furry best friend 🐾❤️👉 #DogMom #Pets»	Identity Markers (e.g., pet ownership, everyday roles, hobbies)
4 A user shares a photo of a protest.	👊	«Standing up for what matters! 👊 #ClimateAction #SaveThePlanet»	Social Activism (e.g., climate action, civic engagement)
5 A user shares a picture of their homemade meal.	👉❤️	«Cooking is my therapy 👉❤️ #Foodie #HomeCooking»	Identity Markers / Lifestyle Practices (e.g., hobbies, self-care routines)

We also analyzed the number of likes ❤️👉, which serves as an indicator of the level of audience engagement and reflects users’ immediate affective response to a post. The number of comments was examined as a measure of interactive involvement, demonstrating how actively other users participate in discussing the published content. Emojis used were systematically counted and categorized according to their emotional and symbolic functions, while hashtags used were identified and analyzed in terms of their thematic relevance and their role in linking individual posts to broader discursive communities. In addition, the sentiment of captions was analyzed in order to determine the emotional and evaluative orientation of identity-related messages. Importantly, sentiment was classified as positive, negative/critical, or neutral/mixed, which allows for a more adequate interpretation of posts dealing with socially sensitive topics. The parameters listed above were applied consistently across the entire corpus of 100 Instagram posts, while Table 3 presents illustrative examples demonstrating the analytical logic (see Table 3).

Table 3

Data analysis of semantic content (Instagram corpus, illustrative subset from N = 100)

Post Number	Theme	Likes	Comments	Emojis Used	Hashtags Used	Sentiment
1	PersonalInterest	120	15	☀️👉👉	#BeachLife, #Sunshine	Positive
2	PersonalInterest	95	10	📖👉👉	#BookLover, #ReadingGoals	Positive
3	PersonalInterest	150	20	🐾❤️👉	#DogMom, #Pets	Positive
4	SocialActivism	200	30	👊	#ClimateAction, #SaveThePlanet	Negative/Critical
5	PersonalInterest	80	5	👉❤️	#Foodie, #HomeCooking	Positive
6	SocialActivism	180	28	⚠️👉	#NoPlanetB, #ActNow	Negative/Critical
7	SocialActivism	165	22	👊🔥	#Justice, #HumanRights	Negative/Critical
8	Lifestyle	110	12	👉👉	#SelfCare, #Balance	Positive
9	SocialActivism	140	18	👉🔊	#Peace, #StopViolence	Neutral/Mixed
10	PersonalInterest	90	7	📖👉	#CreativeLife, #ReadingTime	Positive

As can be seen from Table 3, posts related to social activism systematically demonstrate higher levels of engagement, expressed in increased numbers of likes and comments, compared to posts focused on personal interests or everyday lifestyle practices. This tendency was consistently observed across the analyzed corpus of 100 posts, indicating that socially significant ☀️👉👉 themes attract broader attention and stimulate interaction within digital communities. At the same time, activist publications are more frequently characterized by a negative or critical sentiment, which should not be interpreted as emotional negativity in a narrow sense. Rather, such sentiment reflects a discursive stance of protest, moral concern, and critical reflection on social and environmental issues, functioning as a key resource for identity construction.

Importantly, the tendencies illustrated in Table 3 are not limited to individual examples but reflect recurrent patterns observed across the analyzed corpus. A consistent differentiation was identified between posts oriented toward everyday self-presentation and those addressing socially significant issues: while the former predominantly employ positively marked affective and visual resources, the latter more frequently

rely on critical or mixed evaluative strategies. This distribution indicates the presence of stable pragmatic and semiotic conventions underlying different modes of identity construction in digital discourse.

Next, the data were categorized according to engagement analysis in order to identify dominant tendencies across the corpus rather than isolated instances. This stage of analysis made it possible to trace recurring patterns in user interaction, emotional marking, and thematic positioning within the digital environment. This content analysis allowed us to analyze Instagram posts in terms of linguistic identity, highlighting how users express themselves through language, symbols, and community engagement. By systematically categorizing and analyzing data, we can derive meaningful insights into the role of social media in identity formation. Here are the results of Analysis: Semiotic and Content Analysis of Linguistic Identity in the Virtual World (See Table 4).

Table 4

Semiotic analysis of emojis and hashtags

<i>Element</i>	<i>Description</i>	<i>Signifiers</i>	<i>Cultural Context</i>	<i>Identity Construction</i>
Emojis	User posts about a beach trip	🏖️ ☐	Represents leisure and joy in Western culture	Projects an adventurous, sociable identity
Hashtags	Activism in climate change	#ClimateAction, #EcoWarrior	Connects user to eco-conscious movements	Aligns user with climate activism identity

As shown in Table 4, emojis and hashtags function as culturally marked signifiers that connect individual self-presentation to broader value-based communities. They operate not merely as decorative elements but as meaningful semiotic resources structuring digital identity. The narrative and profile-based realization of identity strategies is further systematized in Table 5 (See Table 5).

Table 5

Content analysis of online narratives and profile descriptions

Content Type	Themes	Language Use	Identity Construction
Personal Narrative	Vulnerability, resilience, community support	Emotive adjectives, coping strategies	Advocates for mental health awareness
Instagram Bio	Interests (travel, books, pets)	Symbolic emojis and phrases	Open-minded and engaging identity

Table 5 demonstrates how linguistic and symbolic choices within captions and profile descriptions consolidate identity positions at the level of thematic orientation and evaluative language use. The interaction between emotive vocabulary and symbolic markers reveals stable patterns of identity framing. The integrated results of semiotic and content analysis are presented in Table 6 (See Table 6).

Table 6

Results of Analysis: semiotic and content analysis of linguistic identity in the virtual world

Symbols	Description	Signifiers	Cultural Context	Identity Construction
Emojis	User posts about a beach trip	🏖️ ☐	Represents leisure and joy in Western culture	Projects an adventurous, sociable identity
Hashtags	Activism in climate change	#ClimateAction, #EcoWarrior	Connects user to eco-conscious movements	Aligns user with climate activism identity

As reflected in Table 6, semiotic markers and thematic positioning converge in the construction of socially recognizable identity models. The recurrence of specific symbolic clusters confirms the systematic nature of these identity configurations. A parallel content-oriented perspective, emphasizing narrative structuring and language use, is summarized in Table 7 (See Table 7).

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Table 7 reinforces the identified correlation between thematic domains, linguistic choices, and identity projection strategies, highlighting the structural coherence of digital self-representation practices.

Based on the data analysis, we found out the following specifics of virtual communication:

High Engagement: Posts related to social activism tend to receive more likes and comments compared to personal interest posts, indicating a strong community engagement.

Emoji Usage: Emojis related to emotions (e.g., hearts, smiley faces) are prevalent in personal posts, while social activism posts often use emojis related to nature and action (e.g. Earth, fists and etc.).

Sentiment: The majority of posts express a positive sentiment, suggesting a trend of uplifting and encouraging content in the context of personal identity and community support.

The content analysis of virtual communication confirmed that the virtual environment has a significant impact on the linguistic personality, which is expressed in the active use of semiotic means, such as visual signs, emoji, memes and other symbols, for self-presentation and communication. Several key aspects were identified:

1. Sign system of virtual communication: Virtual communication is not limited to verbal means. Users actively use non-verbal signs to convey meaning, emotions and cultural information. These sign systems, including emoji, stickers and visual images, allow us to convey complex emotions and intentions, complementing or replacing text messages.

2. Cultural specificity of signs: It turned out that semiotic means in the virtual world vary depending on the cultural context. Emoji, memes and other symbols can have different meanings in different cultures. For example, the same emoji can express completely different emotions or intentions in different linguocultural communities. This confirms the importance of cultural literacy when participating in virtual communication.

3. Identity and self-presentation: Users in the virtual space actively construct their identity using semiotic elements. Emoji, choice of images, avatars and memes help users create a desired image adapted to certain cultural and social norms. This is especially important for intercultural communications, where the choice of signs and symbols becomes a means of integration into the community.

4. Intercultural communication: The virtual environment promotes active interaction between representatives of different cultures. However, research has shown that cultural differences can lead to misunderstandings related to the interpretation of signs. For example, symbols and memes widely used in one cultural context may be incomprehensible or misunderstood in another culture.

5. Transformation of linguocultural norms: Virtual communication contributes to the change of traditional linguocultural norms. Users adapt their behavior and self-presentation to new conditions, creating new sign systems and interaction formats. These processes occur dynamically, which leads to constant renewal and expansion of sign systems in the virtual world.

Thus, the results of the study showed that virtual communication forms a unique linguocultural environment, where semiotics plays an important role in the construction of virtual linguistic identity and intercultural communication. These changes require careful analysis and further study, especially in the context of globalization and the growing influence of digital technologies on everyday communication.

The results show that a virtual linguistic personality is formed at the junction of verbal and non-verbal components of communication. Emojis, memes, GIF animations, avatars and other visual elements perform not only a communicative, but also a cultural, identification function. Their perception and use is determined by the linguistic and cultural context.

Thus, semiotic analysis confirms that the same sign can be interpreted in different ways depending on the cultural environment. The emoji “👍” in Western culture means approval, whereas in a number of Middle Eastern countries it can be perceived as offensive. Similarly, “❤️👉” is associated with love in Western culture, and in East Asia, emotions are often expressed through emojis of colors, such as “🌸” or “🌺”. These differences highlight the need for cultural sensitivity in online communication. Memes serve as a channel for

expressing cultural affiliation. For example, the image of Captain Picard from Star Trek in English-language discourse is associated with sarcasm, but outside of this context it loses its meaning. In Japan, memes with anime characters are popular, which express not only humor, but also belonging to certain subcultures. Thus, memes form cultural boundaries limited by knowledge of symbols and contexts. Avatars also reflect cultural differences. In Western countries, users are more likely to use real photos, emphasizing authenticity. In East Asian countries, on the contrary, stylized or anonymous images are preferred, often with a reference to anime culture. In Arab and African countries, images with national or religious symbols are often used to express collective identity.

GIF animations perform both universal and culturally specific functions. For example, a GIF with Jim Carrey from *The Mask* is easily interpreted in English-speaking culture as an expression of delight or surprise. It may not be clear in other regions. In the Russian-speaking environment, references to Soviet films are often used (for example, “Well, wait!”), which indicates the formation of a local semiotic environment. A content analysis of lexical features has shown that a virtual linguistic personality also manifests itself through slang, abbreviations, and emotional markers. Examples like “LOL, that was lit!” or “I CAN’T EVEN!!!” indicate belonging to youth Internet subcultures. The use of hashtags like #Grateful, #Blessed highlights religious and cultural values, especially characteristic of English-speaking Christian communities. The phenomenon of linguistic hybridization is of particular interest. In the messages of users for whom English is not their native language, borrowings from their native languages often appear, for example: “I’m going to the fiesta this weekend!”. Such phrases reflect the processes of internationalization and emphasize identity through linguistic mixing. The analysis also showed the role of visual and graphic means of expressing emotions — capital letters, repetitions of symbols, exclamation marks: “I CAN’T BELIEVE THIS HAPPENED!!!”. Such techniques complement textual information and enhance its emotional effect, being part of modern virtual rhetoric.

In general, these studies confirm that virtual communication is inextricably linked with linguistic and cultural identity. Users adapt both language and sign systems to the audience’s characteristics, communicative goals, and cultural norms. This creates a multi — layered system of self — identification, in which every element — from emojis to grammatical structure — participates in building an image of a person in the digital space.

Conclusion

The present study was aimed at identifying the linguistic, linguocultural, and semiotic mechanisms involved in the formation of linguistic personality under conditions of virtual communication. An analysis of the empirical material made it possible to conceptualize the digital space as a distinct semiotically organized environment in which processes of self-presentation and identity construction are realized through the interaction of verbal and visual-symbolic resources.

The findings confirm the assumption that linguistic personality in the virtual environment is shaped not only through traditional linguistic structures, but also under the influence of visual-semiotic codes that reflect cultural norms, value orientations, and the communicative expectations of digital communities. Emojis, hashtags, iconic elements, graphic markers, and multimodal configurations of utterances function as meaningful resources of sense-making and play a system-forming role in the construction of digital identity.

The analysis of user-generated content demonstrates that virtual communication contributes to the emergence of stable semiotic practices through which individuals articulate both personal and collective forms of identity. Linguistic personality in the digital space is manifested through the selection of thematic domains, strategies of self-presentation, emotional-evaluative means, and modes of engagement with socially significant discourses. At the same time, different types of content exhibit different pragmatic orientations: publications focused on everyday practices and personal interests are predominantly characterized by positive affective coloring, whereas socially and value-laden utterances are often realized through critical or mixed tonalities, performing the function of social and moral positioning.

The results of the semiotic analysis point to cultural variability in the interpretation of signs and symbols within the virtual environment. Identical visual elements may acquire different semantic and pragmatic meanings depending on the cultural context and communicative situation, which underscores the importance of linguocultural competence in intercultural digital interaction. From this perspective, virtual linguistic personality emerges as a dynamic and multi-layered construct formed at the intersection of linguistic means, cultural codes, and visual-semiotic resources.

At the theoretical level, the findings contribute to contemporary research in linguocultural studies, semiotics, and digital discourse by refining existing understandings of the mechanisms through which linguistic personality is modeled in the context of digitalized communication. From an applied standpoint, the results may be relevant for the analysis of intercultural communication in online environments, for the development of educational programs in digital and media-linguistic literacy, and for the design of inclusive and culturally sensitive online communicative spaces.

At the same time, the study has certain limitations. The analysis was confined to the material of a single social networking platform, which determines the specificity of the forms of self-presentation and the dominant semiotic resources under consideration. Moreover, the results reflect features of linguistic personality within a particular digital format and do not claim to offer a universal account of all types of virtual communication. Future research may therefore focus on the comparative analysis of linguistic personality across different digital environments, as well as on expanding the intercultural dimension of analysis, which would allow for a deeper understanding of transformations in linguistic behavior and identity in the global virtual space.

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Виртуалды әлемдегі тілдік тұлғаның лингвомәдени ерекшеліктері: семиотикалық және контент-талдау

Мақалада виртуалды коммуникация жағдайында тілдік тұлғаның қалыптасу ерекшеліктері зерттелген, мұнда өзін-өзі таныту және идентификациялау үдерістері вербалды және визуалды-семиотикалық құралдардың күрделі өзара әрекеттесуі арқылы жүзеге асады. Зерттеудің өзектілігі цифрлық дәуірде коммуникативтік тәжірибелердің түбегейлі өзгеруімен айқындалады: әлеуметтік желілер ақпарат алмасу арналары ретінде ғана емес, мәдени және әлеуметтік сәйкестікті қалыптастыратын негізгі кеңістіктер ретінде қызмет етеді. Зерттеу нысаны ретінде виртуалды тілдік тұлға көпқырлы феномен ретінде қарастырылады, ол эмподилерді, мемдерді, хэштегтерді, визуалды бейнелерді, мультимодалдылық элементтерін, сондай-ақ пайдаланушылардың құндылық бағдарлары мен коммуникативтік стратегияларын бейнелейтін лексико-семантикалық және стилистикалық маркерлерді қолдану арқылы көрініс табады. Зерттеудің әдіснамалық негізі семиотикалық, лингвомәдени және контент-талдау әдістерін кіріктіруге сүйенеді, бұл цифрлық өзін-өзі танытуды тілдік, мәдени және таңбалық параметрлердің тұтастығында қарастыруға мүмкіндік береді. Эмпирикалық база Instagram әлеуметтік желісіндегі ашық аккаунттардан іріктелген 100 жарияланымнан тұратын корпустан құралды; олар айқын өзін-өзі репрезентациялауымен, тақырыптық әртүрлілігімен және визуалды-семиотикалық элементтерге қанықтылығымен ерекшеленеді. Жүргізілген талдау цифрлық дискурстағы визуалды компоненттердің тек қосалқы қызмет атқармайтынын, керісінше, тұлғалық мағыналардың дербес тасымалдаушысы ретінде «мен» бейнесін қалыптастыруға, эмоциялық күйлерді білдіруге және мәдени тиесілілікті айқындауға белсенді қатысатынын көрсетті. Зерттеу нәтижелері бірдей семиотикалық белгілердің интерпретациясы лингвомәдени контекске байланысты едәуір өзгеретінін дәлелдейді, бұл цифрлық коммуникацияның мәдени шарттылығын айқындап, онлайн кеңістіктегі мәдениетаралық өзара әрекеттестік үшін мәдени құзыреттіліктің маңызын көрсетеді. Мақалада виртуалды тілдік тұлға тілдік тәжірибелердің, визуалды-семиотикалық кодтардың және социомәдени нормалардың тоғысында қалыптасатын, жаһанданған цифрлық кеңістікте үздіксіз трансформацияға ұшырайтын динамикалық құрылым ретінде пайымдалады. Алынған нәтижелер цифрлық сәйкестіктің қалыптасу тетіктері жөніндегі ғылыми түсініктерді кеңейтіп, цифрлық дискурс зерттеулерінде, мәдениетаралық коммуникацияны оқытуда, сондай-ақ медиакоммуникация және цифрлық сауаттылық саласындағы білім беру бағдарламаларын әзірлеуде қолданылуы мүмкін.

Кілт сөздер: виртуалды лингвистикалық тұлға, цифрлық сәйкестілік, лингвомәдени ерекшеліктер, семиотикалық және мазмұнды талдау, мәдениетаралық байланыс.

Ж.Б. Курманова, Г.К. Кушкарлова, А.Б. Ермакова, С.А. Садыкова

Лингвокультурные особенности языковой личности в виртуальном мире: семиотический и контент-анализ

В статье исследуется специфика формирования языковой личности в условиях виртуальной коммуникации, где процессы самопрезентации и идентификации опосредуются сложным взаимодействием вербальных и визуально-семиотических средств. Актуальность исследования обусловлена трансформацией коммуникативных практик в цифровую эпоху, при которой социальные сети функционируют не только как каналы обмена информацией, но и как ключевые пространства конструирования культурной и социальной идентичности. В фокусе внимания находится виртуальная языковая личность как многомерный феномен, проявляющийся через использование эмодзи, мемов, хэштегов, визуальных образов, элементов мультимодальности, а также лексико-семантических и стилистических маркеров, отражающих ценностные установки и коммуникативные стратегии пользователей. Методологическая основа исследования выстроена на интеграции семиотического, лингвокультурного и контент-анализа, что позволило рассмотреть цифровую самопрезентацию в единстве языковых, культурных и знаковых параметров. Эмпирическую базу составил корпус из 100 публикаций, отобранных из открытых аккаунтов социальной сети Instagram по критериям выраженной саморепрезентации, тематического разнообразия и насыщенности визуально-семиотическими элементами. Проведённый анализ показал, что визуальные компоненты цифрового дискурса не сводятся к вспомогательной функции, а выступают самостоятельными носителями идентичностных смыслов, участвуя в моделировании образа «я», выражении эмоциональных состояний и маркировании культурной принадлежности. Установлено, что интерпретация одних и тех же семиотических знаков существенно варьируется в зависимости от лингвокультурного контекста, что подтверждает культурную обусловленность цифровой коммуникации и подчеркивает значимость культурной компетентности в межкультурном онлайн-взаимодействии. Виртуальная языковая личность рассматривается в статье как динамический конструкт, формирующийся на пересечении языковых практик, визуально-семиотических кодов и социокультурных норм, подверженный постоянной трансформации в условиях глобализированного цифрового пространства. Полученные результаты расширяют представления о механизмах цифровой идентичности и могут быть использованы в исследованиях цифрового дискурса, в преподавании межкультурной коммуникации, а также при разработке образовательных программ в области медиакоммуникаций и цифровой грамотности.

Ключевые слова: виртуальная языковая личность, цифровая идентичность, лингвокультурные особенности, семиотический и контент-анализ, межкультурная коммуникация.

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