лянскаяФЕДЕРАЛЬНОЕ ГОСУДАРСТВЕННОЕ БЮДЖЕТНОЕ ОБРАЗОВАТЕЛЬНОЕ УЧРЕЖДЕНИЕ ВЫСШЕГО ОБРАЗОВАНИЯ «РОССИЙСКАЯ АКАДЕМИЯ НАРОДНОГО ХОЗЯЙСТВА И ГОСУДАРСТВЕННОЙ СЛУЖБЫ ПРИ ПРЕЗИДЕНТЕ РОССИЙСКОЙ ФЕДЕРАЦИИ»

ДОНЕЦКИЙ ИНСТИТУТ УПРАВЛЕНИЯ - ФИЛИАЛ

Финансово-экономический факультет

Кафедра иностранных языков

Мир глазами молодёжи.
Актуальные проблемы страноведения и культуры в современном мире

МАТЕРИАЛЫ РЕСПУБЛИКАНСКОЙ СТУДЕНЧЕСКОЙ НАУЧНО-ПРАКТИЧЕСКОЙ КОНФЕРЕНЦИИ ПО СТРАНОВЕДЕНИЮ

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СЕКЦИЯ 1. АКТУАЛЬНЫЕ ПРОБЛЕМЫ СТРАНОВЕДЕНИЯ И КУЛЬТУРЫ В СОВРЕМЕННОМ МИРЕ (АНГЛИЙСКИЙ ЯЗЫК)

THE ROLE OF REGIONAL TRADITIONS IN DIPLOMACY (TRADITIONS, LANGUAGE, ETIQUETTE)

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The modern system of international relations demonstrates a high degree of interdependence between states, the expansion of cultural contacts, and the intensification of diplomatic interaction. In such conditions, there is a growing need for a deep understanding of the national and cultural characteristics of partners, since regional traditions, language, and norms of etiquette directly influence the nature of communication, determining the degree of trust and the effectiveness of negotiations [1, p. 27]. This makes cultural competence an important element in the training of diplomatic personnel. The aim of the study is to identify the influence of cultural factors on diplomatic interaction, using official documents, protocol records, analytical reports of international organizations, media publications, interviews with diplomats, and specialized guides as source material.

Regional traditions are a set of norms, values, symbolic practices, and behavioral patterns that have developed over the course of a society's historical development [2, p. 132]. They determine acceptable forms of diplomatic communication, the structure of argumentation, the role of hierarchy, and the significance of rituals. The differences between high-context cultures, where indirect communication and a focus on harmony prevail, and low-context cultures, which are characterized by directness and transparency, are particularly noticeable [3, p. 86]. It is important to distinguish between formal protocol norms and informal cultural codes: while the former establish the order of official actions, the latter – gestures,

forms of hospitality, pauses, communication style – determine the hidden meanings of communication and can significantly influence the outcome of negotiations.

Language in diplomacy plays a role as a tool for conveying meaning, building trust, and expressing the intentions of a state [3, p. 106]. Lexical choices, the use of polite forms, cultural allusions, and pragmatic markers determine how a party's position is perceived. Elements of national speech etiquette help to reduce distance and strengthen mutual respect, while incorrect translation, differences in sentence structure or degree of categoricalness can distort meaning and provoke undesirable reactions. Multilingual diplomacy expands the possibilities for international dialogue, but requires highly skilled translators and precise terminological coordination [4, p. 33].

Etiquette and protocol ensure order and predictability in diplomatic contacts. National protocol norms–formulas of greeting, rules for exchanging gifts, the structure of ceremonies–form the official framework for interaction and serve as an expression of respect [5, p. 45]. Rituals and symbolic actions in different cultures serve to demonstrate openness to dialogue: in Eastern countries, pauses and soft wording are important; in the Arab world, traditions of hospitality are important; in Europe, a combination of formality and rationality is important. Even a minor breach of protocol can cause tension and complicate a diplomatic mission, making knowledge of etiquette norms an essential part of professional training.

Regional traditions, language, and etiquette are closely intertwined, forming the overall cultural context of diplomacy. Language reflects cultural values and symbols, etiquette embodies them in behavior, and traditions structure communication patterns [4, p. 98]. An effective diplomat must possess cultural intelligence that allows them to interpret signals from the other side and adapt to different communication models. Practice confirms the importance of cultural specificity: Eastern countries focus on rituality and harmony; European states focus on formal structure and rationality; African societies focus on collectivism and the role of elders; Latin American states focus on emotionality and personal contacts; Middle Eastern countries focus on the value of words, honor, and hospitality [5, p. 56].

Modern diplomacy faces a number of problems related to divergent cultural expectations, risks of misinterpretation, politicization of traditions, and insufficient training of specialists in the field of intercultural communication. The prospects for the development of diplomatic practice involve strengthening cultural diplomacy, making more active use of regional specifics to prevent conflicts, improving educational programs, and adapting protocol models to the conditions of digital diplomacy. All this makes it possible to form a more flexible, adaptive, and culturally oriented system of international interaction.

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CULTURE AND TRADITIONS OF JAPAN

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Japanese culture is a unique blend of ancient tradition and cutting-edge modernity. Rooted in Shinto and Buddhist philosophies, it emphasizes harmony, respect, and a deep appreciation for nature and seasonal change. Key traditional arts, from the tea ceremony to ikebana, reflect a profound aesthetic of simplicity, imperfection, and quiet beauty.

Japanese vocabulary consists of 49% words of Chinese origin, 33% words of Japanese origin, and 18% loanwords from other languages, including European languages, words of mixed origin, and the made-in-Japan pseudo-English known as wasei-eigo. The Latin alphabet is often used in modern Japanese, especially for company names, logos, advertising, and when inputting Japanese into a computer. The Hindu–Arabic numerals are often used for numbers and can be read in either Japanese or English, but traditional Sino–Japanese numerals are also common. The influence of Japanese culture in the Western world over the past few centuries has led to many of its terms, such as origami, tsunami, karaoke, and pop cultural terms like shonen and shōjo being incorporated into the English language. Words like these have also been added to the Oxford English Dictionary [1].

Japanese culture is defined by the harmonious contrast between deep tradition and rapid innovation. Japan is a global leader in technology, pop culture (anime, manga), and modern design, creating a unique society where the old and new coexist seamlessly.

Sake as part of culture was created by the ancestors of today's Japanese. For centuries it has been part of the life of almost every person on the archipelago, because of its importance in rites commemorating everything from birth to death. Sake is more than a drink taken to enjoy a tipsy time—it also serves a vital social purpose at the defining moments in life. It has inspired forms of conduct and ways of thinking, now woven throughout everyday life, and greatly influenced

Japan’s gastronomical culture. This is illustrated by the edibles served with sake, the wide variety of containers associated with it (the tiny sakazuki cups and tokkuri bottles), and the highly unusual fact—for alcohol, at least—that sake is often served hot. These examples indicate why the Japanese have always been fond and proud of their country’s most famous alcohol [2].

In Japan, gifts have long been used to express wishes for the other person's happiness and feelings of gratitude. Gifts therefore had a stylistic beauty that was appropriate for such expressions. ll introduce the beauty of gifts such as wedding gifts, furoshiki, and celebratory gifts along with the Japanese culture of gift-giving [3].

To my mind, Japanese culture presents a remarkable synthesis of reverence for its historical traditions—seen in its etiquette, festivals, and arts—and its dynamic embrace of the future. This enduring balance between the ancestral and the contemporary continues to define Japan's distinct and influential identity in the global sphere.

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Nowadays, as the world becomes more interconnected, the interaction of different cultures has become an important topic to explore. People travel more, study abroad, work in other countries, and communicate via the Internet. All this helps countries get to know each other better.

What drives this process?

The Internet and social media have greatly changed our world by allowing people to connect easily. Economic factors also play a role since companies collaborate across borders, requiring mutual understanding. Educational institutions facilitate global collaboration among students and researchers. Tourism and cultural events provide insights into diverse traditions and customs. Immigration contributes to multicultural societies.

International organizations promote cultural heritage preservation, and artistic collaborations foster creativity beyond national boundaries. Businesses adapt products to meet local tastes.

Pros and Cons of Cross-Cultural Exchanges

Cross-cultural interactions enrich our lives, enhance tolerance, and broaden perspectives. However, differences in mentalities and customs can cause conflicts. Language barriers often lead to misunderstandings. Respecting diversity is crucial for peaceful coexistence.

Challenges include maintaining cultural identity amidst globalization pressures. Efforts must balance preserving uniqueness with embracing change. Governments implement policies safeguarding minority group rights to protect their distinctiveness.

Improving Cross-Cultural Exchange

To ensure smooth integration, it's essential to educate individuals about other cultures and histories. Learning foreign languages enhances comprehension. Organizing cultural events fosters friendship and appreciation. Dialogue platforms encourage constructive discussions and problem-solving.

Cultural exchange programs offer practical experiences, enabling participants to immerse themselves in unfamiliar environments. These initiatives strengthen interpersonal skills and empathy, contributing significantly to personal growth.

Technology plays a pivotal role too, providing tools for virtual meetings and collaborative projects, thus bridging geographical distances effectively.

In conclusion, cross-cultural exchanges are beneficial for building harmonious relationships. Openness and respect towards differences are key ingredients for success. Additionally, ongoing efforts should focus on developing inclusive educational curricula and enhancing digital literacy to support these valuable exchanges.

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PSYCHOLOGICAL FEATURES OF THE NATIONAL INDIAN CHARACTER

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The Indian national character has long fascinated psychologists, anthropologists, and sociologists alike. India's immense cultural diversity, its deep historical roots, and the philosophical traditions that shape everyday life all contribute to a complex psychological profile. While any generalization must be approached with caution due to the nation's heterogeneity, several core psychological features are commonly observed in studies of Indian society.

From the standpoint of ethnopsychology, the Indian national character is understood as a product of the long-standing interaction between cultural traditions, social institutions, and collective historical experience. Ethnopsychology emphasizes that psychological traits are not innate but are shaped through shared symbols, myths, behavioral norms, and the value systems of a particular ethnic community. In the Indian context, this includes the influence of religious worldviews, family structures, caste dynamics, and regional identities, all of which contribute to distinct patterns of perception, motivation, and communication [2, p. 38]. Ethnopsychological research highlights how Indians often interpret personal identity through collective belonging, how spiritual and moral concepts guide emotional regulation, and how traditional practices coexist with modern influences to form a multilayered, culturally embedded psychological profile.

A key foundation of these patterns is the Vedic worldview, which provided the earliest ideological and philosophical framework for Indian civilization. Rooted in the sacred texts of the Vedas, this worldview shaped fundamental ideas about the nature of reality, the structure of society, and the individual's place in the cosmos. Concepts such as R'ta (cosmic order), Anrita (chaos), Dharma (duty and moral law), Karma (the law of cause and effect), and the pursuit of spiritual liberation profoundly

influenced moral norms, family relations, and daily behavior. The Vedic worldview fostered a holistic perception of life, where the material and spiritual realms were seen as interconnected. This laid the groundwork for a national mentality that values introspection, harmony with the environment, respect for tradition, and a deep sense of moral responsibility. As a result, contemporary psychological traits within Indian society can be viewed as culturally inherited expressions of this ancient philosophical and ethical system.

India is traditionally viewed as a collectivist society, where the needs and expectations of the group - family, caste, or community - often take precedence over individual desires. From early childhood, individuals learn to identify themselves as part of a larger social unit. This fosters cooperation, strong social bonds, and interdependence. It also explains why harmony, loyalty, and duty occupy an important place in Indian interpersonal behavior. Collectivism often manifests in decision-making processes, which tend to be consultative and family-centered rather than autonomous.

Social hierarchy is deeply embedded in Indian culture [1, p. 105]. Historically influenced by caste dynamics, religious norms, and family structures, hierarchical relationships continue to shape communication styles and attitudes toward authority figures. Elders and those with higher social status are often treated with deference. In organizational settings, this may result in formal interactions, top-down management, and an emphasis on maintaining respect within the social order. While modern India is rapidly changing, hierarchical thinking remains psychologically significant.

Spirituality is central to Indian identity and has a profound psychological impact. Indian philosophical systems - such as Hinduism, Buddhism, and Jainism - emphasize introspection, self-control, and the pursuit of inner balance. Concepts like karma, dharma (duty), and the cyclical nature of time shape individual worldviews and coping mechanisms. Many Indians tend to approach life’s challenges with a sense of acceptance and resilience, rooted in spiritual frameworks that provide meaning and structure.

Indian communication is often high-context: meaning is conveyed not only through words but also through tone, gestures, and shared cultural understanding. Emotional expressiveness varies across regions but is generally integrated into social relationships [3, p. 127]. Family interactions, festivals, and rituals create emotionally rich environments where positive affect is openly displayed. At the same time, maintaining face and avoiding direct confrontation are important, reflecting a preference for harmony and indirect communication.

India's long history of cultural exchange has cultivated a psychological adaptability among its people. Indians often merge traditional and modern values, local customs and global influences, spiritual beliefs and pragmatic reasoning. This syncretic mindset enables flexible thinking, tolerance of ambiguity, and the ability to navigate complex social and cultural landscapes.

Therefore, the psychological features of the Indian national character reflect a rich interplay between tradition, spirituality, and social structure. While India's diversity makes it impossible to define a single, uniform national psyche, certain patterns consistently emerge across regions and communities. Collectivist values, respect for hierarchy, spiritual orientation, emotionally expressive yet harmony-focused communication, and a remarkable adaptability form the core dimensions of the Indian psychological landscape. Together, these traits not only shape interpersonal behavior and identity but also contribute to India's ability to integrate change while preserving continuity.

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ISRAELI LEGAL SYSTEM

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The Israeli legal system, although Western in culture, belongs neither to the common law nor to the civil law families of legal systems. Rather it is characterized as belonging to the family of mixed jurisdictions. The history of Israel explains the reasons for the hybrid nature of the system [1].

As a rule Israeli law applies to actions of persons acting on behalf of the State, including its military personnel, anywhere they are situated. Therefore, in spite of the lack of territorial jurisdiction over the West Bank and the Gaza Strip, the Israeli Supreme Court has exercised its jurisdiction in entertaining claims submitted by residents of these territories against actions of Israeli military personnel and other State officials [1].

The Israeli legal system is based on common law, which also incorporates facets of civil law. The Israeli Declaration of Independence asserted that a formal constitution would be written, though it has been continuously postponed since 1950 [2].

The core of Israeli law derives from the common law legal system established by the British in the territories they captured during the Palestine Campaign of

1918. This legal system was established by senior judicial officer, Orme Bigland Clarke, who was appointed by General Edmund Allenby [2].

Although the new state, founded in 1948, left part of the existing legal system untouched, it soon began to reconstruct it by making some reforms. This process has not been completed yet, but an impressive legal system has been developed over the 67 years of Israel's existence. The footprintsof various legal systems can be found in the Israeli system: the codification of private law often relies on European civil law; almost all public law is judicial as in the common law tradition; and the emerging constitution is influenced by American conceptions. Jewish law is applied in the Rabbinical courts and is sometimes referred to in the civil courts [3].

There are also five regional labor courts in Israel, as well as a central labor court that hears appeals from the regional labor courts. Here, three judges, of which one is professional and two are lay judges, usually preside. Appeals are heard by three professional judges and two lay judges [4].

Specialist, limited jurisdiction courts also exist, such as religious, labour and military courts. The judiciary does not carry corruption risks for business interests and is not an obstacle for companies wishing to operate in Israel. Bribes are not exchanged, and the judiciary is independent as confirmed in Basic Law: The Judiciary [5].

In my mind, the Israeli legal system shows how traditions and reforms coexist adapting to political change while preserving cultural foundations.

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The history of Japanese law shows how the country adapted foreign legal traditions at different stages of its development. From the 7th-century Ritsuryō codes to the 1947 Constitution, Japan has evolved into a legal state that enshrines human rights, popular sovereignty, and pacifism.

A written history of Japan appears in the Chinese *Book of Han*, *Kansho* (漢). The *Record of the Three Kingdoms, Sangokushi* (三国志) states that the most powerful kingdom during the 3rd century was called Yama-taikoku. Although a unified regime gradually developed and Japan became a cohesive society by the 8th century, law was not codified. Japan adopted Chinese legal codes called Ritsuryō in the 7th century marking the first reception of foreign law[1].

The second transplant of foreign law occurred in the 19th century during the Meiji Restoration. As imperial rule was restored following the feudal regime the

Meiji Government enacted various codes based on Prussian and French models, and the Constitution of Imperial Japan was enacted in 1889.

The third major transplant followed World War II when democratization was implemented by the U.S. Allied Occupation culminating in the new Japanese Constitution of 1946. This Constitution introduced the sovereignty of the people, fundamental human rights, pacifism, and legal equality for men and women.

The 1947 Constitution consists of thirty-one articles and establishes three core principles:

1)Sovereignty vested in the Japanese people (Article 1)

2)Fundamental human rights (Article 11)

3)Pacifism (Article 9)

Article 14 guarantees equality between men and women, stating: *"All of the people are equal under the law and there shall be no discrimination in political, economic or social relations because of race, creed, sex, social status or family origin."* The Constitution also structures the separation of powers into Legislative (Diet), Executive (Cabinet), and Judicial (Courts)[2].

Japanese law today is a hybrid system, influenced by European civil law, especially German and French models, as well as postwar U.S. law. Scholars argue that while Japanese law structurally belongs to the Romano-Germanic civil law family, its practical application reflects unique Japanese cultural traits, particularly a historic avoidance of litigation.

Research shows that Japan has a low demand for civil litigation which has persisted since at least the 18th century. This is attributed to traditional cultural values emphasizing consensus, social harmony, and avoidance of open conflict, as well as historical factors such as a limited number of lawyers and high litigation costs. The gap between law on the books and law in practice demonstrates that Japanese law is "Westernized" but not entirely Western, blending codified statutes with local customs and extra-legal practices.

Thus, Japan provides a compelling model of a legal system where imported Western frameworks coexist with indigenous legal consciousness making it a hybrid between civil law principles and uniquely Japanese approaches to dispute resolution.

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SOUTH KOREAN YOUTH AS AN ARCHITECT OF GLOBAL CULTURAL TRENDS

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South Korean youth today are not just following global cultural trends — they are actively shaping them, influencing everything from music and fashion to digital culture and online communication. Growing up in one of the world's most technologically advanced and hyper-connected societies, young Koreans have developed strong digital skills and creative confidence. This combination allows them not only to consume online content effectively but also to create, edit, reinterpret, and spread it with remarkable speed. These abilities have become one of the core forces driving the phenomenon known as Hallyu, or the Korean Wave — a cultural movement that has turned South Korea into a major global trendsetter [3].

One of the main reasons for this influence is the unique environment of South Korea's creative industries. The entertainment sector, especially the K-pop system, emphasizes long-term training, discipline and high performance standards. Young artists often spend years preparing before their debut, learning singing, dancing, acting, foreign languages, and communication skills. This highly structured system produces performers who are exceptionally versatile and ready for global audiences. The quality of music videos, choreography, and album production is consistently high, meeting — and often exceeding — international expectations.

But the success of Korean youth culture goes far beyond professionalism. A distinct feature of modern Korean creativity is its ability to blend traditional elements with modern global styles. In K-pop, traditional instruments or melodic patterns can appear alongside electronic dance music. In K-dramas, themes of family, honor, or social expectation are presented in a modern cinematic style that feels both familiar and fresh. Even K-fashion often mixes classic Korean silhouettes or colors with contemporary streetwear. This cultural hybridity makes Korean content accessible and appealing to people from different countries and cultural backgrounds.

The emotional themes explored in Korean cultural products also play an important role. Music and dramas often focus on universal feelings and experiences — identity, ambition, relationships, pressure, uncertainty, and the desire to belong. These stories resonate with global youth who face similar challenges in their own societies. Young Koreans, through their creativity, express their hopes, fears, and dreams, and these expressions find an enthusiastic audience around the world [1].

This participatory culture turns audiences into co-creators, making the spread of Korean trends much faster and more dynamic than traditional media promotion could achieve. Fan communities act as global cultural ambassadors — not because they are paid to do so, but because they genuinely love the content and want to share it.

Technology also plays a crucial role. South Korea's advanced digital infrastructure — including high-speed internet, widespread smartphone use, and well-developed online platforms — gives young creators easy access to professional-level

tools. Video editing apps, livestream services, virtual fan events, and social media platforms allow Korean youth to produce high-quality content quickly and share it instantly with global audiences. As a result, trends that appear in Seoul can spread internationally in a matter of hours [4].

This technological environment also supports the global influence of Korean lifestyle industries. K-beauty has transformed the skincare market worldwide, introducing new product types, multi-step routines, and a strong emphasis on gentle, science-based skincare. K-fashion influences streetwear and fast fashion by promoting minimalist styles, oversized silhouettes, creative layering, and gender-neutral looks. These trends often originate from young designers, university students, or independent creators who gain recognition through social media platforms [2].

In summary, South Korean youth are far more than participants in global culture. They are leaders, innovators, and creators whose influence extends across continents. Their unique combination of technological skill, artistic discipline, and cultural openness allows them to shape global pop culture in meaningful ways. As technology continues to evolve and international interest in Korean creativity remains strong, the role of South Korean youth in defining global cultural trends is likely to grow even further. They are helping to create the future of global entertainment, fashion, beauty, and digital culture — and their impact shows no signs of slowing down.

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INDIA THROUGH YOUNG EYES: NAVIGATING CASTE, CLIMATE, AND CULTURAL CHANGE

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India's remarkable economic growth presents a complex tapestry interwoven with socio-economic inequalities, environmental challenges, and the imperative for cultural preservation. While the nation has witnessed significant progress, these multifaceted issues demand comprehensive attention and strategic interventions to ensure a sustainable and equitable future.

One of the most pressing concerns is the deep-seated socio-economic inequalities that persist despite economic advancements. A significant portion of the population still lives below the poverty line, lacking access to basic amenities like healthcare, education, and sanitation [1, p. 125]. The caste system, though officially outlawed, continues to perpetuate discrimination and marginalization, particularly in rural areas. Dalits (formerly known as "untouchables") and other lower castes face systematic barriers to social mobility, economic opportunities, and political representation [2, p. 88]. Furthermore, land ownership remains concentrated in the

hands of upper castes, further exacerbating inequalities. This disparity fuels social unrest and hinders inclusive development. Addressing these deeply entrenched inequalities requires comprehensive policy interventions targeting education, healthcare, land reform, and affirmative action, coupled with a sustained effort to dismantle caste-based discrimination through social awareness campaigns and legal enforcement [3, p. 45].

Beyond social disparities, India faces severe environmental challenges stemming from rapid industrialization, urbanization, and population growth. Air and water pollution are rampant in major cities, posing significant health risks to residents [4, p. 62]. Deforestation, land degradation, and loss of biodiversity are also pressing concerns, impacting agricultural productivity and ecological balance. The impact of climate change is particularly acute, with increased frequency of extreme weather events like floods, droughts, and cyclones [5, p. 91]. Sustainable development is crucial for India's long-term prosperity, requiring a transition to cleaner energy sources, efficient resource management, and environmentally sound policies. This includes promoting renewable energy, improving waste management, incentivizing sustainable agriculture, and implementing stricter environmental regulations. Furthermore, community participation and awareness are essential for effective environmental conservation. Balancing economic growth with environmental protection is a critical challenge that requires innovative solutions and collaborative efforts [6, p. 112].

Adding another layer of complexity, India's rich cultural heritage faces both opportunity and threat in the age of globalization. While globalization offers opportunities for cultural exchange and economic integration, it also poses a threat to traditional values, languages, and art forms [7, p. 33]. The influx of Western culture can lead to the erosion of indigenous traditions and the homogenization of cultural landscapes. Preserving India's diverse cultural heritage requires active promotion of traditional arts, languages, and knowledge systems. This includes supporting local artisans, promoting cultural tourism, integrating cultural education into school curricula, and encouraging the use of regional languages [8, p. 76]. Furthermore, it is

important to foster a sense of cultural pride and identity among young people, while also embracing the positive aspects of globalization. Striking a balance between cultural preservation and modernization is essential for maintaining India's unique identity in the global arena [9,p.105].

In conclusion, India's path to progress requires a holistic approach that addresses socio-economic inequalities, mitigates environmental challenges, and safeguards its cultural heritage. By implementing targeted policies, fostering sustainable practices, and promoting cultural awareness, India can strive for a more equitable, environmentally sound, and culturally vibrant future.

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WELCOME TO IRELAND

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In today's globalized world, youth plays a central role in cultural and social transformations. Ireland, with its deep historical heritage and rapidly changing cultural environment, provides an important case for understanding how young people interpret identity, language, migration, and digital culture. This paper considers these issues within the framework of area studies, emphasizing how youth perspectives contribute to Ireland's modern development.

Irish youth often perceives identity as flexible and influenced by both national traditions and global cultural trends. Research shows that many young people combine Irish heritage with European and global elements, reflecting broader cultural hybridity. The Irish language retains symbolic value, even if it is not central in daily

communication. Participation in Irish-language activities helps maintain a connection to cultural roots and supports a sense of community belonging. This combination of heritage and modern influences forms a distinctive feature of youth identity today.

Ireland's shift from emigration to immigration has significantly changed the social environment. Schools and communities now include individuals from diverse cultural backgrounds, and interaction with different traditions has become a normal part of youth life. Scholars note that Irish migration policy has become more inclusive, aiming to support adaptation and integration. Although challenges remain, such as language barriers, youth attitudes generally reflect openness and acceptance, which contribute to shaping a more diverse Irish society.

Digital technologies strongly shape how young people communicate and form identities. Online platforms offer opportunities for self-expression, cultural participation, and interaction with global communities. They also support new interpretations of Irish heritage through digital art, music, and storytelling. At the same time, digital spaces may reinforce fragmented information environments, presenting different narratives about migration or national identity. Despite this, digital culture allows youth to stay engaged with both local and global issues.

Even as Ireland modernizes, many young people continue to value cultural heritage, often engaging with it through festivals, local initiatives, or online resources. Global concerns—such as climate change and social justice—also shape youth perspectives and motivate participation in public discussions. This combination of cultural awareness and global engagement reflects the complex worldview of modern Irish youth.

Youth perspectives provide valuable insight into Ireland's ongoing cultural transformation. Their identities reflect a balance between tradition and globalization, linguistic heritage and digital participation, national belonging and multicultural experience. From the standpoint of area studies, understanding youth attitudes is essential for interpreting Ireland's contemporary development. Young people today

contribute both to the preservation of cultural continuity and to the formation of new cultural directions.

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CULTURAL EXCHANGE AND ITS ROLE IN SHAPING INTERCULTURAL COMMUNICATION

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Cultural exchange is key to shaping intercultural communication, acting as an engine for understanding, empathy, and respect amongst different groups. It encompasses a broad spectrum of activities – ranging from artistic collaborations and educational initiatives to travel and individual-level interactions – all of which contribute to a more interconnected and culturally sensitive world. By exchanging ideas, traditions, and viewpoints, it fosters a deeper understanding of the richness and complexity of human culture, breaking down stereotypes.

One of the most significant impacts of cultural exchange lies in its ability to break down cultural barriers and misconceptions. By engaging with different cultures firsthand, individuals can challenge their preconceived notions and develop a more nuanced understanding of the world. This direct exposure to diverse perspectives allows for a more informed and empathetic approach to intercultural communication, enabling individuals to navigate cultural differences with greater sensitivity and respect. For instance, participating in a study abroad program can provide students with invaluable opportunities to immerse themselves in a different culture, learn a new language, and develop a broader worldview. [2,c. 60]

Furthermore, cultural exchange acts as a catalyst for the dissemination of knowledge and specialized skills, transcending geographical boundaries and fueling innovation and advancement across diverse sectors. When researchers from different countries collaborate on projects, they bring unique methodologies, perspectives, and datasets to the table, resulting in more comprehensive and robust findings. International conferences provide a platform for experts to share their latest research, engage in critical discussions, and forge new partnerships. Artist residencies allow creators to immerse themselves in different artistic traditions and environments, inspiring them to experiment with new techniques and develop groundbreaking works. [1, c.137]

This constant flow of ideas and best practices cultivates a culture of creativity and encourages collaborative problem-solving on a global level. When individuals are exposed to different ways of thinking and working, they are better equipped to identify novel solutions to complex challenges. This cross-pollination of knowledge

and perspectives can spark significant breakthroughs in fields such as science (leading to new medical treatments or sustainable energy technologies), technology (driving advancements in artificial intelligence or data analytics), arts (resulting in innovative forms of expression and cultural preservation), and humanities (promoting deeper understanding of history and human behavior). The ripple effect of these breakthroughs ultimately benefits societies around the world.

Beyond fostering innovation, a greater understanding of diverse cultural contexts enables the development of more effective and sustainable solutions tailored to specific local needs. Development initiatives that are designed with sensitivity to cultural values and social norms are more likely to be successful and create lasting positive impact. By embracing cultural sensitivity, we can ensure that development efforts are not only effective but also equitable and empowering.

Additionally, recognizing and respecting cultural differences fosters mutual trust and collaboration among stakeholders, which is essential for long-term success. It encourages inclusive participation, allowing local communities to take ownership of projects and solutions, thereby enhancing resilience and adaptability. Ultimately, integrating cultural awareness into development strategies helps build a more just and harmonious global society, where progress benefits all members equitably.

The role of technology in facilitating cultural exchange cannot be overlooked. The internet and social media platforms have created unprecedented opportunities for individuals to connect with people from different cultures, share information, and engage in virtual cultural experiences. Online communities, language learning apps, and virtual museums allow individuals to explore different cultures from the comfort of their own homes, fostering a sense of global citizenship and promoting intercultural dialogue. However, it is important to be mindful of the potential for misinformation and cultural appropriation in online spaces, and to engage with diverse perspectives in a responsible and respectful manner. [3, c.68]

In conclusion, cultural exchange is a vital tool for fostering intercultural communication and building a more understanding and inclusive global community. By promoting the exchange of ideas, traditions, and perspectives, cultural exchange

dismantles stereotypes, challenges misconceptions, and fosters empathy and respect between diverse groups. As technology continues to connect people across borders, it is crucial to harness the power of cultural exchange to promote intercultural understanding, foster innovation, and build a more harmonious and sustainable world for all. Moreover, supporting such exchanges can contribute to peacebuilding efforts, reduce cultural tensions, and create opportunities for collaboration in addressing global challenges. Emphasizing mutual learning and appreciation not only enriches individual experiences but also paves the way for a more interconnected and compassionate world where diversity is celebrated as a strength.

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WELCOME TO THAILAND

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Thailand, officially known as the Kingdom of Thailand, is located in the

center of the Indochinese Peninsula in Southeast Asia. Covering an area of 513,120 square kilometers. The country shares borders with Myanmar, Laos, Cambodia, and Malaysia, and has coastlines along both the Andaman Sea and the Gulf of Thailand.

Thailand, formerly known as Siam, is an amazing country in Southeast Asia that attracts millions of tourists with its rich culture, picturesque nature and unique traditions. The capital of the country is Bangkok, a modern metropolis where skyscrapers side by side with ancient temples, and bustling markets with quiet streets filled with aromas of spices and flowers.

Thailand is famous for its diverse natural landscapes. In the south there are snow–white beaches and turquoise waters of the Andaman Sea, in the north there are mountainous areas with dense jungles and a cool climate. Here you can find exotic plants, rare animals and enjoy the beauty of waterfalls. The tropical climate makes the country attractive for holidays all year round: the hot sun, rainy season and mild winter create a special atmosphere of eternal summer.

Thailand's historical heritage is amazing. In the ancient cities of Ayutthaya and Sukhothai, ruins of temples and statues of Buddha have been preserved, testifying to the great civilization of the past. Buddhism plays a key role in Thai life: monasteries and pagodas are found everywhere, and thousands of people gather at religious festivals. Thais call their country "Myangtai", which means "land of the free", and are really proud that Thailand has never been colonized by European powers.

Today, Thailand is a dynamically developing country where traditions blend harmoniously with modernity. Bangkok is known as a center of business and tourism, and the resorts of Phuket and Pattaya are world–class vacation destinations. Thai massage, exotic cuisine with spicy spices and fruits, colorful markets – all this creates a unique image of the country.

Thais are distinguished by their hospitality and respect for traditions. Greeting "Savadie" is accompanied by a slight bow with palms folded at the chest. An important place is occupied by the family, and respect for elders is considered the basis of education. National holidays such as Songkran, the Thai New Year, are

accompanied by fun games and dousing with water, which symbolizes purification and renewal.

Thailand is not only a tourist paradise, but also an important cultural center of Asia. Its cuisine, music, dance, and architecture influenced neighboring countries. Tourism generates a significant portion of income, and Thailand's rich cultural heritage makes it a unique place to explore the history and traditions of the East.

Thailand is a country where the past and the present are intertwined in harmony. Here you can feel the breath of antiquity, enjoy the beauty of nature and discover a culture based on respect, freedom and spirituality. It is this versatility that makes Thailand one of the most vibrant corners of the world, where you want to return again and again.

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SOCIO-DEMOGRAPHIC CHALLENGES OF MODERN JAPAN: A YOUTH PERSPECTIVE ON SUSTAINABLE FUTURE

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Modern Japan stands at a demographic crossroads, facing interconnected challenges that threaten its socio-economic stability. For the younger generation, these issues directly shape life prospects and career choices. This study examines core demographic problems through youth perspectives.

The Core of the crisis is that a super-aging society and population decline Japan's population is not just aging; it is rapidly shrinking. With a fertility rate of approximately 1.3, far below the replacement level, and the world's highest proportion of citizens over 65, the nation is experiencing a demographic contraction unprecedented in its history. The Pension System is under pressure: The traditional intergenerational support model is collapsing. The ratio of workers to pensioners has drastically shifted to nearly 2:1, placing an unsustainable financial burden on the state budget and the shrinking workforce. The gradual increase of the retirement age to 65 is a necessary but insufficient measure, prompting discussions about further raises and the need for personal pension savings models. The "1.8 Million" Threshold: The National Institute of Population and Social Security Research projects that Japan's population, which stood at 125 million in 2020, could fall below 100 million by 2053 and to around 88 million by 2065. This steep decline is the fundamental driver of all other challenges.

A direct consequence of demographic decline is a critical shortage of labor. The 11 Million Worker Gap: Predictions indicate a deficit of 11 million workers by 2040, affecting all sectors from high-tech and construction to agriculture and services.

Programs like the "Technical Intern Training Program" (TITP) have been introduced to attract foreign labor. However, these initiatives face criticism for their limitations and lack of long-term integration pathways. The recent creation of new visa statuses (Specified Skilled Workers) reflects a cautious, incremental shift in policy, but the numbers remain inadequate to fill the gap.

For Japanese youth, this means both pressure to be hyper-productive and the

challenge of navigating a gradually internationalizing workplace. It also raises questions about future career opportunities in a stagnating or shrinking economy.

Perhaps the most visually striking manifestation of the crisis is the depopulation of rural areas, leading to the phenomenon of "akima no machi" (orphaned/empty towns) and "akiya" (abandoned houses). Over 800 municipalities are classified as at risk of disappearance. In prefectures like Akita and Aomori, the vacancy rate for homes exceeds 30-35%, leading to the decay of infrastructure and the erosion of community bonds.

The closure of over 6,000 schools since 2002 is not just an educational issue. Schools often served as the heart of rural communities. Their loss accelerates a vicious cycle: young families leave due to a lack of educational facilities, which leads to further population decline and more closures. This results in the irreversible loss of local dialects, festivals, crafts, and unique cultural traditions.

Consequences and the search for solutions: a multi-faceted approach. The cumulative impact of these challenges is profound:

- Exacerbated Regional Inequality: A growing divide between dynamic, populous metropolitan areas (like Tokyo and Osaka) and the declining periphery.

- Strained Public Finances: Increasing healthcare and pension costs divert resources from innovation, education, and infrastructure development.

- Stifled Economic Growth: A shrinking domestic market and labor force inherently limit economic expansion.

Japan's Response and Youth Initiatives: The government's countermeasures include financial incentives for childbirth ("kodomo teate"), support for childcare, and promoting regional revitalization. However, top-down policies have shown limited effectiveness.

Crucially, Japanese youth are not passive observers. They are actively creating new paradigms:

- Digital Nomads and "U-Turns": Young professionals and entrepreneurs are leveraging technology to work from depopulated areas, revitalizing them through new businesses (e.g., eco-tourism, digital content creation focused on local culture).

- Social Entrepreneurship: Youth-led initiatives are repurposing "akiya" into artist residencies, cafes, and community centers, thus preserving cultural heritage and creating

new social value.

- Advocacy for Change: Young activists and politicians are increasingly vocal about the need for more radical reforms, including greater gender equality in the workplace (to support working mothers), comprehensive immigration policies, and a fundamental rethinking of the work-life balance.

The socio-demographic challenges of modern Japan represent a critical case study for the world. For the youth, navigating this landscape requires resilience, innovation, and a proactive stance in shaping national policy. A sustainable future for Japan will depend on a synergistic effort: effective government support must be coupled with a profound transformation of social norms and, most importantly, the creative energy and global outlook of its younger generation. The experience of Japan offers invaluable lessons for other nations entering a similar demographic trajectory.

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CONTEMPORARY PRACTICES OF PRESERVING AND TRANSMITTING TRADITIONAL FESTIVALS BY THE YOUNGER GENERATION

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In the era of globalization and digitalization, traditional festivals remain vital anchors of cultural identity, especially for the younger generation. Often perceived as detached from their heritage, young people actively participate in preserving and transmitting these traditions through contemporary adaptations. This article examines how youth in Russia, India, and Brazil revitalize Maslenitsa, Diwali, and Carnival, respectively, by combining ancient rituals with modern tools such as social media and environmental initiatives. Drawing on cultural studies, it emphasizes the role of festivals in fostering intergenerational dialogue and addressing global challenges, including sustainability and cultural homogenization. The analysis is based on recent data and scholarly sources that highlight youth agency in cultural preservation.

Maslenitsa, or Pancake Week, is a pre-Lenten Slavic festival symbolizing the farewell to winter and the welcoming of spring. Rooted in pagan traditions and Orthodox customs, it involves pancake-making, games, and the burning of an effigy. In 2025, Russian youth continue to preserve Maslenitsa by integrating digital platforms. Social media challenges encourage the sharing of recipes, folk dances, and virtual bonfires, reaching millions of users. For instance, the "Maslenitsa Online" campaign in Moscow attracted over 50,000 young participants to eco-friendly events, replacing fireworks with LED lighting to reduce environmental pollution. Educational programs in schools and universities — such as workshops on traditional blini baking — transmit folklore to teenagers, counteracting the erosion of rural customs caused by urbanization [1]. Youth-led volunteer groups in St. Petersburg organize inclusive festivals for diverse ethnic communities, thereby ensuring Maslenitsa's relevance in multicultural Russia. This fusion of tradition and technology not only preserves the festival but revitalizes it, transforming it into an instrument of social cohesion.

Diwali, the Hindu Festival of Lights, celebrates the victory of good over evil through oil lamps, fireworks, and family gatherings. For Indian youth, preserving

the festival involves sustainable adaptations in response to environmental concerns. In 2025, campaigns such as “Green Diwali” promote clay diyas instead of plastic ones and LED lanterns instead of firecrackers, significantly reducing air pollution in cities like Delhi. Young influencers on social media share tutorials on eco-friendly rangoli designs using natural dyes, thereby transmitting artistic traditions to peers worldwide. Community programs run by NGOs in Mumbai engage students in storytelling sessions about Lord Rama’s return, blending ancient myths with contemporary themes such as gender equality. Digital platforms facilitate intergenerational exchange: applications like “Diwali Stories” allow young people to record elders’ narratives, preserving oral histories. In rural areas, youth volunteers organize inclusive events for marginalized groups, maintaining Diwali’s ethos of social justice [2]. This approach not only safeguards cultural heritage but also addresses pressing issues such as climate change, empowering young people as stewards of tradition.

Brazilian Carnival is a pre-Lenten extravaganza of samba, parades, and costumes that embodies Afro-Brazilian roots and social commentary. Youth preserve it through activism and innovation. In 2025, samba schools in Rio involve young artists in designing floats dedicated to themes of racial equality and environmental justice, drawing on Bantu heritage. Digital tools expand the possibilities of broadcasting: they teach samba steps on social networks, attracting a global audience and preserving rhythmic traditions. Initiatives such as Carnival for All in Sao Paulo promote inclusivity, and youth-led workshops for LGBTQ+ and indigenous people counter excessive commercialization. Community projects in the favelas, including costume-making courses, impart skills to teenagers, contributing to economic empowerment. In the context of the economic crisis, young organizers prefer environmentally friendly materials, thereby reducing the amount of waste at the parade [3]. This evolution transforms Carnival into a platform of resistance, ensuring its cultural vitality for future generations.

The role of youth in preserving Maslenitsa, Diwali, and Carnival illustrates a dynamic interplay between tradition and modernity [4, p. 216]. Through digital

innovation, sustainable development, and inclusivity, young people not only transmit cultural heritage but also adapt it to contemporary challenges, thereby contributing to global intercultural dialogue. Such a youth-centered approach underscores the resilience of cultural practices in a rapidly changing world.

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THE IMPACT OF GLOBALIZATION AND CULTURAL DIFFERENCES ON INTERNAL CONfFLICTS AND THE SEARCH FOR IDENTITY AMONG YOUTH

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The relevance of this topic is due to the rapid pace of globalization processes, which have a significant impact on the formation of the identity of the younger generation. In the context of global interconnectedness, young people face new opportunities for development and self-expression, as well as challenges related to preserving cultural values and traditions. Globalization is the process of increasing interconnectedness and interdependence among countries, societies, and cultures worldwide, manifested in the expansion of international trade, information exchange, technology, cultural values, and ideas. This process contributes to the creation of a unified global space, where the integration of economies, cultures, and social structures occurs, and borders between countries become less noticeable. [1]

The importance of studying this topic is driven by the need to understand the mechanisms of young people's adaptation to modern conditions, as well as to find ways for the harmonious development of personality amid cultural diversity and global changes. It exerts a profound influence on contemporary society, especially on youth, who are in the process of forming their identity. This process is accompanied by both opportunities and challenges. Globalization facilitates the dissemination of information and cultural values around the world, allowing young people access to a variety of cultural resources. However, it can also lead to cultural homogenization, where unique traditions and customs begin to disappear under the pressure of more dominant cultures.

Young people often find themselves in situations where they need to balance their cultural traditions with new global trends. This can cause internal conflicts, as they strive to preserve their cultural identity while not wanting to remain detached from global processes. As a result, a phenomenon of cultural mixing arises, where elements of different cultures intertwine, creating new forms of self-expression.

The goal of this research is to analyze the influence of globalization and cultural differences on internal conflicts and the process of identity search among youth, as well as to identify factors that contribute to the harmonious development of personality in the modern world.

Cultural differences also play a crucial role in shaping identity. Youth living in multicultural societies face the necessity of integrating various cultural codes, which can be both enriching and challenging. In such conditions, young people may experience feelings of alienation or inadequacy if their cultural roots are not recognized or respected by the surrounding society. [5]

In addition, technological advancements, especially the rise of social media and digital communication platforms, have significantly transformed the landscape of youth identity formation.

The need to develop effective strategies to support youth in the process of identity formation is of particular importance in the context of research. In this direction, educational programs focused on developing intercultural competence, critical thinking, and self-regulation skills play an important role. In the context of globalization, it is important to create conditions for dialogue between cultures, to promote respect for differences, and to stimulate active youth participation in intercultural exchanges and projects.

In addition, it is necessary to consider the role of family and social institutions, which can contribute to strengthening cultural identity and developing sustainable value orientations. An important aspect is also psychological support for young people facing internal conflicts and crises caused by tensions between traditions and modern trends.

Practical implementation of these tasks requires cooperation among state structures, educational institutions, non-governmental organizations, and the youth themselves. An important direction is the introduction of programs to develop digital

literacy, the ethics of using technologies, and the formation of responsible behavior in online spaces.

For the harmonious development of youth in globalization conditions, it is necessary to create integrative approaches that combine cultural education, psychological support, and the development of interpersonal interaction skills. Only in this way can we ensure the formation of a sustainable and positive identity capable of adapting to the challenges of the modern world and contributing to its development.

To sum up internal conflicts caused by globalization and cultural differences can manifest as a crisis of identity, where young people question who they are and what place they occupy in the world. This crisis can be exacerbated by social and economic factors such as unemployment, inequality, and discrimination, which intensify feelings of instability and uncertainty.

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AI INSTEAD OF ACTORS: WHERE IS "BLACK SPRING" HEADED?

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Unsuccessful second seasons have long been a problem for Russian TV: producers often try to extend a successful story and end up ruining what worked in the first season. A striking example is the Premier series “Game for Survival”: the first season was hailed as cult, the second left many viewers disappointed. [1]

START has taken a risky path. “Black Spring” is a bleak chronicle of adolescent misfortune: duels, an almost apocalyptic mood, 17-year-olds who are still learning how to live but already ready for a “beautiful exit.” The emotional power of the first season came from its humanity and the truth of the performances. And now it’s been announced that the second season will be fully visualized by a neural network, with the original actors reduced to voicing their AI-drawn characters. [2]

This move is worrying. Neural networks can be useful, but their use carries risks: loss of emotional density, destruction of atmosphere, disconnection from the audience, and reputational damage for the creators. In addition, images generated by AI often suffer technical flaws (odd anatomy, artifacts, over-glossiness, problems rendering text), and viewers usually sense at once that an image is synthetic—even if they can’t quite say why. In practice, algorithmic illustrations are being inserted everywhere: sometimes, instead of an appropriate photo or drawing, publications use ill-fitting AI content out of haste or to save money. [3]

If the goal is truly to please fans and develop the story, there are more careful and thoughtful options:

Start with a pilot episode in the new style and run test screenings before changing the format of the whole project;

Use AI selectively—for background scenes, stylized flashbacks, titles, or individual art episodes rather than for the entire visual component;

release an animated spin-off instead of changing the main series' format;

Offer the continuation as a graphic novel, a collection of stories, or a web-novel—this would give fans meaningful continuation without risking the original show;

Involve the audience in the process: show concepts, run polls, hold closed previews;

Resolve legal and ethical issues in advance: secure actors' consent for the use of their likenesses and voices, ensure transparent compensation, and clearly credit the use of AI.

Handled properly, neural networks can enrich a project—speed up post-production, provide an interesting visual style for select episodes, or create additional digital content. But it's important not to make technology an end in itself: AI should be a tool that serves the drama and the characters, not a replacement for them. Otherwise there's a risk of losing the human spark that made "Black Spring" beloved by viewers. [3]

Moreover, any large-scale turn to AI should be accompanied by strict creative safeguards. Neural networks must operate with a human-in-the-loop model: directors, cinematographers and character actors should retain editorial control over key visual and emotional choices so that AI output supports, not supplants, artistic intent. Productions should also publish a clear disclaimer when AI-generated imagery or voice synthesis is used, so viewers know what they are watching and can judge accordingly.

From an industry perspective, studios should work with actors' unions and technical guilds to agree standards for consent, compensation, and quality control. Pilot testing with diverse audience groups, alongside independent technical audits of models for bias and artifact issues, will reduce reputational risk. Finally, preserving

original footage and metadata is essential: creators must keep an archival record so future restorations or reinterpretations remain possible without erasing the human performances that built the show's reputation.

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CULTURAL CONFLICTS AND STEREOTYPES: HOW YOUTH REINTERPRET INTERNATIONAL RELATIONS

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In the context of globalization, young people are increasingly exposed to cultural diversity and the challenges that come with it. The modern world, interconnected through technology, migration, and international cooperation, presents both opportunities and risks for intercultural communication. One of the most significant issues is the persistence of cultural stereotypes, which continue to shape how nations and peoples perceive each other. These stereotypes often oversimplify complex cultural identities, creating barriers to effective dialogue and mutual understanding.

Cultural conflicts frequently arise from misunderstandings, language barriers, and historically rooted prejudices. Media representations reinforce simplified images of foreign cultures, contributing to biased perceptions among young people who consume most of their information online. Social networks are powerful tools for communication but can also amplify misinformation and promote polarized narratives. As a result, stereotypes become widespread and resistant to change, influencing international attitudes and shaping public opinion.

However, modern youth demonstrate a growing capacity to challenge these stereotypes. Young people today increasingly participate in academic exchange programs, international conferences, online collaborations, and multicultural communities. These experiences expose them to authentic cultural practices and perspectives, allowing them to form their own understanding free from imposed biases. Through direct interaction, youth can recognize the limitations of stereotypical thinking and develop empathy for people from different cultural backgrounds.

Moreover, critical media literacy has become an essential skill for contemporary young people. They learn to analyze information sources, identify manipulative narratives, and question generalized portrayals of nations and cultures. This critical approach helps them construct a more objective worldview and resist the influence of cultural misinformation. Consequently, youth become agents of change who can transform international relations through informed perspectives and constructive dialogue.

The development of intercultural competence plays a crucial role in reducing cultural conflicts. This competence includes respect for cultural diversity, willingness to understand different worldviews, and the ability to communicate effectively across cultural boundaries. Young people increasingly embrace these principles, promoting tolerance, cooperation, and peaceful coexistence. Their active engagement in global issues – from climate change to digital ethics – fosters a sense of shared responsibility that transcends national and cultural divisions.

Thus, youth significantly influence the evolution of international relations in the 21st century. By challenging cultural stereotypes, participating in intercultural communication, and advocating for mutual respect, they contribute to building a more inclusive and interconnected world. Their role in shaping the future of global cooperation is indispensable, as young people remain key drivers of positive cultural transformation and international understanding.

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MYANMAR: CULTURAL PECULIARITIES AND PROBLEMS OF YOUTH EDUCATION

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In recent years, Russia and Myanmar have been actively expanding their economic, cultural, and humanitarian cooperation. Direct air travel between the two countries has been restored after 30 years, and a mutual visa-free regime has been introduced. This provides a strong reason to get acquainted with this mysterious Asian country that remains little-known to us.

Myanmar (formerly Burma, now officially the Republic of the Union of Myanmar) is a large country in mainland Southeast Asia, with an area of about 677,000 km². The state shares land borders with five countries: Bangladesh and India to the west, China to the northeast, Laos and Thailand to the east. To the south and southwest, Myanmar is washed by the waters of the Bay of Bengal and the Andaman Sea.

Myanmar is a country where ancient traditions and modernity intertwine in a fascinating pattern. Here, among golden pagodas and bustling markets, lives a people whose culture has been shaped for centuries under the influence of Buddhism, Indian, and Chinese civilizations. Buddhist monasteries not only adorn towns and villages but also serve as spiritual centers where people seek harmony and meaning in life.

A distinctive feature of Myanmar is its multiculturalism. More than a hundred ethnic groups preserve their languages, costumes, and customs, creating a rich palette of cultural heritage. Festivals such as Thingyan – the water festival of the New Year – unite people in joy and symbolize purification and renewal. The art of wood carving, traditional dances, and music reflect the soul of the nation, its striving for beauty and spirituality.

Yet behind this vivid cultural picture lie serious problems, especially in the sphere of youth education. Political instability in recent years has led to the closure of many schools and universities. The economic crisis forces young people to interrupt their studies in order to earn a living, while destroyed infrastructure deprives them of the opportunity to study in safe conditions. In rural areas, access to education is limited, and many children remain outside the system.

The youth of Myanmar represent the future of the country, but their path to knowledge resembles a road interrupted by a storm. International organizations and local initiatives are trying to develop alternative forms of learning, creating non-formal education programs where young citizens can acquire skills necessary for life and peaceful development of society.

Myanmar's education system historically relies on the British model, with divisions into primary, secondary, and higher levels. Primary education is compulsory and lasts about five years, followed by two cycles of secondary education (junior and senior), during which students choose either a humanities or science track, determining access to specific university specialties.

Higher education is represented by a network of universities, institutes, and colleges: the country has more than 140 higher education institutions, as well as vocational schools, medical and pedagogical colleges. However, access to quality education varies greatly between urban and rural areas, and between stable regions and conflict zones, where schools may be destroyed or operate intermittently [1].

The education system of the Republic of the Union of Myanmar faces significant problems, including limited funding, insufficient resources, and low quality of education, leading to substantial flows of educational migrants leaving the country. Improving the management of these migration flows could help resolve part of the education crisis. With effective management, educational migration would allow Myanmar's students and young researchers to access opportunities for higher education and world-class scientific research abroad, ensuring knowledge exchange that could improve education quality at home [2].

A key step toward effective management of educational migration is the development of a comprehensive national strategy. Its success depends on the involvement of all stakeholders' educational institutions, civil society, and international organizations coordinated by the government.

Many Chinese universities are rapidly developing and offer scholarships to young people from Myanmar. They are popular among Myanmar students thanks to their strong reputation for advanced, high-quality education and research. Some Chinese universities hold high positions in global rankings, and many subjects are taught in English.

Cultural proximity between the two countries makes Chinese universities additionally attractive for Myanmar students. They eagerly explore Chinese culture and society, gaining valuable knowledge and skills in their chosen fields. Although Mandarin Chinese is the primary language of instruction in most universities, many young people from Myanmar adapt to this language barrier. Language exchange programs, cultural events, and educational cooperation foster mutual understanding and knowledge sharing between the countries, helping Myanmar students integrate more easily into a new academic environment [3].

Thus, Myanmar appears as a land of contrasts: its rich culture, authenticity, and spiritual traditions coexist with the heavy challenges of modernity. The fate of its youth depends on whether the education crisis can be overcome and whether they will be given the chance to realize their potential. For it is they who are capable of preserving cultural heritage and building a new future for their country.

In the context of internal crises and the weakness of the national higher education system, external educational partnerships become one of the few sustainable channels for developing human capital in Myanmar. Training Myanmar's youth in Russian and Chinese universities helps compensate for the shortage of specialists and partially mitigate the destructive consequences of internal conflicts for the education system.

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THE ROLE OF COUNTRY STUDIES IN FOSTERING TOLERANCE AND RESPECT FOR OTHER CULTURES

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In today's globalized world characterized by increased migration and cultural exchange, tolerance and respect for diverse cultures have become particularly crucial. Growing interdependence among nations demands the ability to understand and accept differences while maintaining respect for worldviews and values distinct from our own. Country studies, as an interdisciplinary academic field examining various aspects of nations and peoples, plays a vital role in cultivating tolerant attitudes toward other cultures. This research explores how country studies contributes to overcoming stereotypes, developing intercultural competence, and enhancing mutual understanding among different nationalities.

Country studies serves as a fundamental bridge connecting diverse cultures. It provides systematic knowledge about geographical characteristics, historical development, cultural traditions, economic systems, political structures, social organizations, and

psychological particularities of various countries and ethnic groups. Through studying these dimensions, we gain deeper insight into the motivations and belief systems of people from different cultural backgrounds. The discipline promotes the formation of an objective worldview free from prejudices and oversimplifications, replacing stereotypical perceptions with comprehensive, evidence-based understanding.

A primary mission of country studies involves combating stereotypes and prejudices that frequently lead to intolerance and discrimination. Stereotypes represent simplified and typically negative perceptions of entire population groups, rooted in limited knowledge and personal experience. By providing objective information and debunking myths, country studies facilitates more accurate and nuanced cultural understanding. For instance, examining a country's history clarifies the origins of traditions that might otherwise appear unusual; analyzing political contexts enables better comprehension of governmental decisions, preventing rash judgments; studying religious traditions, artistic expressions, literature, and music permits appreciation of other cultures' values and ideals.

Country studies not only enhances understanding of foreign cultures but also contributes to forming civic identity and promoting global citizenship. Investigating our own nation's history and culture deepens comprehension of our roots, values, and global positioning. Comparative cultural analysis reveals unique characteristics and recognizes contributions to world civilization. Simultaneously, country studies emphasizes our shared responsibility as global citizens addressing worldwide challenges including climate change, poverty, hunger, and armed conflicts, fostering international solidarity and cooperative problem-solving.

Country studies plays an indispensable role in promoting tolerance and cultural respect. It provides essential knowledge, skills, and methodologies for overcoming stereotypes, developing intercultural competence, and strengthening cross-national understanding. Effective country studies education, incorporating interactive methods and approaches, supports the formation of civic identity and global citizenship. In our culturally diverse contemporary world, country studies continues to grow in importance and relevance. Investment in country studies education and research constitutes an investment in global peace, stability, and prosperity.

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IDENTITY AND SELF-DETERMINATION IN THE ERA OF GLOBALIZATION

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Globalization as a Context for Self-Determination

The modern world is characterized by blurred borders: digital technologies, migration, and cross-border communications create a space where young people belong both "everywhere" and "nowhere" simultaneously. This presents a unique challenge of maintaining a stable identity in a constantly changing environment [1, c.27].

Duality of Identity: Local and Global

Young people frequently navigate between:

- adherence to local traditions (language, customs, family values);
- engagement with global trends (English as a lingua franca, popular culture, digital communities).

This results in hybrid forms of self-identification ("European with Asian roots," "digital nomad").

Digital Identity as a New Layer of Self

Social networks and online platforms enable individuals to:

- construct multiple personas (professional, creative, virtual);
- find interest-based communities beyond geographical boundaries;
- experiment with different roles (e.g., cosplay, anonymous forums).

However, this can lead to fragmented self-awareness and pressure to maintain an "ideal profile."

The Crisis of Traditional Identity Markers

Conventional pillars (nationality, religion, profession) are losing their absolute significance. Young people increasingly define themselves through:

- personal values (environmentalism, inclusivity);
- hobbies and interests (gaming, street art);
- global social movements (Fridays for Future, Black Lives Matter) [3, c.5].

Migration and Transnational Identity

Young people from migrant families often experience:

- blended cultural codes (e.g., "Russian schooling - American social life");
- generational conflicts regarding traditional values;
- search for a "third space" that synthesizes cultures without completely abandoning roots.

Language as a Marker of Belonging

While English serves as a tool for global communication, there is growing emphasis on preserving native languages [3, c.6]. The emergence of hybrid forms (e.g., "Runglish," "Spanglish") reflects this blending of identities.

The Role of Education and Intercultural Experience

Exchange programs (Erasmus+, Work & Travel) and online courses contribute to:

- broadening perspectives;
- rethinking stereotypes about "us" and "them";
- fostering "global citizenship" and a sense of belonging to the worldwide community.

The pressure of universal standards (fashion, career models, success metrics) coexists with growing interest in local traditions (crafts, dialects, national cuisine) as means of preserving individuality.

Identity as Process Rather Than Status

Contemporary youth demonstrate:

- continuous re-evaluation of self through new experiences;
- rejection of rigid categories ("male/female," "Russian/American") in favor of fluid identities;
- emphasis on self-realization over social conformity [2, c.84].

Risks include anomie (loss of meaning), digital loneliness, and cultural dissonance. Resources encompass multicultural competence, adaptability, and dialogic skills.

The key challenge is creating environments where young people can integrate global and local influences without losing their core identity [4, c.75].

Youth identity in the globalization era represents a dynamic synthesis of tradition and innovation, local and global. The essential task is not choosing between opposites but learning to navigate multiple identities while maintaining internal integrity and preserving national heritage without succumbing to foreign influences [4, c.80].

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MADAGASCAR LEGAL SYSTEM

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"For more than 60 years there have been two legal systems in Madagascar: traditional law based on local customs and French law.". This quote establishes the long-standing dual character of Madagascar’s legal order. The customary system (local rules, family-based norms and community conventions) operates side-by-side with statutory codes that descend from the French civil law tradition; in practice this means that everyday disputes at community level are often resolved according to local norms, while formal courts apply codified civil, criminal and administrative rules [1].

"The Republic of Madagascar is a State based on a system of Decentralized Territorial Collectivities.". "The official languages are Malagasy and French.". "All persons have the right to liberty and may not be subject to arrest or arbitrary detention.". "In their jurisdictional activities, the presiding Magistrates, the judges

and assessors are independent and they are only submitted to the Constitution and the law.".

These constitutional clauses together set out Madagascar’s basic institutional framework — decentralization, bilingual official status, individual liberty guarantees, and a formal statement of judicial independence. In practice, the constitution provides the legal foundation for communes and regions to exercise administrative functions, and it formally protects civil liberties and the independence of magistrates, although implementation and institutional capacity shape how these principles operate on the ground [2].

"Dina or community convention is known through oral tradition, although it is written down in some cases.". "The Dina are traditional justice forums in charge of dispute resolution.". "The objective is to improve the coherence between statutory law and customary law.". These passages describe the character and function of dina (community pacts) and the policy aim of harmonizing customary and statutory systems. Operationally, dina mechanisms handle many social, land and family disputes at the fokontany/commune level; efforts to improve coherence seek to clarify when local conventions should be recognized, how they relate to statutory titles and rights, and how referrals between community forums and state courts should work [3].

From a general-law perspective, Madagascar illustrates a classic case of legal pluralism where statutory law and customary norms coexist and interact within a single legal order. Constitutional guarantees of decentralization, personal liberty, and judicial independence provide a formal institutional framework, but their effectiveness depends on administrative capacity, enforcement mechanisms, and judicial integrity. At the same time, practical statutory reforms such as land certification demonstrate how formal legal instruments can be adapted to operate alongside customary practices to expand access to justice and legal security. In general legal theory, Madagascar therefore serves as an illustrative example of how harmonization between customary and statutory systems, supported by institutional

reforms, is essential for ensuring legal certainty, protection of rights, and social legitimacy of the legal system as a whole [4].

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FRENCH LEGAL SYSTEM

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The French legal system is one of the most influential and historically significant legal phenomena in the world. It is the brightest representative of the Romano-Germanic (continental) legal family which principles and structures formed the basis of legislation in many countries of Europe, Latin America, Africa and the Middle East.

The French legal system is a fascinating and intricate framework that governs the country's legal processes and upholds justice in France. Rooted in centuries of history, French law is primarily based on the civil law system, which emphasizes codified statutes and comprehensive legal codes. The French legal system is distinguished by its reliance on written laws, as opposed to common law systems, which are heavily influenced by judicial precedents. The Napoleonic Code, established in 1804, forms the cornerstone of French civil law, influencing not only France but also many legal systems worldwide. The judiciary in France is independent and plays a crucial role in upholding the law and ensuring justice. It comprises various courts, each with specific jurisdictions [1].

Laws in France, as in other democratic countries, are generally proposed by the Government of the day, and must be passed by the two houses of the French Parliment, the National Assembly and the Senate. They become law as from the date on which they have been passed by Parliament, signed into law by the President, and published in the Journal Officiel, or Official Journal. Statutory instruments (décrets, ordonnances) become law on signing by the minister(s), and being published in the Journal Officiel. Publication in the electronic version of the J.O. is sufficient.

Unlike the English-speaking countries, France has a dual legal system; one branch, known as Droit public, or Public law, defines the principles of operation of the state and public bodies. This law is applied generally through public law courts,

known as les Tribunaux administratifs. The other system, known as Droit privé, or private law, applies to private individuals and private bodies.

Private law - le droit privé. This is the basic law of the land. It is administered through the judicial courts. There are two judicial channels, a) those dealing with civil litigation, and b) those dealing with criminal offences. Basic civil litigation concerning private individuals is dealt with by a local court, known as a Tribunal d'Instance, or by a regional or departmental court known as a Tribunal de Grande Instance (TGI), depending on the importance of the case. Commercial and business law is administered through institutions known as Tribunaux de commerce. These are known as "first degree courts". Appeals are heard in a Cour d'Appel or Court of Appeal, a "second degree court". Public law - le droit public. Complaints or litigation concerning public officials in the exercise of their office are heard in Tribunaux Administratifs, or Administrative Courts. For example, universities or public academic institutions are regularly taken to court over claimed irregularities in the organisation of exams. As in the private law system, appeals can be lodged, in this case with the Cour administratif d'appel, or Administrative appeals court. The highest echelon, the Supreme Court for public law, is the Conseil d'Etat, or Council of State, the body ultimately responsible for determining the legality of administrative measures [2].

In my opinion, the French legal system stands out not just because of its historical significance but due to its profound influence on global jurisprudence. Its unique blend of public and private law reflects both the need for strong governance and respect for individual liberties.

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INFORMATION CULTURE OF YOUTH

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The information culture of young people is a set of knowledge, skills, values, and behavior patterns related to finding, analyzing, processing, and sharing information in the digital environment. With the rapid development of information and communication technologies, it has become one of the key factors of social adaptation for the younger generation. It influences their opportunities in education, professional activity, communication, and cultural development. Today's youth are the first generation whose socialization takes place mainly in the digital space. This creates unique features of their information behavior and brings not only new opportunities but also specific risks.

First, the information culture of youth is shaped by a digital environment that is fast-changing, multi-channel, and offers access to almost any data. Young people usually have strong technical skills: they can confidently use mobile devices, online resources, educational platforms, and social networks. Digital literacy is now a necessary part of everyday life. It helps young people search for information, select useful sources, understand different formats of data, and use various tools for processing information. However, technical skills alone do not mean full information culture. A real information culture also includes critical thinking, responsibility for online actions, and understanding of ethical rules in digital communication.

Second, young people tend to consume a large amount of information very quickly. The constant flow of digital content creates what is known as "clip thinking" - a fragmented way of perceiving information, focused on short, emotional messages. This makes quick understanding easier but makes deep analysis more difficult. Many young people face “information overload” when the amount of data becomes too large to process effectively. This decreases attention span and makes it harder to work with long texts, creating a preference for short videos, memes, or brief news posts. Because of this, developing information culture requires teaching young people how to read carefully, analyze sources, and select information that really matters.

A third important aspect is the problem of information reliability. Young people often use social networks and media platforms as their main sources of news. This makes them vulnerable to fake information, manipulation, and algorithmic distortions. Social media algorithms create "information bubbles", where users mostly see content that matches their existing views. This limits access to different opinions and creates false impressions about reality. Since algorithms focus on attention rather than objectivity, they often promote emotional or sensational content. Therefore, critical thinking becomes the central element of information culture. It helps young people check facts, evaluate sources, compare information, and avoid manipulation.

Another key element is youth participation in creating and sharing information. In social networks, young people are not only consumers but also producers of content. They create photos, videos, posts, comments, and influence public discussions. This shifts their role from passive recipients of information to active participants in building the online space. On the positive side, this develops communication, creativity, and self-expression. On the negative side, it requires responsibility: young people need to understand ethical rules, legal consequences of their posts, and the importance of respecting copyright and online etiquette.

Digital safety is also an essential component of information culture. Young people face different online risks: fraud, data leaks, cyberbullying, and psychological

pressure. At the same time, many still share too much personal information without thinking about consequences. To build a strong information culture, young people need skills in protecting their accounts, managing their digital footprint, knowing privacy rules, and recognizing online threats.

Information culture also includes values and norms of communication. The digital space brings together people with different backgrounds and communication styles, which can lead to conflicts, misunderstandings, or negative behavior. Young people often experience toxic comments, aggression, or hate speech. This affects their emotional well-being and shapes their behavior. Therefore, digital ethics - respect, politeness, constructive dialogue - becomes an important part of information culture.

Finally, the information culture of youth greatly influences their education and career opportunities. Digital skills are required in almost every modern profession. Young people with well-developed information culture can effectively use online courses, academic databases, and digital tools, which increase their competitiveness and support lifelong learning. A new model of learning is forming - a hybrid model that combines online and offline resources, interactive tools, and independent information search.

Overall, the information culture of youth is a complex and multifaceted phenomenon that influences how successfully young people function in today’s information society. It includes technical, cognitive, communicative, ethical, and legal components. Developing information culture requires a comprehensive approach: educational programs, media literacy courses, participation in digital projects, youth initiatives, and safe online environments. Improving the information culture of young people is an important condition for building a stable, responsible, and human-oriented society in the era of global digital transformation.

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SOUTH KOREA: A MODERN CULTURAL AND ECONOMIC POWERHOUSE

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South Korea, officially the Republic of Korea, is a dynamic country located on the southern half of the Korean Peninsula in East Asia. With a population of approximately 52 million people and an area of 100,210 km², South Korea is known for its rapid economic development, rich cultural heritage, and technological innovation.

The country has transformed itself from a war-torn nation in the mid-20th century to one of the world's leading economies, often referred to as the «Miracle on the Han River». After the Korean War (1950-1953), South Korea faced severe poverty and devastation. However, through strategic government policies, investment in education, and export-oriented industrialization, the country achieved remarkable economic growth. Today, South Korea ranks as the 10th largest economy in the world by nominal GDP.

South Korea is a global leader in industries such as electronics, automotive, shipbuilding, and information technology. Major corporations like Samsung, Hyundai, and LG have become household names worldwide, contributing significantly to the country's export-driven economy. The country is also at the forefront of innovation in robotics, artificial intelligence, and green technologies, aiming to build a sustainable future.

Culturally, South Korea has gained international recognition through the Korean Wave (Hallyu), which includes K-pop music, Korean dramas, and cinema. This cultural export has significantly influenced global youth culture and has enhanced South Korea's soft power on the world stage. Groups like BTS and Blackpink have millions of fans worldwide, and Korean films such as «Parasite» have won prestigious international awards, including the Academy Award for Best Picture.

The Korean language and traditional customs continue to be preserved alongside modernization. Festivals, traditional clothing (hanbok), and cuisine such as kimchi and bibimbap remain important parts of national identity. The government actively promotes cultural heritage through museums, education, and tourism.

Despite its successes, South Korea faces several challenges. The country has one of the world's lowest birth rates, leading to an aging population and potential future labor shortages. Youth unemployment remains a concern, with many young people struggling to find stable jobs in a competitive market. Additionally, geopolitical tensions with North Korea create ongoing security concerns, affecting both domestic and international policies.

The youth of South Korea are actively engaged in addressing these issues through social movements, entrepreneurship, and innovation. They are increasingly vocal about social justice, environmental protection, and democratic participation. Digital technology and social media play a crucial role in mobilizing young people and spreading awareness.

In conclusion, South Korea exemplifies how a country can balance rapid modernization with cultural preservation. Its youth play a crucial role in shaping the future of the nation and contributing to global cultural and economic trends. Understanding South Korea's development offers valuable insights into the challenges and opportunities faced by modern societies in a globalized world.

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WELCOME TO JAPAN!

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Japan [1], officially known as the State of Japan and poetically referred to as the Land of the Rising Sun, is an island nation in East Asia. It is located in the Pacific Ocean, east of the Sea of Japan, China, North and South Korea, and Russia. The country's culture [2] and traditions are revealed in greater detail through the following theses:

1. Japan is an island nation located in the Japanese archipelago, which consists of 14,125 islands, according to official estimates. Most of the islands are mountainous, and many of them are volcanic. Four large islands (Honshu, Hokkaido, Kyushu, and Shikoku) make up over 95% of the archipelago's area. The highest point in Japan is Mount Fuji, whose summit lies at an altitude of 3,376 meters.

2. The country's population is 126 million. The population is comparable to that of Russia (146 million) and Mexico (133 million). Japan ranks [4] eleventh in the world in terms of population.

3. As of 2025, the country ranks fourth in the world in terms of nominal GDP and fifth in the world in terms of purchasing power parity. It is the sixth largest importer and fourth largest exporter.

4. Japan ranked thirteenth in the Global Innovation Index, which indicates its high scientific potential. Japan ranks fifth in terms of the number of publications in high-quality scientific journals.

5. The country is highly developed. It ranks 19th in terms of human development. The infant mortality rate is one of the lowest, and life expectancy is one of the highest, at 85.3 years.

6. Japanese culture can be described as unique: it developed in isolation until the mid-19th century. With the beginning of the Meiji dynasty, the culture began to be influenced by various countries in Asia, Europe, and North America. Frequent natural disasters have had a profound impact on the country's culture: the Japanese treat

nature as a living entity, which is reflected in their religion and art. A reverent and respectful attitude toward nature has developed into a certain character trait inherent in the Japanese people — the ability to enjoy the fleeting beauty of nature. This quality is evident in certain types of Japanese art, such as haiku (Japanese poetry).

7. When it comes to modern Japanese culture, it is unique in that it attempts to synthesize ancient traditions and modern pop culture. It can be said that Japanese culture is syncretic [3]. Contemporary Japanese architecture follows the principle of Japanese love of nature: traditional houses with tatami mats, sliding doors, and Zen-style gardens are still used by people and are not a thing of the past. The Japanese have not forgotten their religion: Shintoism and Buddhism. Shintoism, due to the absence of clear dogmas, does not conflict with science or Japan's second religion (Buddhism), becoming part of people's everyday lives. Its manifestations can be found not only in ancient art, but also in modern art, such as anime, manga, and video games. Buddhism also continues to influence the minds of the Japanese, developing their thinking, character, and psyche in a certain cultural and philosophical direction. This can be seen in the works of certain writers, which often have a distinct «Japanese flavor».

In summary, Japan is currently a highly developed country with its own unique way of life, achievements, and national and cultural characteristics. Its high level of technological achievement is due not only to its mentality, but also, in part, to its local belief system, which has no influence on science, just as science does not enter into any discourse with beliefs. Contemporary Japanese culture is spreading due to its «special flavor» (which, however, may not be understood by everyone) and a certain appeal. Formally, this can be called «soft power». The high standard of living is due to the industriousness of the Japanese people, which, in turn, is a consequence of the country's isolation: in such conditions, one can only rely on oneself. The cultural mindset is determined by a combination of factors: religion, geographical location, and certain historical events that the country faced in the process of its formation.

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UK MIGRATION POLICY

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The UK's migration policy has undergone significant changes in recent years reflecting both the country's internal needs and global challenges in terms of security and humanitarian responsibility. With the growing number of asylum seekers, tighter border controls and the need to balance economic interests and social stability the government is introducing new laws and initiatives. These measures are aimed at strengthening national security, regulating migration flows and ensuring a fair and manageable immigration system.

The UK is proud of its tradition of welcoming people fleeing persecution and abuse as evidenced by programmes such as housing provision for Ukraine,

humanitarian visas for Hong Kong and the resettlement programme for Syria. The Labour Party plans to reduce net migration arguing that the inability to properly control and manage overall migration levels reduces incentives for businesses to train local workers. Since 2018, the English Channel has become the main route for illegal entry into the UK with more than 160,000 people attempting to cross it in small boats. The vast majority of people arriving on small boats are seeking asylum: this figure was 95% in both 2023 and 2024. Public support for reducing immigration overall has grown by more than 10 percentage points over the past two years reaching 55% in September 2024 (compared to 42% in February 2022) [1]. Under the Conservatives the UK economy became overly reliant on workers from abroad to fill skills shortages resulting in net migration reaching record levels—three times higher than the level seen at the 2019 election [2]. In line with the King's Speech of 17 July 2024 the government is introducing the Border Security, Asylum and Immigration Bill (the Bill) which will create the framework for new and expanded powers and offences aimed at improving the security of the UK's borders and strengthening the asylum and immigration system [3]. In one year the government detained and deported more than 35,000 people who were in the UK illegally—13% more than in the same 12-month period a year earlier. Over the past year (from 1 October 2024 to 30 September 2025) the number, of illegal workplace arrests has increased by more than 63%.

In May 2025 the government published a white paper entitled "Regaining Control of the Immigration System" which proposes changes that would make it more difficult to move to and settle in the UK with the aim of reducing net migration. Another proposal contained in the white paper was to increase the standard period required to obtain permanent residence (indefinite leave to remain/settlement) from five to ten years. Proposals included reducing the standard duration of graduate visas from two years to 18 months and exploring the possibility of taxing English universities' income from foreign student tuition fees. The white paper also proposed

stricter English language requirements requiring partners of work visa holders to have a basic command of English in order to obtain a dependent visa.

In my opinion, the current changes in UK migration policy reflect a desire for stricter control and management of migration flows which is supported by a section of the population concerned about the rise in illegal immigration and security challenges. The country remains a magnet for those seeking asylum and a new life which requires a balanced and humane approach.

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OURNEY TO JAPAN: "LAND OF THE RISING SUN"

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Japan, island country lying off the east coast of Asia. It consists of a great string of islands in a northeast-southwest arc that stretches for approximately 1,500 miles (2,400 km) through the western North Pacific Ocean. Nearly the entire land area is taken up by the country's four main islands; from north to south these are Hokkaido (Hokkaidō), Honshu (Honshū), Shikoku, and Kyushu (Kyūshū). Honshu is the largest of the four, followed in size by Hokkaido, Kyushu, and Shikoku. In addition, there are numerous smaller islands, the major groups of which are the Ryukyu (Nansei) Islands (including the island of Okinawa) to the south and west of Kyushu and the Izu, Bonin (Ogasawara), and Volcano (Kazan) islands to the south and east of central Honshu. The national capital, Tokyo (Tōkyō), in east-central Honshu, is one of the world's most populous cities.

The name for Japan in Japanese is written using the kanji and is pronounced Nippon or Nihon. Before was adopted in the early 8th century, the country was known in China as Wa and in Japan by the endonym Yamato. Nippon, the original Sino-Japanese reading of the characters, is favored for official uses, including on Japanese banknotes and postage stamps. Nihon is typically used in everyday speech and reflects shifts in Japanese phonology during the Edo period. The characters mean "sun origin", which is the source of the popular Western epithet "Land of the Rising Sun".

Contemporary Japanese culture combines influences from Asia, Europe, and North America. Traditional Japanese arts include crafts such as ceramics, textiles, lacquerware, swords and dolls; performances of bunraku, kabuki, noh, dance, and rakugo; and other practices, the tea ceremony, ikebana, martial arts, calligraphy, origami, onsen, Geisha and games. Japan has a developed system for the protection

and promotion of both tangible and intangible Cultural Properties and National Treasures. Twenty-two sites have been inscribed on the UNESCO World Heritage List, eighteen of which are of cultural significance. Japan is considered a cultural superpower [1].

Japan has been inhabited since the Upper Paleolithic period (30,000 BC). Between the fourth and ninth centuries, the kingdoms of Japan became unified under an emperor and the imperial court based in Heian-kyō. Beginning in the 12th century, political power in Japan was held by a series of military dictators (shōgun) and feudal lords (daimyō), and enforced by a class of warrior nobility (samurai). After a century-long period of civil war, the country was reunified in 1603 under the Tokugawa shogunate, which enacted an isolationist foreign policy. In 1854, a United States fleet forced Japan to open trade to the West, which led to the end of the shogunate and the restoration of imperial power in 1868. In the Meiji period, the Empire of Japan adopted a Western-modeled constitution, and pursued a program of industrialization and modernization. Amidst a rise in militarism and overseas colonization, Japan invaded China in 1937 and entered World War II as an Axis power in 1941. After suffering defeat in the Pacific War and two atomic bombings, Japan surrendered in 1945 and came under a seven-year Allied occupation, during which it adopted a new constitution [2].

Japan has over 125 million inhabitants and is the 11th most populous country in the world, as well as one of the most densely populated. About three-fourths of the country's terrain is mountainous, concentrating its highly urbanized population on narrow coastal plains. Japan is divided into 47 administrative prefectures and eight traditional regions. The Greater Tokyo Area is the most populous metropolitan area in the world. Japan has the world's highest life expectancy, although it is experiencing a population decline due to its very low birth rate [3].

Japan has the world's fourth-largest economy by nominal GDP, after that of the United States, China and Germany; and the fourth-largest economy by PPP. As of 2021, Japan's labor force is the world's eighth-largest, consisting of over 68.6 million

workers. Japan was the world's fifth-largest exporter and fourth-largest importer in 2022. Its exports amounted to 18.2% of its total GDP in 2021. As of 2022, Japan's main export markets were China (23.9 percent, including Hong Kong) and the United States (18.5 percent). As of 2022, Japan has a low unemployment rate of around 2.6%. Its poverty rate is the second highest among the G7 nations, and exceeds 15.7% of the population. Japan has the highest ratio of public debt to GDP among advanced economies, with national debt estimated at 248% relative to GDP as of 2022. The Japanese yen is the world's third-largest reserve currency after the US dollar and the euro.

Japan is a country with a rich history, unique culture, advanced technology, and a strong economy. It is known for its beautiful landscapes, ancient temples, delicious cuisine, and traditional arts. The Japanese people are known for their discipline, politeness, and hardworking nature. Overall, Japan remains a fascinating and influential country that continues to captivate people from around the world [4].

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YOUTH AS A DRIVING FORCE OF CULTURAL CHANGE IN THE MODERN WORLD

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The modern world is characterized by rapid transformations, globalization, technological progress, and growing interconnectedness. Within this landscape, young people are not merely passive recipients of cultural norms but active agents who shape, reinterpret, and drive cultural change. This work explores the multifaceted role of youth in cultural development, including the formation of new trends, the promotion of innovation, and the preservation of cultural heritage [1]. It examines how these processes manifest across various global contexts, focusing on youth's role in cultural and socio-political transformation, alongside factors that both facilitate and constrain their influence.

1. Formation of New Cultural Trends. Youth culture consistently serves as a source of new trends in fashion, music, art, language, and lifestyle. Key factors include:

- Technology Adoption and Digital Culture: Young people are early adopters of new technologies, which play a central role in shaping cultural trends [2]. Social media platforms (e.g., TikTok, Instagram) enable the creation and global dissemination of new forms of self-expression. Viral challenges, memes, and digital art movements transcend geographical boundaries, uniting youth worldwide [3].

- Challenging Established Norms: Youth frequently question prevailing norms and values, giving rise to innovative forms of self-expression and social movements. Subcultures such as emo, goth, punk, and hip-hop offer alternative identities and lifestyles, serving as forms of resistance to mainstream cultural ideals [4].

- Impact of Music and Entertainment: The music and entertainment industries are pivotal in spreading cultural trends. Youth icons, artists, and influencers introduce new styles, norms, and values to global audiences. Music festivals like Coachella and Tomorrowland serve as hubs for cultural exchange, where local trends evolve into global phenomena.

Examples of youth-driven trends include: the rise of esports, influencer culture shaping consumption patterns, and the global popularity of genres like K-pop.

2. Promotion of Innovation. Young people play a critical role in fostering innovation across technology, entrepreneurship, and the arts:

- Entrepreneurship and Startups: Young entrepreneurs drive innovation by launching startups that address unmet needs and challenge conventional business models [5]. Their experimental approaches promote inclusive and democratic digital entrepreneurship.

- Technological Expertise: Proficiency in programming and technological development enables youth to create solutions for social challenges. From mobile applications to virtual reality, their contributions fuel cultural and technological progress.

- Artistic and Creative Innovations: Traditional art forms are being reimagined through digital tools. Visual arts, music production, and digital storytelling have become more accessible and collaborative, leading to novel expressions such as augmented reality installations and interactive performances.

3. Preservation of Cultural Heritage. While often viewed as agents of change, youth also actively preserve and revitalize cultural heritage:

- Digital Archives and Heritage Preservation: Using digital tools, young people create archives of cultural traditions, artifacts, and historical narratives. These efforts ensure broader access and exchange, keeping traditions relevant for future generations.

- Revival of Indigenous Practices: Indigenous languages and customs face threats from globalization. Young Indigenous leaders are revitalizing these traditions through digital platforms, community education, and cultural programs, thereby promoting diversity and sustainable development [6].

4. Challenges to Youth-Led Cultural Change. Despite their influence, young people encounter significant obstacles:

- Economic Inequality: Marginalized youth often lack access to essential resources, perpetuating systemic barriers and limiting their participation in innovative initiatives.

- Political Censorship: Repressive regimes frequently suppress freedom of expression, hindering youth from openly protesting or expressing ideas, which stifles cultural innovation .

- Generational Conflicts: Innovative ideas proposed by youth often face resistance from older generations adhering to traditional values, impeding the acceptance and spread of new cultural forms.

Conclusion. Youth serve as a dynamic and multifaceted force in cultural change, driving new trends, fostering innovation, and preserving heritage. By understanding the mechanisms, challenges, and potential of youth-led cultural initiatives, society can better support their contributions toward a more diverse, innovative, and inclusive global culture.

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CHINESE LEGAL SYSTEM

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The Chinese legal system is a complex framework that has evolved over thousands of years combining ancient traditions with modern reforms.

Chinese law is one of the oldest legal traditions in the world. Following the Xinhai Revolution, the Republic of China adopted a largely Western-style legal code in the civil law tradition (specifically German and Swiss based) [1].

One of the earliest codified legal systems in China was established during the Tang Dynasty (618–907 AD), exemplified by the Tang Code. This pioneering legal document laid the groundwork for future legal practices, emphasizing a structured and centralized form of governance. The Tang Code not only dictated criminal law and penalties but also reflected Confucian ideals, promoting morality as a foundation for legal compliance [2].

On June 30, 1949, with victory over the Nationalist government assured, Chairman Mao Zedong observed that the Chinese Communist Party now faced a new challenge: ruling all of China. The People's Republic of China (PRC) would learn from the Soviet Union, which had already «built a great and splendid socialist state». China, too, would establish a government and legal system designed to serve the

Communist Party's political purposes. By the late 1950s, Mao had rejected the Soviet model. In the late 1960s, he encouraged young Red Guards to attack bureaucracy, judges, the police, and even Party leaders [3].

In the period between 1980 and 1987, important progress was made in replacing the rule of men with the rule of law. Laws originally passed in 1979 and earlier were amended and augmented, and law institutes and university law departments that had been closed during the Cultural Revolution were opened to train lawyers and court personnel [4].

The court system has been in a process of systemization, both internally and externally, seeking more power and relative independence. The Changing Chinese Legal System since 1978 has focused on centralization of power and rationalization of the legal system.

The Chinese legal system, which operates under the People's Republic of China, reflects a blend of traditional Chinese legal thought and modern influences, primarily drawing from the socialist system of law with the Civil Law model serving as its backbone. This legal system is not monolithic; it possesses distinct characteristics and subtleties that differentiate mainland China's laws from those of the administrative regions of Hong Kong and Macau, which maintain their separate legal traditions and systems [5].

In my mind, the Chinese legal system shows how traditions and reforms coexist adapting to political change while preserving cultural foundations.

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MODERN JAPANESE CULTURE IN SEARCH OF IDENTITY: BETWEEN CULTURAL DIPLOMACY AND INTERNAL RIFTS

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21st century Japan is an amazing cultural paradox. On the one hand, the country has become a global "soft power" superpower, whose animation, manga, cuisine and design have conquered the whole world. These cultural phenomena have become symbols of the modern Japanese image and a powerful instrument of international influence [1]. On the other hand, the facade of success hides deep internal cracks: demographic crisis, social exclusion, anxiety for the future, and a painful gap between rich heritage and rapid modernity. This contradiction is the essence of modern Japan: a country that simultaneously shines on the global stage and fights for its inner face.

The main aspects of Japanese cultural identity:

1. The image of "Cool Japan" is an artificially created glossy brand aimed at strengthening soft power and stimulating the economy.

— This image is often reduced to stereotypes about harmony, technology and kawaii, turning Japanese culture into an export-friendly simulacrum [3].

2. Internal social rifts.

— Demographic crisis, social exclusion, rethinking of work ethics and injuries caused by disasters.

— These problems become a source of genuine cultural creativity, forcing us to reconsider traditions and look for new forms of meaning [3]

3. Global success through internal contradictions.

— The real resonance is caused not by idealized images of samurai, but by stories about loneliness, anxiety and the search for stability in an unstable world.

— These themes are reflected in anime, literature, and art, making them universal.

The key directions of the development of modern Japanese cultural identity can be roughly divided into three major vectors:

1. Solidity to multiplicity and hybridity.

Japan increasingly recognizes and accepts the diversity of voices, cultural forms and ways of self-expression. The country ceases to be homogeneous and becomes a space for multiple identities united into a single cultural [4]. For example, in popular culture, a mixture of traditional and modern elements is clearly evident: in fashion, kimonos and street style, in music, traditional instruments are combined with electronic music. Films and TV series combining Western genres with Japanese traditions appear in cinema and animation, such as the anime "Akira" or "Death Note", combining Western fantasy motifs with Japanese aesthetics.

2. Demonstrating strength and uniqueness to recognizing vulnerability and global challenges.

Japan is learning to accept its weaknesses, complexities, and internal contradictions. These aspects turn into a source of inner strength and inspiration,

helping the country adapt to a changing world. Examples are Studio Ghibli films such as "My Neighbor Totoro" or "Spirited Away," which explore themes of child vulnerability, environmental responsibility, and inner peace.

3. The preservation of tradition as a dogma to its creative reinterpretation.

Traditions are no longer a strict framework and are turning into a rich source of inspiration. Japan is looking for new forms of interaction with heritage, turning it into a driving force of modern creativity [2]. A striking example is the Comme des Garçons brand, which reinterprets traditional Japanese elements in avant–garde collections.

Thus, the new cultural identity of Japan is formed not in spite of, but because of these contradictions. It is moving from solidity to multiplicity and hybridity. From demonstrating strength and uniqueness to recognizing vulnerability and global challenges. From the preservation of tradition as a dogma to its creative reinterpretation as a source of inspiration.

The result is an identity dialogue: with the past, with the future and, most importantly, with internal difficulties. It is the ability to transform internal fractures into powerful cultural narratives that makes Japan unique on the world stage and defines its place in the modern world.

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NATIONAL STEREOTYPES AND REALITY: YOUTH'S VIEW OF TRADITIONAL PERCEPTIONS OF COUNTRIES AND NATIONS

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In today's globalized world, where borders are blurring due to technology and migration, the issue of national stereotypes is becoming particularly acute. On the one hand, intensive intercultural exchange provides unprecedented opportunities for personal acquaintance with different cultures. On the other hand, the information flow is often overloaded with simplified and distorted images that reinforce stereotypical perceptions of countries and peoples in people's minds. Young people, as the most receptive and dynamic part of society, are at the forefront of this process of rethinking. On the one hand, they are influenced by traditional stereotypes, and on the other hand, they have unique opportunities to overcome them and form a more objective view of the world.

National stereotypes are simplified, generalized, and often negative perceptions of a particular nation or ethnic group [1, p. 186-196]. They are formed under the influence of many factors, including:

- Wars, conflicts, and political confrontations often lead to the formation of negative stereotypes about hostile nations. A distorted view of history and a biased

interpretation of political events reinforce these stereotypes in the mass consciousness.

- Literature, cinema, music, and other forms of art play an important role in shaping national images. Often, these images are simplified and idealized, leading to a distorted view of reality. Comic or tragic characters representing a particular nationality can easily become entrenched in the mass consciousness as typical representatives of that nation.
- The mass media, especially the Internet, play a huge role in the spread of national stereotypes. News headlines, cartoons, memes, and other forms of content can easily reinforce simplified and distorted perceptions of countries and peoples in people's minds. Social media algorithms, based on user preferences, can create so-called "filter bubbles," where people see only content that confirms their existing beliefs, which reinforces the polarization of opinions and reinforces stereotypes.
- National stereotypes are passed down from generation to generation through family, school, and other institutions of socialization. Unconscious use of stereotypical expressions and biased attitudes towards certain nationalities in the family and school can lead to the formation of prejudices in children and adolescents.
- Negative or positive experiences of interacting with representatives of another nationality can influence the formation of a stereotypical perception of that nation as a whole. However, it is important to remember that personal experience is not always representative and cannot serve as a basis for generalizations.

National stereotypes not only distort reality but also lead to serious negative consequences. Firstly, they serve as the basis for the formation of prejudices, which give rise to discrimination and inequality against representatives of certain nationalities. This can manifest itself in various spheres of life—in employment, education, housing, and access to social services. Secondly, negative stereotypes about other nations can increase tension between ethnic groups and provoke conflicts - both at the everyday and political levels. Thirdly, stereotypes limit opportunities for personal development: this applies both to those who become the object of stereotypes and those who share them. Stereotypes impose certain expectations on

people, restrict freedom of choice, and prevent them from realizing their potential. Finally, stereotypes simplify and distort perceptions of the culture of other peoples, which hinders full intercultural exchange and mutual understanding.

The youth of the Internet era and globalization has unique opportunities to overcome national stereotypes. They are more open to new cultures than previous generations and are critical of information, questioning established truths. Actively using the Internet and social networks, young people seek information from various sources, compare points of view, and form their own opinion, aware of the bias of traditional media. Travel, international educational programs, and communication with foreigners allow them to personally get acquainted with other cultures and destroy stereotypes. Young people advocate tolerance and respect for cultural diversity, understanding that in an interconnected world, to cooperate, you need to see a person in everyone, and not a representative of a nation. Creative tools — art, music, cinema, and the Internet — help young people express their views on stereotypes and promote mutual understanding [2, p. 227-247].

Overcoming national stereotypes requires a set of measures aimed at changing public consciousness and creating conditions for intercultural dialogue. First of all, education plays a key role. Educational programs should include the study of the history, culture, and traditions of different countries with special attention to modern realities and social changes. It is equally important to develop critical thinking skills in young people — to teach them to analyze information and form their own reasoned conclusions.

Intercultural dialogue can make a significant contribution. It should be actively supported and encouraged through international volunteer programs, student exchanges, and tourist trips. Such initiatives give young people the opportunity to personally get acquainted with representatives of other cultures and form a more objective opinion based on experience.

A special responsibility lies with the mass media and the Internet space. The media should carefully monitor the accuracy and impartiality of information about different cultures. At the same time, it is necessary to conduct systematic work to

counter hate speech and prevent incitement to ethnic hatred in the digital environment.

Cultural projects aimed at promoting tolerance and mutual understanding between nationalities are becoming an important tool. Festivals, exhibitions, concerts, film screenings, and other events allow people to directly come into contact with the culture of other peoples, destroying established stereotypes [3, p. 47-50].

The personal responsibility of each person is fundamentally important. It is necessary to consciously approach the formation of ideas about other nations: to ask questions about the origin of one's own beliefs and to critically evaluate the information received.

National stereotypes are a serious problem that hinders intercultural dialogue and can lead to discrimination and conflict. Youth, possessing unique opportunities and critical thinking, plays a key role in overcoming these stereotypes. Through education, intercultural experience, creative innovations, and personal responsibility, the younger generation can form a more objective and tolerant view of the world. The path to overcoming national stereotypes is thorny and requires constant effort, but it is the youth, as the engine of progress, that is able to pave the way to a world where each person will be judged by their personal qualities, and not by nationality.

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THE IMPACT OF ARTIFICIAL INTELLIGENCE ON CULTURAL INDUSTRIES

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The development of artificial intelligence calls into question fundamental ideas about creativity, talent, and artistic genius that have been shaped by European cultural tradition. For centuries, culture has perceived creativity as a unique gift associated with the artist's personality, worldview, emotions, and intuition. However, the emergence of algorithmic systems is radically changing this understanding – not only in terms of expanding technical capabilities, but also in a deeper philosophical sense.

The purpose of this article is to analyze how artificial intelligence affects cultural industries, as well as how it transforms cultural meanings, aesthetic norms, the social roles of creators and consumers, and the very concept of cultural experience.

AI does not function as a continuator of cultural tradition, but rather as a machine for producing simulacra, operating within the logic of hyperreality. In Jean Baudrillard's terms, artificial intelligence takes the idea of the «death of the author» to its extreme: creativity ceases to be connected to the inner world of the artist and becomes the product of anonymous code and statistics [1, p. 254]. There is a transition from expression to generation: the algorithm does not create, but calculates – offering the most probable combinations of elements extracted from a huge archive of cultural images. Thus, culture turns into a closed system where novelty is only an illusion arising from the endless recombination of existing codes.

From Pierre Bourdieu's point of view, artificial intelligence does not have its own creative status because it is not an agent in the field of culture [2, p. 15]. It has no foundation–that internal structure that is formed in the process of social

experience and determines taste, intuition, and style. The «style» of AI is a statistical model devoid of internal foundation. It does not compete for symbolic capital, but itself becomes the object of struggle between artists, corporations, and cultural institutions. And what is sometimes perceived as «algorithm self-expression» is in fact a response to an external request – a complex but still instrumental operation.

Nevertheless, AI has a huge impact on artistic practices. It changes the role of the author, turning the artist into a curator who manages parameters, semantic frameworks, and the selection process. The artist no longer creates an image directly, but interacts with the machine as a partner, building a shared space for decisions. This is particularly noticeable in the practice of neuroart, generative painting, and data art: Refik Anadol, for example, notes that he «organizes data and algorithms» rather than «paints pictures». Artificial intelligence initiates the emergence of genres that were previously technically unattainable: algorithmic sculpture, big data visualization, hybrid compositions combining elements from different eras, styles, and aesthetics.

Algorithms are becoming active agents in shaping visual and behavioral norms. In the fashion industry, they predict trends and create collection models, accelerating the circulation of aesthetic codes. Glossy, hyper-realistic standards are becoming entrenched on social media, and memes spread so quickly that their life cycle becomes completely dependent on the algorithmic logic of platforms. There's tension between unification and the desire for individuality: AI simultaneously expands the space for expression and sets narrow boundaries for culturally acceptable visual language.

AI also influences digital identity. Users construct avatars, virtual bodies, and synthetic images, experimenting with gender, age, and appearance. This creates new opportunities for self-expression, but at the same time increases the pressure of algorithmically normalized ideals, which become the benchmark for online behavior and self-esteem. People are transformed from passive viewers into active authors of their own digital imagery, but remain within the architecture of platforms that define the boundaries of what is possible.

At the same time, as Lev Manovich emphasizes, AI carries with it the threat of forming a «culture of default» [3, p. 89]. Algorithms are trained on mass data and reproduce the most probable solutions, eliminating the marginal, experimental, and unpredictable. Pseudo-diversity, based on a huge number of variations, hides a deep homogenization: more and more visual images are subject to uniform patterns, and unique authorial styles are being replaced by universal algorithmic formulas. This is how a predictable and standardized global aesthetic is formed.

The future of culture in the age of AI is determined not by the replacement of humans by machines, but by their co-evolution. Algorithms become partners that expand the boundaries of what is possible, and hybrid art forms combine human intuition and algorithmic complexity. However, this requires the development of algorithmic cultural literacy–the ability to critically understand the principles of how models work, their biases, limitations, and influence on the collective imagination [4, p. 20]. New mechanisms of intellectual and cultural protection must take into account the phenomena of collective authorship and artificial simulacra, as well as ensure the preservation of cultural diversity.

In these conditions, the key task is to support a multitude of cultural voices and forms so that globalized algorithmic aesthetics do not suppress local traditions, experimental practices, and the diversity of creative identities. It is precisely the combination of a critical attitude toward AI, cultural inclusivity, and hybrid creativity that will preserve the multi-layered nature of human culture in the age of machine generation.

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FRANCE AND THE DIGITAL AGE: THE IMPACT OF TECHNOLOGY ON YOUTH CULTURE

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In the modern age of digital technology France holds a leading position in integrating innovation into the daily lives of young people. According to a report by the Agency for National Information Technology Research (ANITI), more than 85% of French youth aged 15 to 24 actively use social networks and mobile devices which significantly influences the formation of their cultural preferences and communication practices. On the one hand, the influence of digital technologies on youth culture is becoming more and more obvious, transforming the ways of interaction, self-expression and content consumption, which requires an in-depth analysis of current trends in the context of French society [1].

Technology plays a crucial role in the education of young people in France. The country is actively investing in digital literacy by providing students with access to online learning platforms virtual classrooms, and electronic libraries. The COVID-19 pandemic has accelerated these reforms leading to the widespread use of blended learning and remote communication in French universities and schools.

France's youth culture is strongly influenced by digital entertainment. Video games, streaming platforms, and creative online communities influence music, fashion, and lifestyle. Young people are engaged in digital art, blogging and creating

content developing skills that are becoming increasingly valuable in today's labor market [2].

The digital environment also stimulates civic engagement among French youth. Social networks are used to organise social movements, promote political ideas and mobilise young citizens for protests or volunteer initiatives. In other words, technology is becoming not only a means of entertainment, but also a platform for active participation in society [3].

On the other hand, in an interview with Figaro, professors of the Paris Institute of Political Studies, Jobic de Calan and Jerome Cauchard, expressed the opinion that digital technologies have had a minimal impact on society. In their opinion, technological progress has not revolutionized or led to radical changes in the economy and lifestyle. De Kalan and Koshar believed that technology is inherently neutral, and everything depends on its use by people. For example, social networks do not create new rules, but rather reflect what is happening in life electronically. Among the main concerns are the risks associated with online privacy, cyberbullying, and disinformation. French government agencies and educational organizations are striving to improve the digital security and media literacy of young people [4].

In my opinion, digital technologies have significantly transformed youth culture in France influencing the ways of communication, education, entertainment and civic engagement. They promote the development of new forms of interaction and self-expression, as well as expand opportunities for participation in public life. These changes are accompanied by difficulties related to the safety, privacy and psychological health of young people. Although some experts believe that technology is neutral and its impact depends on human use, it is clear that the digital age has become an integral part of the lives of French youth, requiring constant attention to media literacy and safe online behavior.

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THE WORLD THROUGH THE EYES OF YOUTH: CURRENT ISSUES IN AREA STUDIES AND CULTURE IN THE MODERN WORLD

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Traditional Area Studies has often approached cultural and country-specific analysis through established frameworks of history, state institutions, and canonical art. However, the 21st century, characterized by unprecedented connectivity and rapid change, demands a new lens. The youth demographic (approximately ages 15-35) is not just a passive subject of study but an active agent reshaping national and global landscapes. Their values, communication modes, and concerns offer critical insights into the emergent realities of countries and cultures worldwide.

The youth exist in a hybrid space—simultaneously local and global. Digital platforms (TikTok, Instagram, X) create a unified, global "digital culture" with shared trends, memes, and linguistic codes [2].

Problem – this creates a tension between homogenizing global influences and the desire to preserve local languages, traditions, and unique cultural practices.

Youth Perspective – young people are curators of this duality. They engage in "cultural remixing," adopting global forms to express local content (e.g., K-pop influences in Latin American music, local dialects in global social media challenges). This challenges the static view of culture in Area Studies, presenting it as a fluid, interactive process.

Issue for Area Studies – how to analyze a country's culture when its youth are more influenced by global digital trends than by national educational curricula? The concept of "national culture" becomes fragmented and decentralized.

Young people are at the forefront of defining contemporary socio-political agendas.

limate Activism – movements like Fridays for Future, led by Greta Thunberg, demonstrate how youth concerns transcend national borders, creating a new form of global political identity and putting pressure on national governments.

Social Justice – lobal movements such as Black Lives Matter and #MeToo have found their most vocal advocates and organizers among the youth. They are re-evaluating historical narratives, challenging national myths, and demanding a redefinition of collective memory and national identity [1].

Issue for Area Studies the soft power and international image of a country are increasingly shaped by how it is perceived through the prism of these youth-led movements. A country's internal stability and global reputation can no longer be analyzed without considering the political agency of its young population.

The relationship of youth to traditional cultural heritage is ambivalent.

Problem – on one hand, there is a perceived "crisis" of disinterest, where ancient languages, crafts, and rituals risk fading into obscurity. On the other, there is a vibrant movement to re-contextualize heritage for the modern age.

Youth Perspective – young innovators are using digital tools (virtual museum tours, AR reconstructions of historical sites, digital archives of folk music) to make heritage accessible. They are questioning which parts of heritage are worth preserving and challenging outdated or oppressive traditions.

Issue for Area Studies – the study of a country's culture must now account for its "digital afterlife" and the critical, selective engagement of its youth, rather than presenting heritage as an uncritically accepted monolith [3].

The youth perspective reveals a world of dynamic contradictions: global yet local, activist yet skeptical, respectful of the past yet demanding of the future. For Area Studies to remain relevant, it must integrate this perspective as a central analytical framework, not a supplementary topic. Understanding a country today requires understanding the digital behavior, values, and agency of its young generation—the primary architects of its tomorrow.

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CURRENT ISSUES IN THE STUDY OF CONTEMPORARY CHINESE CULTURE AND SOCIETY IN THE CONTEXT OF GLOBALIZATION

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The study of contemporary China is crucial for understanding the key social and cultural dynamics of the modern world. As China continues to play a significant role in global affairs, examining its internal transformations provides valuable insights into the complexities of development in the 21st century. This thesis aims to explore several pressing issues in Chinese culture and society, drawing on interdisciplinary research to offer a nuanced perspective on the country's ongoing evolution [1, с. 45].

Social Transformation: urban-rural divide and migration

China's rapid economic growth has been accompanied by a profound social transformation, most notably the large-scale shift of population from rural areas to cities. This process has created a stark urban-rural dichotomy, which represents one of the most significant sociological divides in contemporary China [2, с. 112]. Research highlights that approximately 290 million rural workers have migrated to urban centers, forming a "floating population" that often exists in a precarious legal and social state. These migrant workers frequently face systematic discrimination in labor markets and have limited access to social welfare benefits, despite their crucial contributions to urban economies [1, с. 78].

Education system and youth pressures

The education system in China is a critical site of social reproduction and mobility, characterized by intense competition and high-stakes examinations. The Gaokao, or national college entrance examination, serves as the primary mechanism determining educational and career trajectories, creating enormous pressure on Chinese youth [4]. Scholars note that "youth in China face significant pressure to conform to social and educational expectations, with exams serving as critical junctures in their life paths" [2, c. 155]. Furthermore, there are significant disparities in educational quality and access between urban and rural regions.

Digital revolution

China's digital transformation has created new spheres of social interaction, cultural production, and political discourse. Social media platforms, particularly Weibo, have emerged as significant spaces for public debate and information sharing. Research indicates that "microblogs and the transformation of political debate" have changed the nature of public discourse in China, creating new possibilities for citizen engagement within defined parameters [2, c. 234]. The entertainment industry reflects both commercial dynamism and ongoing negotiations with cultural authorities. For instance, historical television dramas often serve as vehicles for indirect social commentary, while the film industry has seen the emergence of queer cinema that explores socially sensitive topics [4].

Cultural diversity and religious revival

Despite China's official atheist stance, the post-reform era has witnessed a significant religious revival across multiple traditions, including Buddhism, Taoism, and Christianity. This revival has created new forms of spiritual expression and community formation. Christianity, in particular, has experienced rapid growth, generating complex interactions with Chinese society and state authorities [1, c. 267]. China's ethnic diversity presents another dimension of the country's social

complexity, with 56 officially recognized ethnic groups navigating relationships with the dominant Han majority and state institutions. Research on "ethnic identity and inter-ethnic relations in contemporary China" shows that minority groups continually negotiate between cultural preservation and integration, creating multifaceted patterns of diversity within the broader framework of Chinese society [3].

Conclusion

Contemporary China represents a dynamic tapestry of rapid transformation, profound achievements, and persistent challenges. The country's development pathway illustrates the complex interplay between economic growth, social change, and cultural continuity. Understanding these complex dynamics requires interdisciplinary approaches that appreciate both the scale of China's transformations and the nuanced lived experiences of its diverse population. The Chinese experience demonstrates that development encompasses far more than economic indicators, involving fundamental reconfigurations of social relationships, cultural values, and individual identities.

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ECOLOGICAL PROBLEMS FROM INDIA

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The modern global social order of post-industrialism is based on deep and growing social inequality, which increasingly threatens the very existence of this order, but which is at the same time an indispensable, natural feature of it. Its causes also lie in several main aspects.

Inequality initially implies different opportunities and unequal access to available social and material goods. Among such benefits are the following:

Income is a certain amount of money that a person receives per unit of time. Often, income is directly a salary, which is paid for the work performed by a person and the physical or mental forces expended. In addition to labor, it can also be the ownership of property that "works." Thus, the lower a person's income, the lower they are in the hierarchy of society;

Education is a set of knowledge, skills acquired by a person during his stay in educational institutions. The level of education is measured by the number of years of study. They can range from 9 years old (incomplete secondary school). For example, a professor may have more than 20 years of education behind him, so he will be much higher in level than a person who graduated from grades 9;

Power is the ability of an individual to impose his worldview and point of view on broader segments of the population, regardless of their desire. The level of power is measured by the number of people to whom it applies;

Prestige is a position in society and its assessment, which has developed on the basis of public opinion.

The main source of the growth of social inequality is the scientific and technological revolution, which led to the current globalization. In the leading countries, there is a steady trend towards replacing inventories with information, and fixed assets with knowledge. An increase in the role and number of highly qualified specialists in the workforce, an increase in the number of researchers, including an increase in the proportion of masters and doctors of sciences compared with the proportion of bachelors in developed post-industrial countries, has a positive effect on the level of socio-economic development, enhances their competitiveness. At the same time, these processes significantly affect the social restructuring of society, as knowledge ownership becomes the basis of social stratification. In addition to the positive effects on economic growth, this has significant negative effects on social stability.

Social inequality is not just an economic problem, it is a moral and ethical problem. This is a challenge for all of humanity, which requires us to show solidarity, compassion and willingness to act. We must remember that everyone has the right to a decent life, to education, to health care, to freedom, and to the opportunity to realize their potential. Only when we can ensure these rights for all will we be able to build a just and prosperous society.

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PROBLEM OF PRESERVING THE RUSSIAN CULTURAL IDENTITY

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In the modern era, which is characterized by the processes of globalization and geopolitical instability, the issue of preserving Russian cultural identity is gaining strategic importance, becoming the most important factor in ensuring national security and the sovereign development of the country.

This problem is determined by the need to solve several interrelated tasks. First of all, it is countering the erosion of traditional spiritual and moral values, which occurs under the influence of international information flows. An equally important task is to maintain a balance between the Russian Federation peoples' cultural diversity and the strengthening of civil unity.

Cultural identity is a complex, multidimensional concept that describes a person's or group's sense of belonging to a particular culture [1]. It is a system of values, traditions, symbols, behaviors, and worldviews that define "we are consciousness" and allow an individual to feel connected to a cultural community. The constituent element of cultural identity is language itself, which is the main marker and carrier of identity. In our case, it will be the Russian language, cultural memory, which is a link between the past, present and future of a people or state, that is, through cultural memory, a certain set of essential and essential features of

the socio-cultural system is retained and continuously recreated. Religion is also inextricably linked; it is connected with cultural identity. The final element of cultural identity is art, which includes literature, music, and dance reflecting the unique spirit of culture [3].

The problem of preserving cultural identity is complex, determined by a combination of external and internal factors.

The key external factors include migration processes, as well as the processes of cultural globalization, which are manifested in the expansion of Western cultural patterns transmitted through mass culture products (cinema, serial production, the music industry). Digitalization and algorithmization of the cultural space play a special role, where the dominance of global platforms contributes to the formation of clip consciousness and the imposition of universal behavioral models. At the same time, information and psychological pressure is increasing in the context of hybrid wars, when historical memory and cultural symbols become a target for discrediting. These processes create conditions for the formation of a homogeneous cultural space, which marginalizes traditional national codes and values.

At the internal level, the problem is aggravated by the consequences of the profound socio-cultural transformations of the 20th century. Revolutionary reforms and the permanent modernization of the social structure have led to a break in historical continuity and fragmentation of collective identity. The crisis is exacerbated by the value gap between generations, when traditional guidelines lose relevance for young people, and new semantic constructions remain unstable. In addition, there is a regionalization of cultural processes, in which the strengthening of ethnic and cultural diversity sometimes occurs to the detriment of the formation of an integral national identity.

Along with this, a significant factor is the lack of effectiveness of the state cultural policy, in particular, in the field of patriotic education and popularization of national cultural heritage. The institutional crisis is manifested in weak coordination between departments, insufficient funding for regional cultural initiatives and a formal approach to the implementation of educational programs.

The consequence of this is the progressive isolation of youth and their low involvement in traditional cultural practices, which leads to the erosion of identity translation mechanisms. An additional challenge remains the commercialization of culture, when market mechanisms displace socially significant but economically unprofitable forms of cultural activity [2].

Thus, the preservation of Russian cultural identity in the context of globalization has not only cultural, but also geopolitical significance. Globalization processes aimed at unifying cultural models and value standards pose a systemic threat to national identity, requiring the development of a holistic strategy for cultural self-determination. The analysis shows that the key condition for strengthening Russian role as one of the centers of the multipolar world is the restoration of its civilizational identity based on the synthesis of historical heritage and modern cultural practices.

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YOUTH AS THE «CULTURAL FUTURE OF THE RUSSIAN FEDERATION»

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Youth, being the key future of the country and the world community, is traditionally considered as the fundamental guarantee of the cultural future of any country, since it is through them that memory, reinterpretation and enrichment of cultural heritage, as well as the formation of new socio-cultural terms take place, which in modern reality acquires a multiple areas - in the physical world, the younger generation actively participates in the creation of public institutions, art and science, while in the Internet-space it acts as the main architect of virtual culture, setting the dynamics of information flows and forms of communication, and in this combination of real and digital existence, the contours of the country's cultural identity for the coming decades are laid.

The core and continuation of culture in the real world is precisely youth, not only as a consumer, but also as an active creator and keeper of the cultural code of the country. This participation in the culture of the country is manifested through direct involvement in public life: from the revival and actualization of folk traditions, volunteering in the field of heritage protection and restoration, to direct creativity in the field of theater, music, literature and architecture. Also, young people often shape the cultural future of the country through their choice of educational trajectories, the

creation of social movements that bring new ideas to maintain the traditions of the past, as well as the creation of modern cultural advances through its renewal. Their participation in civic initiatives, educational programs, and socio-cultural design ensures that the cultural future of the Russian Federation will not be a static monument, but a living, adaptive system capable of responding to the challenges of the times and ensuring generational continuity, while forming a strong and multifaceted Russian civic identity.

The current position of Russia in foreign and domestic policy shows the real situation about what ideas young people have about the future of their country. The contradictions in the formation and implementation of ideas about the future among generations can be shown by the example of analysis. «T. A. Nestik's research in collaboration with the Zircon group revealed noticeable differences in ideas about the future of Russia among different generations. Older generations tend to see the country in the future as a state that actively fights social inequality, prioritizes scientific and technological progress and provides assistance to other countries in countering global threats. At the same time, young people are more focused on integrating into the world community, building a democratic political system based on the Western model and upholding freedom of expression as opposed to traditional values» [1. p. 40]. This analysis clearly shows that today's youth should be guided to the right path of culture. If the Core of the Future Culture is not directed now, then the existence of the country's culture may be at risk. This problem is not new at all, but given technological progress and the use of the Internet, it has become more widespread. Using the example of the lack of novelty of the problem, one could single out the «Review of Public Opinion» for 1827, prepared by the Third Department for the Emperor. It is stated: «Young people, that is, noblemen from 17 to 25 years old, make up the most gangrenous part of the empire. Among these madcaps we see the germs of Jacobinism, the revolutionary and reformist spirit, which take on various forms and most often hide behind the mask of Russian patriotism. The tendencies insinuated into them by the elders, sometimes even by their own fathers, turn these young people into real carbonarians. All this unhappiness comes from a

bad upbringing. The exalted youth, who have no idea about the situation of Russia or its general state, dreams of the possibility of a Russian constitution, the abolition of ranks that they do not have the patience to achieve, and freedom, which they do not understand at all, but which they believe in the absence of subordination. In this corrupted stratum of societies, we find Ryleev's ideas again, and only the fear of being discovered keeps them from forming secret societies» [2. p. 5]. Based on the review, it can be accurately compared that the problem of rejecting young people as “opponents of the country's culture” is definitely not new. But the means to solve it must be constantly improved, as this problem has been almost always and everywhere.

In conclusion, it should be noted that even with the existing problems, our country needs to support young people in the right direction, because they will be the link that will determine the future culture of our country.

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CROSS-CULTURAL COMMUNICATION IN THE ERA OF SOCIAL NETWORKS

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In the context of globalization and digitalization, social networks are becoming an essential platform for intercultural interaction. They are changing traditional forms of communication, accelerating the exchange of information, and shaping new models of perception, but at the same time, they increase the risk of misinterpretation of cultural codes, stereotyping, and conflicts. Therefore, the study of intercultural communication on social networks is a relevant scientific and practical field [1, p. 26].

The purpose of the study is to analyze the specifics of intercultural communication on social networks, identify its opportunities, risks, and effectiveness factors. The material consists of forms of user interaction, publications, comments, and visual content from leading platforms.

Intercultural communication involves contact between representatives of different cultures using special codes and strategies. As D. Tannen notes, it encompasses not only people from different countries, but also speakers of the same language who belong to different social groups [5, p. 54]. In the digital environment, cultural differences are particularly evident due to the absence of nonverbal cues, the speed of information exchange, the diversity of contexts, and the effect of «information bubbles» [3, p. 78].

Memes, trends, short videos, and other visual formats serve as a universal «language above cultures, » conveying meanings through humor, symbols, rhythm, and emotions [4, p. 129]. For example, the catchphrase «All roads lead to Rome» originally from the 12th-century French poet Alain de Lille has become a widely recognized meme across cultures, recently gaining popularity on SNS in 2025.

In contrast, some formats illustrate cultural specificity. Chinese panda reaction images, popular on WeChat and Douyin, combine cartoon pandas with human faces and Chinese characters, creating content that can be confusing or misunderstood by international audiences.

The advantages of intercultural communication on social media include rapid contact, exchange of cultural practices, reduction of language barriers, formation of global networks, and promotion of international collaboration and activism [2, p. 78].

However, there are also risks: distortions in automatic translation, differences in content interpretation, the spread of stereotypes and misinformation, and the effect of algorithmic «bubbles».

Respect for cultural norms, a critical approach to information, the use of digital tools, broadening one's informational horizons, empathy, and adherence to netiquette are important for effective interaction.

The World Cup is a prime example of intercultural communication. For many years, it has served as a global platform for interaction between representatives of different national and cultural communities, both physically and in the media. During the tournament, fans, athletes, and media organizations actively exchange traditions, values, and symbols, which helps to strengthen mutual understanding, reduce cultural barriers, and form positive intercultural ties. Large-scale sporting events of this kind generate global discussions, unite audiences around shared emotional experiences, and strengthen transnational interaction.

One of the modern manifestations of intercultural communication is the environmental initiative Team Trees, launched by blogger MrBeast. This campaign brought together users from different countries around a common environmental goal, becoming a widely discussed topic on social media. Participants representing dozens of cultural contexts shared their experiences, expressed their support, and formed an international dialogue, which contributed to the development of a sense of global community regardless of national and cultural differences.

Alongside positive examples, there are also cases of negative influence on intercultural interaction. For example, public statements by rapper Kanye West (Ye), which were interpreted as anti-Semitic in the international media, caused widespread public outcry and condemnation. Such statements demonstrate a lack of consideration for the historical and cultural context associated with anti-semitism and lead to increased tension, reduced trust, and damage to reputation on a global level. The rapid spread of such incidents in the digital environment amplifies their consequences and long-term impact on public image.

American Eagle's «Sydney Sweeney Has Great Jeans» advertising campaign, launched in the fall of 2025, caused a similar stir. The play on words between «jeans» and «genes» was interpreted by some of the audience as an allusion to eugenics, which led to criticism and called into question the appropriateness of using such linguistic devices in an intercultural media context.

As a result, social networks strengthen intercultural ties and create new forms of global interaction, but they require media literacy, respect for differences, and conscious consumption of content. The future of intercultural communication is linked to the development of technology and increased cultural sensitivity among users.

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THE INTERACTION BETWEEN TRADITIONAL CULTURE AND YOUTH IN MODERN WORLD

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The cultural landscape of societies is undergoing significant transformation, especially as young people play a critical role in this evolution. For many youth, the

preservation of their cultural heritage is both an opportunity and a challenge as they navigate the influences of contemporary society.

Young individuals are actively engaging with diverse cultural elements, creating a complex interplay of identities. This interaction often leads to a hybridization of cultural behaviour expressions, where traditional practices are reinterpreted in modern contexts. Many young people immerse themselves in cross-cultural exchanges through travel, social media, and community engagement, fostering unique expressions of cultural identity.

Social media platforms serve as vital tools for connection, allowing youth to showcase their cultural practices and promote awareness of their heritage. Hashtags such as #CulturalHeritage enable them to share their traditions, while also raising questions about preserving authentic local languages.

Art and music become powerful tools for cultural exchange, as young artists draw from their heritage and contemporary influences. The fusion of traditional forms with modern genres, such as hip-hop or pop, captivates audiences and sparks meaningful cultural dialogues. While some actively embrace these innovations, others focus on revitalizing their cultural identities by integrating traditional elements into contemporary works. [1, c. 94]

Youth activity is increasingly important in advocating for the protection of cultural heritage and supporting marginal communities. Through organizing cultural festivals, workshops, and educational initiatives, young people ensure that traditional customs remain vibrant and respected in contemporary society. Educational institutions also play a crucial role in shaping youth awareness of their cultural identities. By incorporating heritage studies and cultural education into curricula, schools can foster an appreciation for diversity. [2, c. 120]

The experiences of young people in relation to their cultural heritage can vary significantly depending on their regional and social contexts. Some may find opportunities for economic development and cultural resurgence, while others face

challenges that threaten erasure of their traditions. Understanding these diverse experiences is essential for creating tailored approaches to cultural preservation.

As young people grapple with defining their identities, they often seek ways to blend local traditions with modern influences. This quest for identity can lead to more complex narratives, reflecting the richness of their experiences. [3, c. 210]

Technology plays a critical role in how young individuals engage with their cultural heritage. Online platforms provide opportunities documentation and sharing of traditional practices, ensuring they are preserved for future generations. Digital archives, virtual festivals, and online workshops enhance the visibility of local cultures.

Despite the opportunities presented by modern tendencies, access and inequality remain pressing challenges. Not all young people have equal opportunities to engage with contemporary culture; socio-economic barriers can hinder participation. This disparity can foster the feeling of lack of rights, particularly among those whose traditions struggle against dominant narratives.

The interactions between young people and their cultural heritage create both challenges and opportunities. As they navigate this multifaceted landscape, they get perspectives which are invaluable in shaping discussions about culture and identity. By honoring their heritage while engaging with modern influences, youth can create opportunities to embrace traditions and innovations, ensuring cultural diversity.

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CURRENT ISSUES IN CULTURAL STUDIES AND MODERN SOCIETY

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The contemporary world is characterized by an unprecedented level of interconnectedness, largely driven by digital technologies and the internet. For the younger generation, this "global village" is not an abstract concept but the very fabric of their daily reality. While this digital globalization offers immense opportunities for cross-cultural communication and access to information, it simultaneously presents a pressing challenge: the complex negotiation of cultural identity. Young people today stand at the crossroads of inherited local traditions and a pervasive, often homogenizing, global digital culture, leading to a unique set of psychological and social dilemmas in their quest for self-identification.

The primary catalyst for this phenomenon is the dominance of global digital platforms. Social media networks like TikTok, Instagram, and YouTube, along with streaming services like Netflix and Spotify, have become the main arenas for youth socialization and entertainment. These platforms are not neutral; they propagate

specific cultural norms, values, and aesthetics, predominantly influenced by Anglo-American culture. The constant consumption of this content creates a shared global youth lexicon of memes, trends, celebrities, and behavioral patterns. For instance, a teenager in Donetsk, a student in Buenos Aires, and a young professional in Seoul may all be watching the same viral video, listening to the same K-pop or Western pop music, and aspiring to similar lifestyle ideals promoted by global influencers. This creates a sense of belonging to a global community, which can be empowering and liberating, especially for those feeling constrained by their local contexts. However, this very process can lead to the erosion of local cultural distinctiveness. Traditional folk music, native languages in their colloquial, modern form, and local holidays risk being perceived as "outdated" or "uncool" compared to the slick, algorithmically-promoted global content. The result can be a form of cultural alienation, where young individuals feel more connected to a virtual, global community than to the physical, tangible one they inhabit.

This tension between the global and the local gives rise to a significant psychological conflict—the crisis of "in-betweenness." Many young people do not fully identify with the traditional culture of their parents, which they may perceive as rigid or irrelevant to the digital age. Simultaneously, they cannot fully integrate into the global culture, which remains, in many ways, abstract and often inaccessible in its materialized forms (e.g., visa restrictions, economic disparities). This can lead to a sense of rootlessness and identity confusion. They are neither entirely "here" nor "there." This is particularly acute in regions with a rich, complex history and a strong sense of local identity, where the pressure to preserve cultural heritage is high. The youth are often caught in the middle, expected to be the bearers of tradition while being naturally drawn to the globalized future. This internal conflict can manifest as anxiety, a lack of clear purpose, or an over-identification with superficial markers of global culture as a means of compensation.

Despite these challenges, digital globalization also provides the tools for cultural resistance and the formation of new, hybrid identities. The same internet that

spreads global trends can be used to revitalize and promote local culture on an unprecedented scale. Young people are using digital tools to create new art forms that fuse traditional elements with global genres. We see local musicians incorporating folk melodies into electronic music, filmmakers using global platforms to tell hyper-local stories, and social media activists promoting their native languages through engaging online content. This process, known as "glocalization," demonstrates agency and creativity.

Young people are not merely passive consumers; they are active curators of their identity, picking and choosing elements from both the global and local spheres to construct a personal cultural synthesis that is authentic to them. This hybrid identity is more flexible and adaptive, allowing them to navigate different cultural contexts with greater ease. It is a testament to the resilience of culture and the innovative capacity of youth.

In conclusion, the impact of digital globalization on youth cultural identity is a double-edged sword, representing one of the most relevant problems in modern country and cultural studies. It creates a field of tension between the allure of a unified global culture and the enduring pull of local traditions, leading to psychological challenges associated with a fragmented sense of self. However, it is crucial to view the younger generation not as victims of this process but as active participants. They are pioneering new ways of being, creating hybrid identities that acknowledge their roots while embracing the interconnected nature of the modern world. The task for educators, policymakers, and society at large is not to shield youth from global influences but to empower them with the critical thinking and cultural literacy necessary to navigate this complex landscape, enabling them to become informed citizens of both their home countries and the world.

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FEATURES OF CULTURE AND NATIONAL CHARACTER: A VIEW FROM SPAIN

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Spain is a center of outstanding cultural and artistic heritage, and has been the source of many distinguished figures in literature, poetry, music, and painting. It was on Spanish soil that such important cultural phenomena as the guitar and flamenco originated, and where unique architectural styles, such as Mudéjar and Plateresque, developed. This rich cultural landscape naturally fosters a diverse and complex set of customs and traditions.

For most Spaniards, Spain's multifaceted national identity is a particular source of pride in any discussion about their country. This aspect demonstrates a deep awareness of regional identity, where even the existence of regional languages is considered an integral part of the «cultural uniqueness» of the autonomous communities.

The ethnographic composition of Spain has historically been shaped by the influence of numerous peoples, including Celts, Iberians, Romans, Visigoths, Arabs, Gauls, and Basques. The Basque language is of particular interest, as its linguistic connections to Iberian, Berber, and some Caucasian languages remain a subject of research, while its own origin is still unestablished. The territory where Basque is spoken, once extensive, diminished under the pressure of Indo-European invasions, and today, only the population in the Spanish part of the Basque region demonstrates a pronounced drive for autonomy. The indigenous inhabitants of the Canary Islands, the Guanches, also represent a mixed group. Nevertheless, the most significant contribution to the cultural heritage of the Iberian Peninsula was made by the Romans.

Medieval Spain was one of the key centers for the development of art and the humanities. Despite the established connections between Western Europe and Byzantium, the influence of Arab culture proved to be more significant, although this was not always recognized by Europeans. Artists of the 14th-15th centuries, when depicting interior objects, often did not emphasize their Muslim origin. In turn, Spain's cultural diversity had a substantial impact on the development of art and literature in France, Italy, the Netherlands, and other European countries. Arabic folk motifs and ideas found reflection in the works of such eminent writers as Lope de Vega, Dante, Quevedo, Andersen, and the Brothers Grimm.

«If Spain's contribution to world culture is multifaceted and significant, then the problems in the country's socio-political sphere, particularly regional issues, are as ancient as the history of Spain itself. Largely, the reason for this is the absence of a single political center. Even during the Arab rule, which lasted from the 8th to the 15th century, the country was not subject to a single government. Independent territories persisted through the Middle Ages, and it was only the marital union of Queen Isabella of Castile and King Ferdinand of Aragon that, for the first time, solidified the union of all Spanish territories, although Spain later lost its colonies in America, Europe, Asia, and Africa» [1, p. 4].

Barcelona actively asserts its uniqueness, disregarding skepticism towards nationalism. According to researchers, Catalanism is predominantly an intellectual phenomenon. The active promotion of the Catalan language in education is leading to a reduction in the use of Castilian Spanish, which can be seen as a response to the previous perception of Catalan culture as a local variant. The key political and social events of the 20th century, including the establishment of democracy and decentralization under the 1978 Constitution, were experienced by Catalonia together with the whole of Spain, forming common foundations for a national identity.

It is precisely within this context, while studying the phenomenon of the Spanish nation, that we can proceed to an analysis of the mentality that, despite regional differences, unites Spaniards. The Spanish cultural critic and philosopher Salvador de Madariaga believed that «the main principle of the Spanish national character is honor. All Spaniards are open, cheerful, spontaneous, and carefree...» [2, p. 51].

«The fundamental traits of the Spanish mentality are a love of life in all its manifestations, an intuitive-contemplative type of thinking, and individualism. The attitude of Spaniards towards the reality around them is formed from the position of «Me and the world». For a Spaniard, the focus is on themselves, their close ones and family, and only after that comes the country» [2, p. 52].

Spain is characterized by its multinational nature, expressed through the presence of four official languages and a diversity of mentalities based on hedonism, individualism, and the priority of personal relationships. European integration, alongside globalization, has weakened national borders and fostered decentralization. Spain serves as an example of a dual transfer of authority: from the national level to the EU and to the regions, reflecting broader trends across Europe.

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THE REJECTION OF THE FEED: DE-INFLUENCING AS A YOUTH-LED CULTURAL CORRECTION

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Emerging from the very platforms that fueled hyper-consumerism, the "de-influencing" trend is a potent youth-led counter-movement. This paper argues that de-influencing is not merely an anti-haul trend but a critical cultural correction against overconsumption, inauthenticity, and environmental waste, reflecting a significant shift in youth values globally.

Social media has long been an engine for consumer culture, with influencers driving purchases through "hauls" and endorsements. However, a significant backlash, led by young people, is underway. The "de-influencing" trend, which encourages followers not to buy overhyped products, represents a paradigm shift. It is a conscious pushback against the unsustainable and often dishonest nature of the influencer economy. The movement employs various tactics. A core strategy involves exposing overpriced items by promoting affordable, high-quality alternatives ("dupes"), thereby promoting financial literacy and critical thinking about marketing. Furthermore, de-influencers directly target fast fashion, using viral videos to highlight its environmental cost and poor labor practices, reflecting a growing eco-

consciousness. Beyond products, the movement champions mindful consumption, showcasing capsule wardrobes and "no-buy" months, thus promoting an anti-status symbol aesthetic where sustainability is valued over constant consumption.

This grassroots movement has tangible consequences for global marketing and cultural norms. It creates a crisis of authenticity, forcing brands and influencers to adopt more transparent and value-driven strategies. The very definition of "influence" is being rewritten; authority now stems from perceived honesty and ethical standing, not just wealth display. From a country studies perspective, de-influencing is a crucial subject. It represents the global spread of an anti-consumerist ideology, challenging the notion that global youth culture is uniformly receptive to Western consumerism. This trend shows that young people are no longer passive consumers but active critics and auditors of global economic systems, using their digital literacy to challenge them. This phenomenon transcends national borders, creating a unique digital cross-cultural space. Here, a teenager in Donetsk can be inspired by the same de-influencing message as a student in São Paulo, fostering a shared global youth identity based on critical thinking and sustainability rather than passive consumption. This redefines traditional country studies paradigms, which must now account for these non-territorial, value-based digital communities. It forces country studies to more deeply integrate sustainability and ethical production as core components of a nation's cultural and economic profile.

In conclusion, the de-influencing movement is a powerful demonstration of youth agency. It is a self-regulating mechanism against a system perceived as excessive. This is not the end of consumption, but the beginning of a more conscious form. It serves as a compelling case study of how youth values are shifting from accumulation to responsibility, where the most influential voice may be the one that says, "you don't need that."

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SOCIAL MEDIA AS A TOOL FOR SPREADING CULTURAL VALUES AMONG YOUNG PEOPLE WORLDWIDE

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In the 21st century, social media has become one of the most influential communication environments shaping cultural perception and value transmission among young people. Platforms such as Instagram, TikTok, YouTube, Facebook, and X (Twitter) enable the rapid exchange of cultural symbols, practices, and trends across borders. As Jenkins, Ford, and Green (2013) observe, digital platforms have transformed global cultural circulation, turning users into both consumers and creators of cultural meaning.

Social media connects individuals from diverse backgrounds in real time. Young people encounter traditions, lifestyles, and artistic practices through short videos, visual storytelling, and user-generated content. This fosters intercultural dialogue and strengthens awareness of global cultural diversity [3]. Moreover, exposure to foreign cultural products - music, fashion, cuisine, and

folklore - encourages the integration of new cultural elements into local contexts. Lim (2020) emphasizes that such interactions often result in hybrid identities that combine global and local influences.

Influencers significantly shape cultural values by presenting cultural heritage, social norms, and lifestyles to young audiences. Many promote national culture and language, contributing to cultural preservation and visibility [5]. However, influencers also reinterpret cultural values to align with global trends, raising debates about authenticity and commercialization [1].

Online communities serve as spaces for shared cultural expression. Through hashtags, challenges, and collaborative creativity, they build collective identities and promote cultural participation. As Scolari and Fraticelli (2022) note, platforms like TikTok increasingly function as spaces for cultural learning, not merely entertainment. These digital affiliations encourage transnational identities that transcend traditional cultural boundaries [4].

The global spread of cultural content offers opportunities: cultural education, democratized access to information, and increased cultural mobility. Yet social media also presents risks:

1. Cultural homogenization dominated by global trends [2];
2. Stereotyping and misrepresentation when culture is taken out of context [3];
3. Commercialization of cultural elements [5];
4. Echo chambers that reinforce limited cultural perspectives [1].

These challenges highlight the need for digital literacy to help young people critically assess cultural content.

Social media is a powerful tool for transmitting and reshaping cultural values among young people worldwide. It promotes intercultural dialogue, identity formation, and cultural expression across borders. With responsible use and adequate digital literacy, social media can enhance cultural diversity, mutual understanding, and global cultural competence.

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The judiciary of South Korea is the judicial branch of the South Korean central government, established by Chapters 5 and 6 of the Constitution of South Korea. South Korea's judiciary is primarily divided into three tiers: the Constitutional Court, the Supreme Court, and a system of lower courts which include High Courts, District Courts, and specialized courts. Specialized courts include, for example, the Family Court, the Administrative Court, and the Patent Court, which handle cases of a specific nature, thereby relieving the burden on ordinary courts.

The Constitutional Court of South Korea, established in 1988, represents a pivotal moment in the nation's democratic development. The Constitutional Court of

Korea is defined as the highest court on matters of constitutional review, including judicial review, impeachment, and dissolution of unconstitutional political parties. Its jurisdiction also extends to competence disputes between state agencies, constitutional complaints filed by citizens, and issues regarding the constitutionality of impeachment procedures for high-ranking officials. The Court consists of nine judges. One of the most critical functions of the Constitutional Court is constitutional review, which involves scrutinizing whether legislation passed by the National Assembly aligns with the Constitution. The Constitution divides responsibility for constitutional review of laws and administrative regulations between the Supreme Court and the Constitution Court [1].

The Supreme Court of South Korea is the highest judicial authority for non-constitutional matters, and it oversees both civil and criminal cases. It consists of 14 Supreme Court Justices, including one Chief Justice. The Chief Justice of the Supreme Court is appointed by the President of South Korea with the consent of the National Assembly and has authority over administration of all ordinary courts. Beyond its judicial functions, the Supreme Court, through its Judicial Council, participates in the appointment of judges and establishes rules of court procedure. The Supreme Court reviews only regulations, decrees, and other enactments issued by the various ministries of other government agencies.

Generally, ordinary courts have a three-level hierarchy with independent judges. The High Courts serve as appellate courts, reviewing cases appealed from the District Courts. There are five High Courts, located in the country's major cities: Seoul, Daegu, Busan, Gwangju, and Daejeon. District Courts operate as the trial courts for most civil and criminal cases. District Courts operate as the trial courts for most civil and criminal cases [2].

A defining feature of the South Korean judiciary system is its commitment to independence. The Constitution explicitly outlines the separation of powers, with judges exercising judicial power independent of external influence. Judges in South Korea enjoy protection from arbitrary dismissal. Judges of the Supreme Court and

Constitutional Court are appointed by the President under the Constitution, but their nominations undergo a complex process of parliamentary confirmation designed to minimize political influence. Judges serve for 10-year renewable terms up to age of 65. After the 2007 reform, all legal professionals in South Korea have since been trained by the American-style three-year law school system [3].

In my opinion, the South Korean judiciary is a well-structured system that effectively combines different legal traditions to ensure justice and democracy.

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GEORGIA'S ECONOMIC PROSPERITY: SACRIFICING NATURE

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In recent years, various perspectives have emerged regarding the influence of natural resources on economic development. The most widely accepted view is that a predominantly negative correlation exists between the wealth of natural resources and a country's economic prosperity. J. D. Sachs and A. M. Warner are foundational figures in econometric research that supports this thesis. Furthermore, in western

economic literature, the term ‘the natural resource curse’ is used to illustrate and substantiate the validity of this concept.

Georgia is a classic mountainous region, shaped by the mountain systems of the Greater and Lesser Caucasus, and characterized by significant natural diversity. Consequently, Georgia is among the countries that demonstrate considerable economic success in the tourism sector, which has contributed to a stable GDP growth over many years. However, the expansion of infrastructure, including the development of new resort areas and transportation hubs, often proceeds without comprehensive environmental assessment, leading to disruptions of natural landscapes and ecosystem functions [2].

To a large extent, the process of natural ecosystem degradation is driven by human economic activity. Unregulated logging, mineral extraction, and the expansion of agricultural lands lead to the depletion of natural resources, soil degradation, and a decline in ecological health in general.

Additionally, crisis phenomena such as armed conflicts, local wars, and similar events are considered, with the environmental damage resulting from these events reaching billions of dollars. Their consequences often lead to the complete degradation of all ecosystems within the conflict zones as well as in the surrounding territories.

The issue of biodiversity conservation in Georgia is one of the key concerns in environmental protection and sustainable development. According to researchers, establishing a balance between economic growth and ecological sustainability is a crucial condition for preserving natural resources and ensuring the country’s long-term development. Investments in ecological sustainability, the adoption of green technologies, and the development of sustainable tourism without damaging natural ecosystems can serve as vital drivers of Georgia's prosperity, provided that the level of environmental management is enhanced [4].

Furthermore, Georgian research indicates that adjustments to the legislative and regulatory framework can have a positive impact on the situation, as effective

protection of natural areas has the potential to curb overexploitation of natural resources for short-term gains [5].

Thus, it can be concluded that the wealth of natural resources has the potential to become a key driver of a country's economic growth without damaging natural ecosystems, provided that measures aimed at balancing development and environmental preservation are implemented. Integrating ecological considerations into economic policy strategies will help minimize negative environmental impacts, ensure the long-term sustainability of natural resources, and improve the quality of life for the population.

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THE POWER OF MUSIC AND ARTS IN SOCIAL CHANGE

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The interplay between music, art, and social change has been a significant phenomenon throughout human history. Creative expression serves as a catalyst for stimulating dialogue, raising awareness, and mobilizing collective action. This paper examines how young people utilize music and art to address social issues and promote positive transformation in their communities. The role of creative self-expression as a tool for advocating justice, inclusivity, and community development is illustrated through various case studies.

A compelling example is the proliferation of youth initiatives employing hip-hop and street art to combat systemic inequality. In urban areas, young artists collaborate to create murals depicting community narratives, thereby highlighting subjects often marginalized in mainstream discourse. Such visual storytelling not only enhances neighborhood aesthetics but also fosters residents' sense of pride and belonging.

Furthermore, music festivals organized by youth groups serve as platforms for addressing critical issues like climate change, racial equality, and mental health. Movements such as March for Our Lives demonstrate how music students and activists leverage their artistic talents to advocate for policy reforms, utilizing music's universal language to engage broad audiences.

Digital platforms have revolutionized artistic expression by providing unprecedented global reach for youth initiatives. Within frameworks like Fridays for Future, young musicians create original compositions and videos to amplify environmental awareness. This represents a unique synergy between creative expression and social activism, where art becomes a powerful medium for shaping public consciousness and promoting ecological values.

This research demonstrates that music and art transcend mere reflection of social issues, serving as active instruments for societal transformation. By nurturing creativity and encouraging youth participation, communities can develop robust ecosystems for social change initiatives, thereby advancing more equitable and just societies.

The analysis of this work confirms that the creative self-expression of youth serves as a powerful catalyst for social dialogue, awareness-raising and mobilization of community resources to solve pressing social problems. The study examines various examples of how young people use musical and artistic practices to initiate positive change in their communities. Special attention is paid to their efforts to promote social justice, inclusivity and sustainable development at the local level. The data obtained indicate that music and art as forms of cultural expression have significant potential to stimulate public dialogue and mobilize civic engagement. In modern conditions of globalization and digitalization, these creative forms are becoming the most important tools for shaping public opinion and promoting socially significant initiatives.

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THE ROLE OF ENGLISH AS A CULTURAL BRIDGE: PROMOTING INTERCULTURAL UNDERSTANDING AMONG YOUNG PEOPLE

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The relevance of the topic is determined by the growing interdependence of the world, which requires the skills of the younger generation to effectively interact with representatives of different cultures. English, being a universal language of communication, plays a key role in this process, acting not only as a communication tool, but as a bridge connecting different cultural spaces. This article is devoted to the study of the role of English in promoting intercultural understanding among young people, analyzing its influence on the formation of tolerance, broadening horizons and developing adaptation skills in a multicultural environment.

English provides young people with access to a huge amount of information and cultural content. Most scientific publications, news resources, works of art and entertainment content are created in English or translated into it. English is the predominant language in transportation and the media. English is the language of travel and communication on international airlines. In all international airports, pilots and air traffic controllers speak English. More than 75% of international correspondence (letters, emails) and 90% of information on Internet sites is presented in English [1]. This opens the opportunity for young people to gain knowledge from primary sources, to get acquainted with various world cultures, their history, traditions and values. When young people come into contact with people from other cultures, they often encounter significant differences in language, customs, behavior, appearance, and even attitudes towards work. These differences can make

communication difficult or even impossible. However, the true challenges lie not in superficial differences, but in fundamental differences in worldviews and attitudes towards the world and other people. The main obstacle to successful intercultural communication is our tendency to view other cultures through the lens of our own values and beliefs [2]. By reading English-language literature, watching movies and listening to English-language music, young people are immersed in different cultural contexts, which contributes to the formation of a deeper understanding and respect for other cultures. [3] in addition, English is actively used in the field of education and science. Many universities around the world offer education in English, attracting students from different countries. This creates a unique opportunity for intercultural exchange and cooperation, allowing young people to interact with representatives of different cultures in an academic environment. [1]

The education system plays an important role in promoting intercultural understanding through the English language. English teachers should not only teach language skills, but also acquaint students with different cultures of the world, talk about their history, traditions and values [4]. It is important to use original materials such as texts, audio and video recordings created by native speakers so that students can have a first-hand understanding of the culture [5]. It is also important to create opportunities for intercultural exchange and cooperation, for example, by organizing virtual classes, participating in international projects and exchange programs. Informal communication in these conditions breaks down stereotypes and promotes the establishment of personal connections, forming the basis for long-term mutual understanding. This allows students not only to improve their language skills, but also to gain valuable experience in communication and intercultural interaction. Many university programs and research projects are conducted in English, making higher education more international. According to internal research, such programs significantly broaden students' horizons and their willingness to embrace other cultures. Youth scientific conferences, where English serves as a communication tool,

perform a similar function by providing a platform for international collaboration and the discussion of pressing issues [6].

In conclusion, English plays an important role as a cultural bridge connecting different cultures and promoting intercultural understanding among young people. Learning English gives access to a huge amount of information and cultural content for young people, builds tolerance and empathy, develops adaptation skills in a multicultural environment and creates opportunities for intercultural exchange and cooperation. The education system and modern technologies play an important role in promoting intercultural understanding through English, providing students with opportunities to learn the language, explore world cultures and communicate with people from different countries. Supporting and developing English language learning as a cultural bridge is an important step towards building a more tolerant, mutually understanding and peaceful world. Targeted programs and initiatives that promote English language learning and intercultural exchange should be a priority for governments, educational institutions and international organizations. Only by understanding and respecting other cultures can we hope to create a more just and sustainable world for future generations.

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THE GERMAN LEGAL SYSTEM

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The Federal Republic of Germany is a democratic and social federal state. All state authority is derived from the people. This foundational principle is enshrined in Article 20 of the German Basic Law, which serves as the country's constitution. The Basic Law, enacted in 1949, forms the supreme legal norm and the bedrock of the German legal order. It guarantees inviolable and inalienable human rights as the basis of every human community (Art.1). The Basic Law possesses supreme legal force, and all other legal norms must conform to it. It also establishes the federal structure of the state, dividing powers between the federal center and the 16 states [1].

The German legal system is a civil law system. It is based on written laws, with the Basic Law as the supreme legal norm. The system is characterized by a

comprehensive codification of private and public law. This tradition dates back to the reception of Roman law and found its classic expression in the major codifications of the late 19th and early 20th centuries. This includes landmark codes such as the Civil Code (BGB), the Commercial Code, and the Penal Code [2]. Laws in Germany are enacted at the federal level by the Bundestag and, in relevant areas, by the state parliaments. An important principle is the supremacy of federal law over state law in areas falling under the exclusive or concurrent legislative competence of the federation. Germany has a specialized court system. Besides ordinary courts for civil and criminal matters, there are separate branches for administrative, labor, social, and tax disputes. This multi-branch structure is designed to provide specialized legal expertise for different areas of life. Each of these judicial branches has its own hierarchy, including local courts, regional courts, and a federal supreme court at the apex, ensuring deep specialization The Federal Constitutional Court in Karlsruhe holds a unique position as the highest authority for constitutional issues and the guardian of the Basic Law. It is not part of the ordinary judicial hierarchy and deals exclusively with questions of the conformity of laws and state actions with the Basic Law. Its decisions have supreme legal force and are binding on all state bodies [3] .Legal education in Germany is a dual-phase process. The First State Examination follows university studies, testing theoretical knowledge. This is followed by a two-year practical training period, the Referendariat, where candidates rotate through different legal fields. The path concludes with the comprehensive Second State Examination, which is a prerequisite for full qualification as a judge, prosecutor, or attorney This rigorous path ensures a highly qualified and uniform legal profession, which is a cornerstone of the German Rechtsstaat. The German Civil Code, which came into force in 1900, remains the core of German private law. Its systematic Pandectistic structure, based on abstract legal concepts, has made it a model for civil law jurisdictions worldwide and ensures legal certainty. The Code is built on the pandect system and is renowned for its logical consistency and extensive set of general norms applicable in various situations.

In my view, the German legal system exemplifies the strengths of the civil law tradition: clarity, predictability, and systematic coherence. Its robust constitutional framework, specialized judiciary, and deeply ingrained legal culture work in tandem to protect fundamental rights and ensure the stability of the social and economic order.

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THE GENERATIONAL CULTURAL CODE - WHY "STRANGER THINGS" BECAME THE NEW "HARRY POTTER"

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Contemporary youth culture is largely shaped by visual narratives, and television series have firmly secured a central place within it, evolving from mere entertainment into a significant social phenomenon. They forge a shared language, set trends, and build communities, serving as the modern equivalent of the iconic book series or musical movements of the past for new generations. A vivid illustration of this is the comparison phenomenon that emerged ahead of the final season of Stranger Things. On social media, it has become increasingly common to see the claim that for Generation Z, this series has become what Harry Potter was

for millennials. Both phenomena indeed play a similar role as cultural foundations and unifying centres for their respective generations; however, the mechanisms of their influence and the reasons for such deep emotional attachment are rooted in different social and technological contexts.

To understand this phenomenon, the key question is: why did Harry Potter manage to become a symbol for an entire generation? The answer lies in the unique phenomenon of growing up together. Harry Potter emerged amidst a wave of interest in magic and fantasy at the end of the 20th century, opening the door to a world of wizards and sorcery. Millennials literally grew up alongside the characters created by J. K. Rowling: they began reading the books and watching the films at roughly the same age as Harry, Ron, and Hermione, and completed this journey as they entered adulthood. This decade long ritual created an unprecedented emotional bond, turning Hogwarts and its inhabitants into a part of each person's personal biography. The Harry Potter era coincided with the transition between the analogue and digital ages, giving rise to a unique format of collective engagement: midnight queues for new book releases, lively discussions on early internet forums. This was not just content consumption, but a shared, time stretched experience — something sorely missing in the age of instant streaming. The universal themes of the books — self discovery, first love, the value of friendship, and the fight against evil — perfectly resonated with the existential concerns of millennials, shaping their moral compass and becoming a powerful nostalgic anchor.

It is this experience of "growing up together" that has become the cultural template now being replicated by fans of Stranger Things, albeit on an entirely new foundation. Stranger Things, released on Netflix and created by the Duffer Brothers, is a story that intertwines a mystical tale of "the Upside Down" with a group of geeky friends who love Dungeons & Dragons and live in the 1980s. Throughout the series, Gen Z viewers experience a longing for a "golden age" of adventure they never actually witnessed. The idealised 1980s reconstructed in the show — with bicycles, walkie talkies, and single storey America — become a stylised portal for young people around the world, leading them into a realm of real,

rather than virtual, interaction. This effect of “nostalgia for the unexperienced” is amplified by the show’s music, costumes, and visual style, which literally transport the viewer back to the era of videotapes and early gaming consoles. Like Harry Potter in its time, Stranger Things resonates with the experiences of today’s youth. The show’s characters are vulnerable teenagers whose quirks become their strengths — a message particularly meaningful for Gen Z, which has grown up in an era of heightened attention to mental health. Characters such as Eleven, with her traumatic past, or Will Byers, with his sense of not fitting in and struggles with socialisation, become on screen projections of viewers’ own internal conflicts and identity searches. Moreover, the series perfectly aligns with the hybrid mindset of Gen Z, who grew up online. It presents a complex collage of references to Spielberg, King, global film franchises, and video games of that era. These are not merely easter eggs for aficionados, but an organic language spoken by a generation raised on YouTube reviews and wiki databases — a mode of perception in which any story is immediately deconstructed, analysed, and integrated into a broader context of pop culture. Collective experience here unfolds not in bookstore queues, but at the frenetic pace of social media. Countless users post theories, create memes, and produce fan art on TikTok. Dedicated Discord servers provide spaces to instantly learn news or discuss favourite characters and the latest episode with people from all over the world. Both franchises also create their own unique cultural vocabulary. Phrases like “friends don’t lie” from Stranger Things, or imagery like the outstretched hand the main character uses to channel her powers, become codes of belonging for Gen Z — just as spells like “Expecto Patronum” served as markers of belonging for millennials.

Thus, both Harry Potter and Stranger Things have become more than mere entertainment for their respective generations — they have evolved into cultural languages and tools for self identification. This demonstrates that, even in an ever changing media landscape, teenagers have a profound need for shared stories that help them understand themselves.

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THE CURRENT PROBLEMS OF REGIONAL STUDIES AND CULTURE IN THE MODERN WORLD

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The current problems of regional studies and culture in the modern world are related to global challenges, technological changes and social transformations. Let's look at the key aspects of these problems.

Problems of regional studies

1. Globalization and its impact. Globalization strengthens the interconnections between countries, but creates risks of loss of national identity, economic inequality and cultural unification. Regional studies examine how countries adapt to these changes and analyzes their ability to maintain their uniqueness in the context of global integration. [1]

2. Conflicts and tensions. Territorial disputes, religious and economic contradictions remain relevant. Regional studies explore the historical, political, and social factors that lead to conflicts and seeks ways to resolve them through data analysis and an interdisciplinary approach.

3. Migration. Migration flows significantly affect the demography, economy and social sphere of countries. Regional studies analyze the causes of migration, its consequences, and develops migration management strategies, including the study of migration trends and policies.

4. Climate change. Climate change threatens the economy, ecosystems and society. Regional studies examine how different countries cope with these challenges and develops adaptation and mitigation strategies.

5. The crisis of regional studies in Russia. In Russia, there is a shortage of specialists, a reduction in fundamental research and a decrease in the quality of regional studies. This is due to the general crisis of fundamental science, the small-scale geographical research and insufficient support from the government and business.[2]

Cultural issues

1. Identity Crisis. In the context of globalization and digitalization, there is a risk of blurring national and cultural identity. People face contradictions between traditional values and new cultural forms. [3]

2. Insufficient funding. In many countries, including Russia, cultural institutions and projects are suffering from a lack of funds. This makes it difficult for them to work and develop, especially in the regions.

3. Decreased interest in cultural events. In recent years, there has been a downward trend in attendance at museums, theatres, and other cultural institutions. This may be due to changing priorities in society and the growing popularity of digital entertainment.

4. The impact of technology. The development of information technology and the Internet leads to the emergence of new forms of culture (for example, screen culture), but also creates risks of superficial perception of information and a decrease in critical thinking.

5. The gap between material and spiritual development. Technological progress often outstrips the spiritual development of society. This leads to contradictions between material achievements and moral and intellectual qualities of a person.

6. The problem of cultural dialogue. In multinational and multicultural societies, it is important to find a balance between preserving cultural identity and interacting with other cultures. Conflicts and misunderstandings can arise due to a lack of dialogue and respect for differences.

Interrelation of problems of regional studies and culture

Regional studies and culture are closely related, as the study of countries includes an analysis of their cultural characteristics, history and social processes. For example, migration flows not only change the demographic situation, but also affect the cultural palette of countries, creating new forms of interaction and sometimes conflicts. Climate change also affects cultural aspects, such as the preservation of heritage in the face of extreme weather conditions.

Interdisciplinary research, international cooperation and support from the State and society are needed to solve these problems. It is important to develop educational programs aimed at studying cultures and countries, as well as to stimulate interest in cultural heritage through digital technologies and cultural initiatives. [4]

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STEREOTYPES ABOUT COUNTRIES AND PEOPLES: ORIGINS AND IMPACT ON INTERNATIONAL RELATIONS

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Stereotypes about countries and peoples continue to influence perceptions of cultures in the context of globalization. The media, social networks, and international events perpetuate old and create new simplified images, which affect diplomacy, economics, tourism, and intercultural communication, sometimes causing misunderstandings and conflicts. Studying their origins is important for the development of tolerance and effective international cooperation.

The aim of this work is to identify the origins of stereotypes about countries and peoples and analyze their impact on international relations in the political, economic, and cultural spheres.

Perceptions of other countries and peoples are often formed not on the basis of real knowledge, but on the basis of accessible external signs and symbols. Due to a lack of information about the internal situation, a person or country is perceived through random remarks, reservations, status symbols, and external manifestations. In the international sphere, individual actions, cultural gestures, or statements by leaders begin to be perceived as a reflection of national character, giving rise to persistent stereotypes.

The lack of direct contact between societies increases the importance of external impressions formed by the media, diplomacy, and international events. As a result, attention is focused on appearances rather than actual behavior, and nations are judged by their image rather than by facts. This leads to external signs being taken for substance and assumptions being taken for reality.

Mechanisms of simplification and generalization underlie international stereotypes, which influence perceptions of states in a similar way to individual

impressions. A favorable visual image helps to build trust, while a questionable appearance arouses suspicion and creates preliminary barriers to cooperation. [2 p. 79–80].

Historical stereotypes and public fears have a profound impact on perceptions and behavior in international relations. Unfinished moral reappraisal of the past leads to the preservation of distorted images, which negatively affects the perception of a country and its role in the international arena. Focusing on difficult historical episodes can reinforce feelings of injustice and increase confrontation with other countries.

Ethnic stereotypes and phobias exacerbate the problem, creating additional tension in contacts between peoples. Widespread negative images of neighboring peoples, based on stereotypes, hinder integration and mutual understanding, increase interethnic intolerance, and can provoke conflicts.

Fear and anxiety further reinforce these negative trends. The perception of external threats, supported by myths and prejudices, increases suspicion and distrust of foreign partners. This attitude complicates negotiations and reduces the chances of successful dispute resolution.

As a result, stereotypes perpetuate distorted memories of the past, provoke interethnic tensions, segment society, and reinforce mistrust and prejudice, hindering the establishment of trusting relationships. All this negatively affects the country's reputation, limits opportunities for diplomacy and economic cooperation, exacerbates existing conflicts, and increases the risk of escalating tensions. [1 c.29-30, p.60-61, p.107-108]

In modern society, stereotypes are rapidly forming, influencing people's perceptions and behavior. Digital culture and social networks actively participate in their dissemination, and information posted on the internet is often perceived as objective truth, even though it is often distorted. For example, videos from dashcams have reinforced the stereotype of Russian drivers as reckless and dangerous, although such behavior is not limited to any particular nationality.

Stereotypes often relate to appearance and style: Russian women are perceived as bright and well-dressed, while men are perceived as preferring a sporty style, regardless of their personal preferences. Stereotypes about personal and professional behavior are widespread: Russian women supposedly dream only of marriage, while men seek easy money. These perceptions distort reality and harm intercultural interaction.

Manufacturers readily use stereotypes in advertising: German brands emphasize durability and quality, referring to German perfectionism. The digital world gives rise to new stereotypes: Russians are often associated with the mafia, intelligence services, or alcoholism, based on films and news reports, although such perceptions do not correspond to reality.

Intercultural education aimed at developing tolerance and communication skills plays an important role in overcoming the negative influence of stereotypes. Teaching critical thinking and how to take in info wisely helps people see how limited stereotypes are and avoid jumping to conclusions. International exchange programs and personal interactions with people from other cultures are great at breaking down stereotypes, replacing them with positive experiences of learning about other cultures and ways of life. Active government policy, educational activities, and a responsible approach by the media to the representation of cultures contribute to the formation of objective perceptions and reduce the level of prejudice both within society and in the international arena.

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THE SPANISH JUDICIAL SYSTEM

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The Spanish judicial system is a multi-level structure that has developed over the course of the country's history and is enshrined in the 1978 Constitution. This system is based on the principles of judicial independence, legality, accountability and fairness which ensures a balance between the executive, legislative, and judicial branches of government. The Spanish judicial system includes various levels and types of courts each with its own jurisdiction and functions which allows for the full administration of justice across a wide range of cases.

Judges and magistrates in Spain are subjected only to the law and the Constitution which guarantees their objectivity and impartiality in the consideration of cases. In accordance with Article 177(1) of the Spanish Constitution judicial power is exercised on behalf of the King, but the actual work is carried out by independent judges who are subjected only to the law [1]. An important role in this system is played by the General Council of the Judiciary which manages the entire judicial system, appoints and transfers judges and regulates their disciplinary relations and administrative status.

At the top of the judicial hierarchy is the Supreme Court of Spain which acts as the highest court of appeal. It consists of six chambers each of which deals with a separate area of law: civil, criminal, administrative, labour, social, and military crimes. The Supreme Court hears appeals and cassation appeals against decisions of lower courts, as well as cases involving members of parliament and other important categories. The structure of the Supreme Court includes between seven and twelve judges in each chamber ensuring a high level of professionalism and competence in decision-making [4].

Civil disputes especially those involving small claims are heard in courts of first instance. For larger financial disputes economic and administrative tribunals have been established to hear complaints and disputes related to economic activity, taxes, and administrative decisions. Each region has its own administrative court and court for the supervision of places of deprivation of liberty. An important part of the system are the juvenile courts established in 1918 as well as magistrates who administer justice in minor civil and criminal cases in municipal districts where there are no specialised courts [3].

A special place in the system is occupied by the Constitutional Court which acts as the highest instance of constitutional control. Its tasks include checking regulations for constitutionality resolving, disputes about the division of powers between authorities, and protecting citizens rights and freedoms. The Constitutional Court consists of 12 judges appointed for a nine - year term of which 4 judges are appointed by the parliamentary Chambers, and the rest by the General Council of the Judiciary and the Government.

In my opinion, the Spanish judicial system is characterized by a highly organized structure based on the principles of independence, legality and accountability. This system ensures the comprehensive and objective administration of justice at all levels and in various fields of legal activity. This is an example of the development of legal institutions in a democratic state where the rule of law and the independence of judges guarantee fair and effective justice [2].

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THE CULTURAL CODE OF RUSSIA: THREE KEY ASPECTS TO KNOW

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Russia's cultural code is a system of values and traditions shaped by history, religion, and collective experience. It manifests itself in language, art, and social norms. Among its key elements are collectivism, historical depth and hospitality, which define national identity and influence the worldview of Russians.

Collectivism, historical depth and hospitality are three key aspects of Russia's cultural code. The cultural code is a complex, multi—layered system of attitudes, values, and behaviors shaped by history, geography, religion, and collective experience. It manifests itself in language, literature, art, family traditions, historical memory, and collective notions of good and evil, justice, duty, and service.

Collectivism and the value of community in Russian culture have deep historical and social roots. Russian society is traditionally focused on close ties between people, which is related to the peculiarities of the historical development of the country. In conditions of harsh climate, remote settlements and difficult economic realities, survival often depended on mutual assistance. This has formed a stable attitude: "one in the field is not a warrior," where the team is perceived as a guarantee of safety and support [1].

The family in Russian culture plays a key role not only as a social unit, but also as a source of emotional and material support. Unlike Western individualistic models, where personal autonomy is valued, in Russia, cohesion, willingness to help each other and overcome difficulties together are important. Friendship is also seen as a long-term and deep relationship based on trust and mutual support, rather than just common interests [2].

Historically, collectivism has intensified during periods of social upheaval, from the peasant community to the Soviet era, when ideology emphasized the priority of the public over the personal. Even today, the value of the community is reflected in the traditions of joint celebrations, mutual assistance in difficult situations, and respect for family ties. This is reflected in language, proverbs ("one head is good, but two are better") and cultural norms, where individual achievements are often perceived through the prism of benefits for the group.

An important part of Russian culture is its history and tradition. Russia has a unique historical depth that has been shaped for more than a thousand years. Its cultural heritage reflects a synthesis of ancient Slavic traditions, Byzantine influence and the centuries-old development of the state. The central place in this process is occupied by Orthodoxy, which came with the baptism of Rus in 988. It became not only a religious foundation, but also a cultural code that defined architecture (golden domes of temples, icons), literature, and moral values. Orthodox holidays, such as Easter and Christmas, still play an important role in the life of society, maintaining a connection with spiritual roots [3].

Historical events are also fixed in symbols and traditions. For example, the double-headed eagle as the national emblem dates back to the Byzantine era, and the red color on the flag and in folk costumes symbolizes beauty and strength. The memory of victories such as the Patriotic War of 1812 and the Great Patriotic War is reflected in holidays — Victory Day has become one of the main national celebrations uniting generations.

Russia's cultural norms are closely linked to the ideas of unity, respect for elders, and hospitality, which have their roots in the peasant community. Literature and art — from the works of Pushkin and Tolstoy to the paintings of Repin — not only reflect the historical era, but also form a national identity. Thus, the historical depth of Russia is not just the past, but the living foundation on which modern culture and values are built [4].

Hospitality and emotionality are the third aspect of Russia's key cultural codes. In Russian culture, hospitality is considered one of the key values. It manifests itself in the tradition of generously treating guests, regardless of their social status or the time of the visit. The roots of this tradition go back to peasant life, where eating together symbolized peace and friendship. Even today, the hosts try to set a "rich table" to show respect and care. The guest is often offered not only food, but also help, overnight accommodation, and sometimes even gifts. This is due to the idea that "the guest is a messenger of God," which is reflected in Russian proverbs and folklore.

Russians are known for their openness and intense emotionality in communication. Unlike more restrained cultures, in Russia it is customary to demonstrate sincere feelings — joy, sympathy, delight. Emotions are often expressed through intonation, gestures, hugs, and sometimes through increased speech volume. This manner of communication helps to create an atmosphere of trust and intimacy. Researchers note that the emotionality of Russians is associated with collectivist values: it is more important to be "sincere" and "sincere" than to strictly observe formalities [5].

These three aspects — collectivism, historical depth and hospitality with emotionality — are intertwined throughout the history of Russia, forming a single cultural code. Collectivism, which arose from the need to survive in harsh conditions, intensified at crucial moments in history, and Orthodox traditions and symbols reinforced the values of the community through holidays and rituals. Hospitality and sincerity, rooted in peasant life, complemented this system, creating an atmosphere of

trust and intimacy. Thus, historical depth sets the value foundation, collectivism forms social behaviors, and openness and emotionality make them alive and humane, preserving Russian identity from the past to the present.

Conclusions: Russia's cultural code is based on three interrelated aspects: collectivism, historical depth, and hospitality. Collectivism has shaped the tradition of mutual assistance and the value of community, historical memory and Orthodoxy have strengthened moral guidelines and national identity, and hospitality and emotionality have given culture openness and sincerity. These elements are intertwined, creating a stable value system that remains relevant even in the context of globalization and social change.

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GLOBALIZATION AND YOUTH SLANG: THE ROLE OF ENGLISH BORROWINGS

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In recent decades, globalization has emerged as a powerful force shaping societies, economies, and cultures around the world. One of the most noticeable effects of globalization is the widespread diffusion of the English language. As the global lingua franca, English has become deeply embedded in international communication, business, education, entertainment, and particularly the digital space. For the younger generation, English is not just a foreign language learned at school — it is a living, evolving part of their daily lives.

One of the most visible linguistic outcomes of globalization is the integration of English borrowings into the everyday speech of non-native speakers [1, p. 23] . This trend is especially prevalent among youth, who are the most active users of social media and digital platforms where English dominates. In Russia and other non-English-speaking countries, young people increasingly incorporate English words and expressions into their native speech, especially in informal contexts and slang.

The Influence of English in a Globalized World

The dominance of English in global discourse can be traced back to historical, political, and economic factors, including British colonialism and the rise of the United States as a global superpower in the 20th century. Today, English is the primary language of the internet, international business, academia, and entertainment.

As a result, young people are constantly exposed to English through movies, TV shows, video games, YouTube, TikTok, Instagram, and global pop culture.

This constant exposure contributes to what scholars describe as linguistic globalization — the process by which English terms enter and influence local languages. For the youth, who are often early adopters of new trends and digital technologies, English becomes a natural part of their linguistic environment.

Youth slang is inherently dynamic, creative, and fast-evolving. It reflects the social values, attitudes, and identities of young speakers. In recent years, it has become increasingly common to hear young people using English-derived terms in everyday conversations, often mixing them freely with their native language. In Russian, for example, such borrowings include words like:

- лайкать (to like, derived from "like"),
- запостить (to post, from "post"),
- хайп (from "hype"),
- респект (from "respect")

These words often undergo morphological adaptation, gaining local suffixes or adjusting phonetically to match native pronunciation. They are not simply borrowed — they are nativized, reflecting the flexibility of language and the creativity of its speakers.

In most cases, these borrowings are used in informal speech, particularly in peer-to-peer communication [4, p. 23]. They are common in chats, comments, memes, and verbal jokes, becoming part of a shared digital and cultural vocabulary among young people.

The popularity of English borrowings among youth can be attributed to several interrelated factors:

1. Lack of Direct Equivalents in Native Language

Some borrowed terms, especially those related to internet culture and digital technologies, do not have precise equivalents in the native language. For instance, the word stream (referring to a live video broadcast) has no succinct native alternative.

2. Convenience and Brevity

English words are often shorter and more compact than their translations. For example, like is easier and quicker to say than понравиться.

3. Group Identity and Social Belonging

Slang is a powerful tool for expressing group membership. Using English borrowings can indicate that a speaker is "in the know," part of a digitally connected, globally oriented peer group.

The integration of English into youth language has sparked debate among linguists, educators, and cultural critics [2, p.56] . Some see it as a threat to linguistic purity and national identity, arguing that over-reliance on English undermines the richness of the native language. Others argue that language is inherently adaptive, and borrowings have always been part of linguistic evolution [3, p. 37].

Indeed, languages grow through contact. Russian, like many other languages, has a long history of borrowing from French, German, Turkish, and now English. What is unique about the current wave of English borrowings is its speed and volume, driven by the digital revolution and cultural globalization.

Globalization has fundamentally transformed the way young people communicate, shaping not only what they say but how they express themselves and perceive the world. The widespread use of English borrowings in youth slang is a clear manifestation of this transformation. These borrowings reflect the influence of global media, digital platforms, and intercultural contact, but they also demonstrate the creativity of young speakers in adapting and reshaping language to suit their needs.

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CULTURE AND TRADITIONS OF AUSTRALIA

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Australia is a unique country, everything is different here. The distinctive culture of European immigrants played an important role in the development of the traditional way of life in the country. The diverse composition of local residents who have come from completely different parts of the world and are forced to communicate quite closely with each other leaves a noticeable imprint on the cultural image of Australia, mixing traditions and customs of different countries. And this, in fact, is what Australia is interested in, from the point of view of cultural heritage.

Australia’s modern culture is urban - 85% of the population lives in cities. Melbourne is considered the cultural capital of Australia. The cultural life of the city is colored by art, theater and cinema festivals and sports events. Important sporting

events that take place in Melbourne are Formula 1 races, Melbourne Cup races, and the open tennis tournament (Grand Slam tournament) [1].

The most common types of recreation and sports are surfing and diving, for which Australia is the best place on Earth. A lot of people gather on the beaches. Especially during the holidays, the beaches are crowded, for example, on Christmas Day, which is celebrated according to the Catholic calendar, in summer, due to the position of the mainland in the Southern hemisphere. The Christian religion occupies an important place in Australian culture, as well as in European culture.

Australians consider Sydney to be a city that keeps up with the times. And if Melbourne, the city of gold prospectors, carefully preserves the signs of history, then Sydney is unique in its modern architecture and aspires to the future. The symbol of the city is the Sydney Opera House, which resembles in its design huge shells that the sea washed ashore [2].

The concept of Australian culture, on the one hand, is closely related to the concept of the Australian way of life, on the other, it is a wonderful example of multiculturalism, a combination of different ethnic traditions.

The rich cultural life of the Australian continent cannot be imagined without musical traditions. One of the characteristic musical features is the so-called “Australian musical sound”, a sound that draws rhythms and melodies from the source of the surrounding nature and from the life of aborigines. There are many musical genres and styles represented in Australia, while the special Australian approach to music is recognized worldwide, which remains unique. The musical tradition is influenced not only by the rhythms of the aborigines, but also by imported Celtic, Scottish, African, Breton, American, and many other melodies.

The Australian Aborigines are one of the most ancient inhabitants of the Earth, so their way of life is close to that which was at the dawn of world culture, and this is very valuable for human knowledge, along with other ancient cultures [3].

Dance and the idea of the “age of dreams” are two sides of the same tradition, passed down from generation to generation. The “Age of Dreams” is the time when the Earth and all living things were created, a mythical time in the view of Australians. Dance is a way to tell the story of your tribe, to depict what your ancestors did.

The world’s oldest wind musical instrument, the didgeridoo, is also native to Australia. It is a central symbol of Australian music, and an important part of the rituals during which traditional songs and dances are performed, important to Aboriginal Australians and Torres Strait Islanders [4].

Australia does not have a single national culture because the country is made up of many different cultures due to the waves of migration following European colonization in the late 18th century. Joining hundreds of indigenous groups are early British and Irish settlers, European immigrants after the Second World War, and then the growing Asian and African communities in recent decades.

Australians are children of nature, they are in nature all the time, and nature in Australia is unique. One of the national traditions of Australians is holding picnics. Camping trips with the whole family in roomy vans are the main weekend entertainment. Picnics can take place in the most unexpected places: dinners on a leafy village alley, barbecues on a grassy hillside, trips to remote bushlands near the water, but always far beyond the city limits.

The cuisine of the country was greatly influenced by British cuisine, which expanded its borders thanks to dishes imported by immigrants. Australian cuisine has been enriched by European and Asian dishes. In modern Australia, you can find many restaurants with Mediterranean, Chinese, and Japanese cuisine. Most of the country's residents cultivate a healthy lifestyle, so their diet is dominated by seafood, fresh vegetables and fruits. At Christmas, as in many countries around the world, Australians prefer roast turkey and plum pudding. They usually spend the weekend outdoors, so they often cook barbecue. In addition to traditional dishes, kangaroo, crocodile and ostrich meat can be enjoyed in Australia [5].

Australia's culture is very diverse in all its forms and is very interesting – music, theater, dance. The cities of Australia have many branches of different cultures. The hybrid of the ancient culture of the local aborigines and the culture of the new world perfectly characterizes the national characteristics of Australia, which makes it so unusually attractive and creates its character.

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JOURNEY ACROSS BORDERS: YOUTH PERSPECTIVE ON CULTURAL DIVERSITY AND MODERN CHALLENGES OF AREA STUDIES

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Globalization and Its Impact on Youth Cultural Perception. Globalization has fundamentally transformed cultural perception among young people. While facilitating increased mobility, information access, and global connectivity, this process simultaneously challenges youth in preserving cultural identity amid rapid societal changes.

Information Overload and Critical Thinking Development. Digital technologies provide young adults with instantaneous access to extensive information resources. Although offering significant learning potential, this accessibility creates challenges regarding information reliability and accuracy. Without adequate training in source evaluation, students risk being overwhelmed by contradictory online perspectives.

The rapid dissemination of misinformation through social networks further compounds these challenges. Consequently, developing critical thinking skills becomes essential not only within formal education but also in informal learning environments.

Language Learning and Intercultural Competence. Effective communication serves as the foundation for successful international collaboration. However, despite global efforts toward bilingual and trilingual education, linguistic fluency remains elusive for many students due to insufficient educational resources.

Moreover, linguistic proficiency alone cannot ensure seamless intercultural interactions, as nonverbal communication plays an equally crucial role. Incorporating specialized courses in nonverbal communication interpretation could significantly enhance effectiveness in multicultural team environments.

Multiculturalism and Social Cohesion in Youth Communities. Coexistence among diverse ethnic groups demands sensitivity toward different belief systems. Misunderstandings frequently arise from unchallenged stereotypes, necessitating structured dialogue sessions specifically designed to deconstruct misconceptions about various communities.

Exchange programs provide particularly valuable opportunities for direct intercultural engagement. Such initiatives enable participants to develop lasting friendships based on shared interests rather than superficial differences.

Tradition Versus Progress: Navigating Cultural Evolution. Many global regions maintain ancient rituals and traditions despite increasing Westernization pressures. For instance, numerous Asian countries continue celebrating religiously-rooted festivals, while European nations often prefer secular celebrations.

These cultural differences highlight intergenerational tensions within families striving to balance ancestral traditions with contemporary approaches. Consequently,

parents increasingly recognize the importance of transmitting family histories and cultural knowledge to younger generations.

The Role of Arts and Media in Shaping Cultural Perspectives. Cultural artifacts – including cinema, literature, visual arts, and media – significantly influence youth perceptions of other nations and cultures. Through skilled narrative techniques, artists convey nuanced cultural understandings that foster emotional empathy among audiences.

Conversely, negative representations can distort perceptions and promote biased judgments. Therefore, responsible cultural representation becomes particularly crucial when presenting minority perspectives, especially during sensitive historical or social contexts.

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SPORT IN ITALY AND SPAIN IN THE MODERN WORLD: YOUTH PERSPECTIVES ON CULTURAL AND COUNTRY-SPECIFIC CHALLENGES

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Sport plays a significant role in the cultural and social life of both Italy and Spain. For young people in these Mediterranean countries, sport is not only a form of physical activity but also an important element of national identity, social cohesion and everyday communication between generations. Italy and Spain share a long tradition of athletic achievements, and in the modern world sport reflects both their cultural values and contemporary social issues. Comparing sporting traditions and youth attitudes in these two countries allows us to better understand the broader cultural processes shaping Europe today.

In Italy, football – commonly known as calcio – is undoubtedly the most influential sport. The national team, Gli Azzurri, has won the FIFA World Cup four times and remains one of the strongest teams in Europe. Football matches are often treated as national celebrations that bring families, friends and communities together. Italy's leading clubs, such as Juventus, AC Milan and Inter Milan, have achieved international recognition and have become cultural symbols of Italian passion, dedication and sporting excellence.

However, modern Italian football faces several challenges. In recent years the problem of racism in stadiums has generated intense public debate, especially among young fans who advocate for tolerance and equality in sport. Another issue concerns financial instability, particularly among small- and medium-sized clubs that struggle to compete in the commercialized football market. At the same time, youth interest in women's football is growing rapidly, contributing to gender equality and expanding the

cultural significance of the sport.

Beyond football, Italy is also known for cycling and motor racing. The Giro d'Italia remains one of the most prestigious cycling competitions in the world, attracting young athletes and fans alike. Formula One plays an essential cultural role as well, with Ferrari representing a symbol of Italian engineering, tradition and national pride. In northern Italy, winter sports such as skiing and snowboarding are particularly popular due to the proximity of the Alps. Young Italians actively participate in winter sports programs, which also help develop tourism and local economies.

Spain, similarly, has built its cultural identity around sport, with football occupying a central place in national life. The rivalry between Real Madrid and FC Barcelona – known as El Clásico – is famous worldwide and reflects not only sporting competition but also deep historical, cultural and regional differences within the country. Spanish footballers, including Andrés Iniesta, Sergio Ramos and Iker Casillas, have become role models for young athletes. Spain's national team experienced a "golden era" from 2008 to 2012, winning two UEFA European Championships and a FIFA World Cup, greatly influencing youth attitudes toward teamwork, discipline and national pride.

Nevertheless, Spain also faces contemporary issues in the world of sport. Young people often express concern about the growing commercialization of football and the dominance of major media corporations in shaping public opinion. Social networks have transformed the relationship between fans and athletes: sports stars are now public influencers whose lifestyles and opinions affect young audiences. This phenomenon raises questions about responsibility, authenticity and the boundaries between sports professionalism and celebrity culture.

Spain's sporting traditions also include basketball, handball and tennis. The Spanish national basketball team has achieved significant success in FIBA competitions and the Olympic Games, and many young Spaniards join youth basketball clubs. Tennis remains one of the most popular individual sports: Rafael Nadal, known for his discipline, modesty and extraordinary achievements, serves as an example of perseverance for young athletes. His international reputation strengthens Spain's cultural image and inspires youth engagement in sports.

Both Italy and Spain emphasise the connection between sport and national health. Government programs and school initiatives encourage active lifestyles and promote participation in outdoor sports such as swimming, hiking and cycling. The Mediterranean climate fosters a culture of outdoor recreation, which positively influences both physical and mental well-being. For young people, participation in sports becomes a form of social integration, a means of building communication skills and a tool for personal development.

Sport also serves as a bridge between cultures. Italian and Spanish youth often participate in international tournaments, Erasmus exchange programs and multinational sporting events. Through these activities, they gain exposure to different cultures and develop intercultural competence. Sport thus becomes a universal language of cooperation, mutual understanding and respect – values that are essential in the globalized world of the 21st century.

In conclusion, the world seen through the eyes of young people reveals that sport in Italy and Spain is not merely a matter of competition. It is an expression of cultural identity, national character and shared social values. Despite challenges such as commercialization, inequality or the influence of mass media, young Italians and Spaniards continue to view sport as an important source of inspiration, personal growth and a foundation for building a more tolerant, inclusive and healthy society. The comparative analysis of sports cultures in Italy and Spain demonstrates that modern youth appreciate sport as a key element of European cultural heritage and as a powerful tool for strengthening international dialogue and cooperation.

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ITALIAN MONUMENTS: A REFLECTION OF CENTURIES OF HISTORY AND CULTURE

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Italy's rich heritage, captured in its monumental structures, stands as a living testament to the succession of eras and civilizations. From the grandeur of Ancient Rome, whose amphitheatres and temples laid the foundations of European architecture and urban planning, to the revival of classical ideals during the Renaissance, when masterpieces such as the Florence Cathedral (Duomo) and Michelangelo's statue of David became symbols of artistic and engineering genius [1].

These monuments are not merely stone and marble; they embody profound cultural and political significance, reflecting the power and influence of city-states like Venice, Florence, and Rome over the centuries. The preservation and restoration of these invaluable sites play a crucial role in maintaining Italy's cultural heritage and attract millions of tourists from around the world. Many of them are rightfully inscribed on the UNESCO World Heritage List, recognised for their outstanding universal value and contribution to the development of human civilisation [2].

The evolution of monumental construction in Italy demonstrates the close interconnection between religion, politics, and art, which is especially evident in the appearance of cathedrals, basilicas, and public squares. Italian monuments not only commemorate historical events and figures but also embody the artistic achievements and technological breakthroughs of their time. Their influence extends far beyond Italy's borders, inspiring architectural styles and monument-building traditions worldwide [3].

Studying the history of Italian monuments offers a unique opportunity to understand the social, cultural, and political transformations that have taken place on the Apennine Peninsula over millennia [4].

Italian monuments serve as an important source for archaeological and historical research, enabling the reconstruction of the lifestyles, beliefs, and social structures of ancient societies [5].

Italian monuments play a vital role in shaping national identity and patriotic consciousness, uniting citizens around a shared history and cultural values.

Tourism related to the visitation of historical monuments contributes to the economic development of regions and stimulates interest in heritage conservation.

Italy's monuments often serve as venues for cultural events, exhibitions, and festivals, fostering a vibrant dialogue between the past and the present [6].

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EXPLORING JAPAN

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Japan, officially known as Nippon or Nihon, is an island country in East Asia located in the northwest Pacific Ocean. It consists of four main islands—Honshu, Hokkaido, Kyushu, and Shikoku—and numerous smaller islands, covering a total area of 377,975 km². Japan is known for its unique geographical features, including mountainous terrain, active volcanoes, and abundant coastal plains. [1] The climate varies from humid continental in the north to humid subtropical in the south, contributing to diverse flora and fauna. [2]

Geographically Japan is located along the Pacific Ring of Fire, which explains its frequent seismic activity, including earthquakes and tsunamis. Despite this, Japan has developed sophisticated disaster preparedness and early warning systems. [3]

Culturally Japan offers a fascinating blend of tradition and modernity. Ancient practices such as tea ceremonies, ikebana (flower arranging), and calligraphy coexist with cutting-edge technology and urban life. Traditional clothing such as kimono is still worn during festivals and ceremonies. [4] Japanese literature, music, and visual arts have influenced global culture. [5]

The economy of Japan is highly developed and market-oriented. Key industries include automotive manufacturing, robotics, electronics, and information technology. Japan is the home of major global brands such as Toyota, Sony, and Panasonic. [6]

Tourism is a significant sector, with millions visiting attractions such as Mount Fuji, Kyoto temples, Hiroshima Peace Memorial, and modern cities like

Tokyo and Osaka. Japanese cuisine, including sushi, ramen, and traditional sweets, attracts worldwide attention. [7]

Education and research are highly valued in Japan, with many universities and research institutions contributing to global scientific and technological progress. The country emphasizes lifelong learning and innovation. [8]

Additionally, Japan has a strong commitment to environmental sustainability and energy efficiency. The country invests heavily in renewable energy sources such as solar and wind power, and urban planning emphasizes green spaces and public transportation. [9]

The social structure in Japan is influenced by cultural values such as respect for elders, community cohesion, and discipline. Festivals, rituals, and national holidays are widely celebrated, reflecting both historical and modern societal norms. [10]

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ECO-TOURISM IN RUSSIA: YOUTH TRAVELS ON BAIKAL IN COMPARISON WITH THE FRENCH AZURE COAST

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In today's world, environmental awareness is becoming an integral part of young people's lives. Young people are increasingly choosing travel that combines relaxation with caring for nature, a desire to learn about new cultures, and the preservation of unique natural sites. Among these destinations, Lake Baikal in Russia deserves special attention, comparable to one of Europe's most popular tourist regions – the French Côte d'Azur. Despite the latter's fame, Baikal possesses a number of advantages that make it a unique platform for youth eco-tourism.

Baikal is the deepest and one of the oldest lakes on the planet. Its ecosystem is recognized as unique worldwide: more than 60% of animal species and 15% of plant species are endemic, meaning they are found nowhere else in the region. In addition to this, Baikal is famous for the incredible purity of its water - it is considered one of the clearest lakes in the world. The water here naturally filters through thick layers of rocks and sediments, which gives it remarkable transparency and an almost crystal-

like appearance. In some locations, the visibility reaches 40 meters, allowing travelers to see the lakebed as if looking through glass. This feature impresses not only tourists but also scientists, who consider Baikal a natural laboratory for studying ancient ecosystems [1].

The scale of the lake is equally impressive. Its watershed stretches for hundreds of kilometres, and the total area of Baikal is comparable to the size of Belgium or Switzerland. From the shore, the opposite side of the lake is often impossible to see, which creates the feeling of standing on the edge of a real sea rather than an inland lake. Moreover, Baikal contains around one-fifth of the world's unfrozen freshwater reserves, highlighting its global ecological significance. Its massive basin could hold the waters of all five Great Lakes in North America combined, which once again demonstrates the exceptional natural capacity of this region.

Another remarkable feature is the extreme depth of Baikal, reaching more than 1,600 meters. This depth, together with the lake's age (over 25 million years), contributes to the formation of unique habitats that have been preserved since prehistoric times. The combination of depth, geological stability, and isolation allowed rare species - such as the Baikal seal and numerous endemic fish - to evolve here. Scientists believe that the Baikal rift zone is still slowly expanding, making the lake geologically active even today.

Tourism in the region is developing in harmony with the natural environment. An important example is the «Great Baikal Trail» project, which unites hiking, volunteer work, and ecological education [2]. Young travelers contribute to trail building, cleaning natural areas, and raising awareness about sustainable practices. For students and young people, visiting Lake Baikal is not only an opportunity to enjoy the breathtaking landscapes of Siberia but also a chance to participate in meaningful environmental work. Ecotourism on Lake Baikal encourages mindful behavior, respect for the delicate ecosystem, and active participation in nature conservation efforts [3].

The French Riviera, by contrast, is associated primarily with comfort, beaches, and high-quality service. The climate here is mild, with over 300 days of sunshine per

year. However, this destination is largely oriented toward mass tourism. Large-scale construction, high tourist density, and commercialization lead to environmental impacts. Despite the implementation of environmental standards and certifications such as Blue Flag and Green Key, the Riviera remains an example of anthropogenic pressure on nature. Tourists vacationing here are often consumers of services rather than participants in environmental processes.

Young people are increasingly seeking travel that does not only provides emotional satisfaction but also has meaningful value. On Lake Baikal, you can hike, participate in volunteer camps, observe wildlife, and learn about the culture of the Buryat people. Such travel fosters respect for nature, responsibility, and environmental awareness. Vacations on the Cote d'Azur are mostly passive-beaches, cafes, excursions. For those seeking depth and inner fulfillment, Baikal is becoming a much more suitable destination [4;5].

It is important to note that Baikal maintains an atmosphere of solitude and authenticity. It is not overcrowded with tourists like the Riviera, where millions of people spend their vacation every year. At Lake Baikal, travelers can experience true nature-clean air, crystal-clear water, and the sounds of the taiga. In recent years, Russia has been actively developing ecotourism infrastructure, creating new trails and information centers. For young people, this is an opportunity not just to relax but to become part of an important movement-nature conservation and sustainable development.

Thus, comparing Lake Baikal and the Cote d'Azur, we can conclude that, for youth eco-tourism, Lake Baikal has clear advantages. It offers unique natural beauty, the opportunity for mindful recreation, and deep immersion in ecological practices. Here, you can not only experience beauty but also feel like its guardian.

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YOUTH AND CULTURAL HERITAGE

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Cultural heritage includes material and non-material values created by previous generations and passed to modern society as an important part of historical memory and cultural identity. In the time of globalization and digitalization, the question of how young people relate to cultural heritage becomes especially important. The

younger generation is the main group that will decide how cultural values will be preserved, reinterpreted, and integrated into the modern cultural environment.

First of all, young people play a strategic role in protecting cultural identity. Youth is a period when a person forms their worldview, so the younger generation is more sensitive to cultural symbols, traditions, and historical experience. Through the study of heritage, young people learn about their roots, national history, and collective memory. This helps develop civic identity and the feeling of belonging to a community and a country. In the context of strong global cultural influence, heritage acts as a source of stability and continuity between generations.

At the same time, modern youth perceive cultural heritage differently than older generations. Their perception is strongly influenced by the digital environment, which creates new ways of learning and understanding cultural objects. Young people often prefer interactive formats: virtual tours, multimedia archives, digital reconstructions, and online museum platforms. Such tools make cultural heritage more accessible, remove geographical barriers, and create new models of interaction with historical material. Therefore, digital technologies are not only a challenge but also a useful resource for promoting heritage among the youth.

However, the question of motivation plays an important role. Not all young people understand the importance of cultural heritage or show interest in studying it. Sometimes heritage seems “old-fashioned” or “distant” from the dynamic lifestyle of Generation Z. That is why educational and cultural institutions try to adapt their approaches. They use game-based technologies, historical reenactments, quests, social projects, and volunteer programs. These methods help to make heritage part of real experience and involve young people in its preservation.

Youth activism also has a significant impact. In recent years, the number of youth initiatives aimed at preserving historical memory, restoring monuments, or participating in museum volunteering has grown. Young people take part in projects related to local history, digital cataloguing of heritage objects, and creating virtual

cultural maps. This shows their readiness to take responsibility for cultural values and participate in cultural development.

Modern youth does not only preserve tradition but also reinterprets it. Young artists, musicians, and designers actively use folk motives, traditional symbols, and historical images in their creative work. They combine them with modern styles, creating new cultural forms. This process helps to keep heritage relevant and introduces it into contemporary culture, forming a unique mix of tradition and innovation. Such creative work is important for the development of national culture in the global world.

Still, the interaction between youth and heritage includes several problems. One challenge is the risk of losing cultural interest because of the strong influence of global mass culture. Young people often spend more time in digital platforms where modern trends dominate, and this may weaken their connection with national traditions.

Another problem is the lack of cultural literacy. Not all young people have enough knowledge about the heritage of their country or understand its historical context. This makes it harder for them to take part in heritage preservation. Therefore, the educational system should develop not only knowledge, but also analytical skills and understanding of the connection between past and present.

There is also the problem of cultural commercialization, when heritage is viewed mainly as a tourist attraction. This approach may reduce the deeper meaning of cultural objects and even cause damage to them. Youth should become the group that protects heritage from such risks and helps create more responsible cultural strategies.

Despite the existing challenges, young people have great potential in the field of cultural heritage. Their digital skills allow them to create modern forms of presenting traditions: documentaries, video blogs, interactive materials, and mobile apps for

learning languages or folklore. These tools can make heritage more attractive and accessible to a wider audience.

In conclusion, youth plays a central role in preserving, understanding, and transforming cultural heritage. Young people act as keepers of tradition, researchers of the past, and creators of new cultural forms. The future of cultural identity and historical memory largely depends on how successfully young people are included in cultural processes and how actively they participate in the development and protection of cultural values in the modern world.

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ESPORTS AS A NEW CULTURAL PHENOMENON: COMPARATIVE ANALYSIS OF SOUTH KOREA AND THE UNITED STATES

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In contemporary society, video games have evolved beyond mere entertainment to become a significant cultural force, medium of self-expression, and professional career path. Esports, defined as organized competitive video gaming at a professional level, has emerged as a global phenomenon. Major tournaments attract millions of viewers both in physical venues and through online streaming platforms, with prize pools reaching tens

of millions of dollars. Key characteristics establishing esports as a cultural phenomenon include:

- digital infrastructure and accessibility;
- global audience reach; development of dedicated streaming platforms;
- influence on mainstream popular culture;
- professionalization and institutionalization;
- active community engagement.

South Korean Esports Development. The foundation of South Korea's esports dominance was established in the late 1990s with the unprecedented popularity of StarCraft. Today, South Korea is recognised worldwide for its government-led initiatives and infrastructure that supports and promotes a grassroots esports development model. Major tournaments held in arenas with thousands of spectators attracted significant player and investor attention.

Institutionalization Timeline:

2000: Establishment of Korean e-Sports Association (KeSPA), granting esports equal status with traditional sports. This institutional recognition legitimized the industry, attracting major sponsors (SK Telecom, KT, Samsung) and creating a professional ecosystem with structured teams, coaching staff, and regular leagues

2011: Launch of dedicated League of Legends server in Korea

Competitive Structure:

The LCK (League of Legends Champions Korea) serves as the premier professional league, featuring ten top teams competing in Spring and Summer splits for championship titles and international representation. While StarCraft: Brood War established the foundation, current popular disciplines include Valorant (VCT Pacific league), PUBG: Battlegrounds, and Overwatch.

Media Infrastructure:

South Korea boasts over two decades of esports broadcasting history, primarily through OnGameNet (OGN). The Lol PARK gaming complex exemplifies specialized infrastructure, featuring a 400-seat arena, café facilities, fan meeting areas, and dedicated gaming spaces designed as cultural hubs for esports enthusiasts.

United States Esports Evolution. The United States has played a pioneering role in esports development since its inception.

Historical Milestones:

1972: Stanford University hosted the 'Intergalactic Spacewar! Olympics'

1980: Atari's Space Invaders Championship attracted 10,000 participants nationwide, generating significant media attention

1997: Establishment of first professional leagues (CPL and PGL)

2013: Official recognition through P-1A visa classification for professional esports players

Competitive Landscape:

Early professional tournaments featured Quake and Counter-Strike, with the United States hosting major international events including World Cyber Games (WCG) and Major League Gaming (MLG). The purpose of such tournaments is to introduce people to video games and increase the popularity of individual projects. The institutionalization process includes academic recognition, exemplified by the University of Harrisburg offering esports scholarships covering tuition and living expenses. Collegiate competition is also massive in the US. Several platforms, such as Generation Esports and PlayVS, offer high school-level scholastic esports competitions, and many more offer collegiate-level competitions, such as the National Association of Collegiate Esports (NACE) and CECC. Hundreds of schools are part of the National Association of Collegiate Esports (NACE), offering varsity-level esports programmes and scholarships. Many of those offer substantial scholarships to students.

Comparative Analysis and Conclusion

Contemporary esports encompasses professional teams, international tournaments, and accessible streaming platforms. The 2024 recognition of esports as an Olympic discipline, with inaugural games scheduled for 2027 in Saudi Arabia, underscores its global significance. The international audience continues expanding at approximately 9% annually, projected to reach 700 million enthusiasts by 2025.

South Korea and the United States represent the most developed esports ecosystems globally. According to the Tencent Global Esports Industry Development

Report, both nations are projected to lead global esports development through 2025, with the United States (87.2 points) and South Korea (85.7 points) occupying top positions among world esports centers. Their pioneering approaches, while culturally distinct, have established foundational models for esports development worldwide.

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LANGUAGE AND INTERCULTURAL COMMUNICATION

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In today’s globalized society, language plays a crucial role in facilitating intercultural communication. The ability to communicate effectively across linguistic

and cultural boundaries is essential for personal growth, professional success, and international cooperation. English has emerged as a dominant lingua franca, enabling individuals from diverse backgrounds to connect with one another. However, this process also presents challenges related to cultural misunderstandings, translation difficulties, and varying levels of proficiency among speakers.

Language and Intercultural Communication promotes an interdisciplinary understanding of the interplay between language and intercultural communication. It therefore welcomes research into intercultural communication, particularly where it explores the importance of linguistic aspects; and research into language, especially the learning of foreign languages, where it explores the importance of intercultural perspectives.[2]

The broader understanding of language including not only the system of signs, but also socio-cultural factors has been with us for many decades. However, although formal linguists have always acknowledged the this “other”, hardly formalizable part of language, they have always tried to keep that part out of language description arguing that it is “not stringent enough”.[1, p. 26]

One of the key aspects of language in intercultural communication is its ability to convey both explicit and implicit meanings. Explicit meanings are directly stated, while implicit meanings are implied or understood through context and cultural knowledge. This highlights the importance of understanding cultural nuances and context when communicating with individuals from different cultures, as the same words or phrases can carry different connotations or interpretations.[3]

Historically, the form barriers in language learning have been the hardest to overcome, with basic differences in phonology (sounds), syntax (grammar) and writing system often making mutual understanding all but impossible.[4]

Given the fact that the ICC is one of the key competences in the twenty-first century, so it is agreed that one of the ultimate goals in language training programs is

to educate learners to become intercultural speakers who can deal with linguistic and cultural complexity and take part in multicultural situations.[5, p. 2]

It is commonly noted that, owing to technological advances in transportation and communication, the redistribution of production and labour, and other reasons, the potential for intercultural contact is currently greater than it has ever been in human history.[6]

Moreover, with an estimated 6,900 languages across the approximately 200 countries of the world (Lewis 2009), it is very likely that intercultural contact will involve encounters between people who speak different languages. Sometimes, these encounters take place between members of groups with a long history of interaction and thus they are rather routine, such that personal and normative expectations regarding language use effectively guide the communication process to predictable, if not mutually satisfying, outcomes. At other times, we are less well acquainted with our interlocutors' practices, and so part of the process of communication involves grappling with the acquisition of new verbal and nonverbal communication systems. Regardless of the level of familiarity, a variety of sociopsychological and sociocultural processes operate within every intercultural interaction.[7]

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CULTURAL SHOCK AND ITS OVERCOMING IN THE CONTEXT OF YOUTH EXPERIENCE

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Cultural shock is a complex psycho–emotional and behavioral process that occurs in an individual when they enter an unusual cultural environment. It manifests itself through anxiety, feelings of disorientation, confusion, and sometimes alienation. Despite the negative connotation, cultural shock is a natural reaction to cultural

differences and, with the right approach, can become a powerful incentive for personal growth, broadening horizons and developing intercultural competence.

Culture shock is not a one–time event, but rather a dynamic process that usually goes through several stages.

Stage 1 is the “Honeymoon". At the initial stage of staying in a new culture, positive emotions prevail. Novelty, exoticism, and interest in unfamiliar customs and traditions are euphoric. An individual tends to idealize a new environment, focus on positive differences, and ignore difficulties. This period can last from several days to several months, depending on individual characteristics and the intensity of immersion in a new culture.

Stage 2 – Crisis or Shock. When the initial euphoria subsides, the individual begins to face real cultural differences that can cause misunderstanding, frustration, and frustration. Communication difficulties arise, habitual patterns of behavior are disrupted, and everyday problems arise. At this stage, a person may begin to feel isolated, lonely, lost, and homesick for their familiar environment. This is the most difficult and emotionally stressful stage.

Stage 3: Crisis recovery or Recovery. At this stage, the individual begins to actively look for ways to overcome difficulties. He learns to understand and accept a new culture, adapt his behavior, and establish new social connections.

Stage 4: Adaptation” and “Integration. This is the highest stage at which an individual reaches the level of comfortable adaptation in a new culture. They are able to understand and respect cultural differences, communicate effectively with representatives of another culture, and integrate new cultural norms and values into their worldview without losing their own identity. At this stage, a person may even begin to appreciate a new culture and find positive aspects in it that were previously invisible [1, p. 43].

Young people, as a rule, go through all the stages of cultural shock, but the specifics of their experience may differ from the experience of the older generation.

Young people can adapt faster to new technologies and forms of communication, experience greater openness to new cultural phenomena, and experience social isolation more acutely. Young people may be less willing to follow the strict rules and hierarchies typical of some cultures.

The analysis of personal stories helps to understand the versatility of the phenomenon of cultural shock. Let's look at the stories of Anya (an exchange student in Japan) and Mark (a volunteer from Kenya) as an example.

Anya, initially fascinated by Japanese culture, soon ran into difficulties. The unusual etiquette, where any action requires the observance of certain rituals, seemed to her excessively complicated. The feeling of constantly having to be “on guard” and control my every word and action caused severe fatigue and anxiety. She felt awkward, afraid of making a mistake. She missed the directness and openness in communication inherent in her native culture. Overcoming the crisis began when she began actively studying Japanese, finding friends among local students who helped her understand the intricacies of culture, and learned to perceive differences not as a threat, but as an opportunity to study.

The story of Mark (a volunteer in Kenya). Mark, idealistic, went to Kenya, expecting to see “authentic Africa.” The reality turned out to be much more complicated: poverty, difficulties with basic living conditions, and a local population that is not always understandable. He was faced with a sense of his own helplessness and disappointment in his ideals. I felt like a stranger, not understanding many social norms. Overcoming the shock began when he focused on his volunteer tasks, began to learn the local language, establish trusting relationships with colleagues and local residents, and learned to appreciate positive aspects such as the warmth and hospitality of people, despite the difficulties [2, p. 152].

These and many other stories demonstrate that culture shock is an individual experience, but there are common patterns of experience and adaptation strategies.

Despite all the difficulties, successfully overcoming cultural shock can be a powerful catalyst for personal growth. Young people who have gone through this experience often develop a deeper understanding of their own culture, comparing it with others, they are more aware of its unique features and values [3, p. 12].

Cultural shock is an integral part of the intercultural experience, especially for young people who actively explore the world. Understanding the nature of this phenomenon, its stages and manifestations make it possible not only to minimize negative experiences, but also to turn this challenge into a valuable source of personal growth and development. The personal experience of young people demonstrates that, despite difficulties, adaptation to a new culture is possible and capable of enriching a person, making him more open, tolerant and ready to live in a diverse and interconnected world. Research in this area remains relevant, as it helps both young people themselves and educational institutions that prepare them for intercultural interaction to cope more effectively with the challenges of the global world.

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INTERNATIONAL COMMUNICATION: CULTURAL CONTEXT

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In an era defined by unprecedented global interconnectivity, the ability to communicate across cultural boundaries has become a fundamental competency. The rapid development of the information society and digital platforms has intensified these interactions, particularly among younger, digitally-native generations who navigate a complex online social landscape. Understanding cultural nuances is therefore vital for effective international communication. Recognizing cultural universals and intercultural differences fosters meaningful dialogue. By embracing tolerance - defined as active respect and recognition of equality, not mere endurance – societies can promote constructive cross-cultural exchange, empowering individuals to value and learn from diverse perspectives [1].

In today's globalized world, effective international communication requires a deep understanding of cultural context. Cultural norms, values, and beliefs shape all aspects of interaction, governing verbal and non-verbal cues, tone, and body language. These differences create significant barriers that extend beyond language alone, encompassing communication styles, degrees of directness, and contextual interpretation of messages. For instance, a communication style deemed assertive and efficient in one culture may be perceived as aggressive and disrespectful in another, directly impacting negotiation outcomes and team dynamics. The key to overcoming these barriers is the development of intercultural tolerance - an active readiness for dialogue, respect for diversity, and the rejection of stereotypes. Therefore, successful interaction requires not only an understanding of these nuances

but also the ability to adapt to them, employing active listening, cultural awareness, and empathy. This skill set, often termed «cultural intelligence,» goes beyond mere knowledge to include the motivation and capability to behave appropriately in a range of cultural settings. In the context of digitalization and the widespread use of social networks, these competencies form the foundation for building constructive dialogue and bridging divides in the global arena. Mastering this adaptive approach is essential for professionals navigating multicultural teams and for organizations seeking to build trust and rapport in diverse markets [2].

Thus, successful international communication is based on the ability to consciously analyze and adapt to cultural differences. This is a continuous process that requires empathy, openness, and active listening. Developing intercultural tolerance and competencies transforms the challenges of diversity into opportunities for mutual understanding, robust collaboration, and the achievement of shared goals within the framework of global dialogue. Ultimately, it is this commitment to cultural agility that enables meaningful connections, drives innovation, and fosters a more cohesive and cooperative international community [3].

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THE PERCEPTION OF THE HISTORICAL PAST AND NATIONAL HEROES IN THE MINDS OF MODERN YOUTH

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The modern era is characterized by a profound transformation of all spheres of public life, and the process of forming historical consciousness is no exception. The perception of the historical past and the images of national heroes, which traditionally served as the cornerstone of collective identity, is undergoing radical changes today, especially among young people. The relevance of this issue is due to several key factors. Firstly, in the context of globalization and digitalization, there is a clash of multiple alternative historical narratives, which creates a field for symbolic struggle and manipulation [1, p. 45]. Secondly, the crisis of traditional institutions of socialization, such as family and school, leads to their role in transmitting historical knowledge diminishing, giving way to new media [2, p. 112]. Thirdly, the future of national identity and social cohesion directly depends on what picture of the past is formed by the younger generation [3]. Thus, the purpose of this work is to analyze the key trends, factors, and challenges associated with the perception of history and national heroes by modern youth.

The historical consciousness of a modern young person is formed under the influence of a complex interweaving of various, often competing, sources of information. Several main channels shaping this process can be identified. The official education system, represented by the school history curriculum, remains an important but no longer dominant source. Despite modernization attempts, the school

curriculum is often perceived by young people as overly ideological, boring, and detached from current needs, as confirmed by data from Levada Center surveys [4]. Its authority is constantly questioned. The digital environment has a much more significant influence. Social networks such as YouTube, TikTok, Telegram, and VKontakte have become the main suppliers of historical content. Short videos, bright posts, memes, and documentary investigations form a so-called "clip-based" perception of history-fragmentary, emotional, and visual [5, p. 28]. The advantage of such formats is their accessibility and engaging nature, but the price for this is the simplification of complex historical processes, shifting accents, and the frequent spread of outright fakes and conspiracy theories. The third powerful channel is popular culture. Historical TV series, computer games like Assassin's Creed or Call of Duty, and feature films create powerful visual images of the past, which are often perceived as more reliable than dry facts from a textbook. These products offer a "living" history, allowing the viewer or player to feel part of the events, but they often sacrifice historical accuracy for the sake of spectacle and drama, as noted in works on the mediatization of memory [6]. Finally, the role of family memory persists, albeit weakening. Personal stories, photographs, and the stories of grandparents about key events of the 20th century, such as the Great Patriotic War, continue to have an emotional impact, acting as a form of communicative memory according to M. Halbwachs [7, p. 125]. However, with each passing year, the direct connection to these events weakens, and personal experience is replaced by a mediated one, drawn from the same media.

Under the influence of the communication channels described above, a fundamental transformation of the images of national heroes in the minds of the younger generation is taking place. Traditional, canonized images of "iconic" figures from official historiography are giving way to more complex, multifaceted, and human interpretations. The process of demythologization and humanization comes to the fore. Young people show less interest in faceless monuments and textbook feats, striving to see a living person behind the historical figure, with their own weaknesses,

doubts, mistakes, and personal dramas [8, p. 201]. This leads to a critical rethinking of the role of such controversial figures as Ivan the Terrible, Peter the Great, or Joseph Stalin. Their images lose their unambiguousness, becoming the subject of heated discussions in blogs and forums where different points of view clash. Parallel to this, a change in the very criteria of "heroism" is taking place. If for previous generations the heroes were primarily military leaders, rulers, and revolutionaries, for modern youth a hero can be a pioneering scientist, an engineer who created a breakthrough technology, a dissident writer, or a human rights activist. Figures like Sergei Korolev, Andrei Sakharov, or even Elon Musk can be perceived as more relevant and inspiring because their achievements seem more understandable and significant in the context of the challenges of the 21st century, reflecting a shift in social perceptions of significance [9]. Internet meme culture plays a special role in this transformation. Memes, with their powerful potential for viral distribution, can create a new, often ironic and diminished, image of a historical figure in a matter of days. Such an image is easily assimilated, but it is usually devoid of historical depth and complexity, turning a national hero into an object of ridicule or an empty entertainment unit, carrying out their desacralization [10].

In conclusion, it can be stated that the perception of the historical past and national heroes by modern youth is in a state of deep transformation. A mosaic-like, conflicted, and personalized historical consciousness is replacing the unified and linear perception. In these conditions, the traditional task of "transmitting ready-made knowledge" proves untenable. The key challenge for the education system, cultural institutions, and society as a whole is not to impose a single correct version of history, but to develop the skills of historical thinking and critical media literacy in the younger generation [2, p. 215]. It is necessary to teach young people to independently navigate the information flow, analyze sources, distinguish facts from their interpretations, and form their own reasoned and responsible attitude towards the past. Only this can ensure not the mechanical assimilation of a set of dates and

names, but a genuine understanding of historical processes, which is the key to forming a mature civic position and a stable identity in the modern complex world.

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THE CONNECTION BETWEEN LANGUAGE AND SPIRITUAL CULTURE

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The language of a culture is understood as the set of signs, symbols, and texts through which individuals communicate. The language of a culture develops and evolves over time through the emergence of new models of understanding, the disappearance of outdated ones, and the streamlining of existing ones. With the help of words or phrases, that is, semantic constructions, language captures ideas that are significant to a person and his attitude to them. In the context of social interaction, language functions as an intermediary that allows us to give social meaning to subjective and individual experiences. This helps to convey ideas and create a collective image that has a common meaning for society. [1, page 134-141]

The culture of speech and the ways of educating young people using their native language represent the direction of the pedagogical process, which is aimed at fully unlocking the potential of the younger generation and developing the necessary qualities of a citizen. The native language has an important role in this process, because it is through it that the foundations of a personal worldview are laid, intellectual abilities are formed and conditions for effective integration into society are created. One of the most important elements of speech culture education is the creation of a positive language environment. This requires teachers, parents, and

older relatives who are able to demonstrate the correct use of language, clarity of thought, and mastery of pronunciation norms. [3, page 41-45] It is only in an environment filled with literacy and clarity of expression that it is possible to develop deep respect for one's native language and strive to independently improve the level of speech competence. Reading classical works of Russian literature plays an important role. It provides language learning with written language samples, enriches their vocabulary and creates the basis for developing their own taste for the language. In addition to reading books, organizing creative events such as debates, discussions, and eloquence contests is an effective method of educating young people. Such events stimulate active communication, teach you to confidently and freely conduct a conversation, find arguments and constructively express your own opinion. [2, page 89-103]

Society is constantly changing under the influence of economic, technological, demographic and political factors, and each such change inevitably affects the state of the language. Technological progress is significantly changing our lives, introducing new realities and communication needs. [4, page 11-13] The advent of the Internet, mobile devices, and social media has led to the emergence of specific forms of communication that are particularly active and concise. A vivid manifestation of this was the spread of abbreviated messages and abbreviations, which have become an integral part of modern language practice. People actively create new words and expressions in response to rapidly changing living conditions, and this leads to the renewal of the active vocabulary of the language. A special factor is urbanization and population migration. The movement of large groups of people between regions and countries causes a clash of different dialects and regional variants of the language, leading to a gradual blurring of the boundaries between them. As a result, mixed forms of language appear as a result of migrants' adaptation to new living conditions and communication with representatives of other regions or countries. [5, page 219-220] Such a process enhances the diversity of the linguistic landscape, while making it more difficult to maintain the purity of the classical version of the language.

Political changes also have a strong impact on the language situation. States often take measures to protect native languages, create uniform standards, and regulate the spread of foreign borrowings. This phenomenon is especially pronounced in countries with several official languages or regions with special status. The policy of multilingualism and support for bilingual educational programs contribute to the preservation of small languages and local cultural traditions, but sometimes generate controversy over the status of individual languages and the problem of equality in society. The increase in contacts between different nations increases the number of borrowed words and constructions, especially in the field of business, science and technology. English, for example, has become the international language of business, technology, and popular culture, which has naturally influenced the languages of many countries, increasing the influx of Anglicisms and internationalisms. A developed language allows people to understand the world around them more deeply, formulating thoughts and concepts that were previously impossible to express. It broadens horizons, develops critical thinking and the ability to analyze events and phenomena. This process is particularly evident in philosophy, science, and education, where accurate expression of thoughts plays an important role.

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THE ACTUAL PROBLEM OF RUSSIAN CULTURAL DEVELOPMENT AND WAYS TO SOLVE THEM

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All the events taking place in the world are in contact with culture, which is a part of public life. The study of cultural history reveals problems, which is a primary problem for any researcher. Some problems are being solved, others are receding into the background, but new problems are coming as new epochs pose their own questions. I believe that the solution of most problems in the field of culture does not occur due to a sharp historical development [2, p. 127].

Cultural policy differs from one state to another. One of the problems of any culture is its isolation.

For every culture, both national isolation, which leads to stagnation, and ignoring national traditions, which form its internal basis and give it stability, are equally harmful. Active interaction with other cultures can play a role in the development of every culture, including Russian.

Russian culture is one of the most diverse and rich cultures in the world. She has a rich heritage in the fields of literature, music, painting, architecture, theater, cinema and other arts.

The culture of Russia is facing a number of problems that may be related to the social, economic and political situation in the country, but despite it continues to be an important aspect of the country's life, even in conditions of economic difficulties. [1, p. 140]. Russian culture has been interacting with other cultures for many centuries, which should not be forgotten and erased from memory. [2, p. 128].

One of the main problems of culture in Russia is the lack of funding. Cultural institutions and projects may suffer from a lack of funds, which makes their work and development difficult. Another problem may be the lack of public interest in cultural events. Recently, Russia has been experiencing a number of problems related to the decline in the level of culture and ethics in society. [1, p. 141].

With the development of the digital economy, Russian culture has become even more accessible and widely known to an international audience. The development of culture in any country is an important aspect of its social, economic and political life. There are various ways to influence culture:

1. Participation in cultural events: Visiting theaters, museums, exhibitions, festivals, and concerts is an important step in supporting and developing Russian culture;

2. Spreading cultural heritage: Russians can share their knowledge of Russian culture with others, for example, talk about classical literature, music, and art;

3. Preservation and dissemination of national traditions and customs. Russians can preserve and pass on their culture to generations by participating in folk festivals, creating theaters, groups of folk instruments, organizing cultural events, etc.;

4. Creating new and progressive cultural trends. Russians can contribute to the development of Russian culture [1, p. 142].

The future of each nation-state depends on its attitude towards a person, the disclosure of his creative abilities. At the present stage, intercultural dialogues are

important, and only interaction between cultures can lead to the fruitful development of world culture. The development of a democratic State requires access to all cultural resources. To define the goals and objectives of culture, it is necessary to connect ideology, foreign policy and security. [2, p. 123].

The preservation of Russian culture is a very important task for modern society. Culture is an ancestral heritage that is passed down from generation to generation, including art, traditions, language, and history. Preserving the national culture of Russia will not only help preserve the uniqueness of this culture, but also allow us to understand and appreciate the beauty and wealth of the nation. It will also help preserve national identity, which is an important aspect in the life of the country. Culture is what unites people and preserves their identity. Russian culture is saturated with traditions, folk rituals, language and literature, which are still relevant and have an impact on modern life.

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CHINA'S REGIONAL CULTURAL VARIETY AND THE CONSTRUCTION OF NATIONAL IDENTITY

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The phrase "unity in diversity" resonates deeply when examining the cultural and geographical tapestry of China. The nation's sheer scale encompasses landscapes ranging from the arid deserts of the northwest to the subtropical coasts of the southeast, and from the high-altitude plateau of Tibet to the fertile plains of the central heartland. This physical diversity is mirrored and indeed amplified by a profound spectrum of human cultures, languages, customs, and historical experiences. The Hakka communities of the southern hills, the Uighur traders of Xinjiang’s oases, the Mongol herders of the northern steppes, and the Wu-speaking urbanites of the Yangtze River Delta all contribute to a complex mosaic that defies simplistic categorization. The central intellectual and political project throughout much of Chinese history, particularly in the modern era, has been the construction and maintenance of a cohesive national identity that can harmoniously encompass this formidable internal variety. This process is not one of erasure, but rather a continuous and often intricate negotiation between the local and the national, between pluralistic traditions and the unifying narratives of the state.

The foundations of this negotiated identity are ancient. The classical Chinese concept of tianxia, or "all under heaven," provided an early framework for imagining a universal political and cultural order centered on the centrality of the emperor and the civilizing virtues of Chinese (Huaxia) culture. This was not an empire in the sense of homogeneous rule, but rather a hierarchical system that allowed for varying

degrees of integration and autonomy for peripheral regions and non-Han peoples. The imperial state often practiced a form of cultural accommodation, where local elites were incorporated into the bureaucratic system through the examination regime, which itself promoted a standardized classical canon and written language. This created a powerful unifying layer of elite culture—shared literary references, philosophical tenets, and administrative practices—that existed atop a vibrant undercurrent of local dialects, folk religions, and communal practices. The writing system itself played a crucial role, as a logographic script could be read by educated elites across the empire regardless of their mutually unintelligible spoken tongues, fostering a sense of shared civilization.

The collapse of the Qing dynasty in 1912 and the subsequent century of upheaval brought the question of national identity to the forefront with new urgency. The nascent Republic of China and later the People's Republic of China faced the formidable task of building a modern nation-state in a territory of immense diversity, a task complicated by foreign imperialism and internal fragmentation. Modernizing elites saw the celebration of a unified, singular national culture as essential for strength and survival. This led to the promotion of a standardized national language (Putonghua), based on the Beijing dialect, through education and media. A national historical narrative was constructed, emphasizing a continuous lineage of civilization over five thousand years and integrating the histories of various ethnic groups into a grand story of the "Chinese nation" (Zhonghua minzu). This narrative often highlighted moments of unification and collective resistance to foreign invasion, weaving diverse regional experiences into a single national tapestry. The government's system of classifying 56 official ethnic groups, while creating administrative categories, also formally recognized cultural diversity within the framework of a unified, multi-ethnic state.

In contemporary China, the dynamics between regional culture and national identity continue to evolve in the context of rapid economic development, urbanization, and globalization. On one hand, state-led projects like the "Great

Western Development" campaign and infrastructure programs such as the high-speed rail network have accelerated the physical and economic integration of once-remote regions, facilitating the flow of people, goods, and the national language. Mass media and digital platforms, regulated at the national level, disseminate a largely homogenized popular culture. On the other hand, there has been a concurrent, and sometimes state-sanctioned, resurgence of local cultural consciousness. Regions with strong identities, such as Guangdong, Sichuan, or Yunnan, often leverage their distinctive cuisines, dialects in entertainment, and tourist-friendly "folk cultures" as assets for economic development and local pride. This commodification and performance of local difference can exist comfortably within the broader national identity, seen as enriching the colorful diversity of the Chinese whole rather than challenging its unity. The tension, then, is less a binary conflict and more a constant process of calibration, where local identities are continuously remade, sometimes asserting themselves more strongly, while being ultimately contained within the overarching narrative and political structure of the nation-state. The enduring Chinese ideal of "harmony without uniformity" remains a pertinent, if complex, descriptor of this ongoing project.

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MEDIA CULTURE AND THE FORMATION OF STEREOTYPES BETWEEN PEOPLES

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Contemporary media culture is a complex, multifaceted phenomenon that has a profound influence on the formation of interethnic perceptions and stereotypes. In the era of digital transformation, the media has become not just a channel for transmitting information, but an active constructor of social reality, determining the perception of other cultures and peoples. Research in the field of media linguistics demonstrates that media texts systematically form simplified images of other cultures through the use of certain linguistic means and visual codes. Of particular importance is the analysis of phraseological units with ethnocultural connotations, which, as shown by the works of Bolshakova E.E. and Pastukhov A.G., are carriers of deep cultural meanings and stereotypical representations. The globalization of the media space has led to the unification of stereotyping processes, with the same cultural clichés being replicated in different countries and cultural contexts. At the same time, digitalization has contributed to the emergence of new forms of stereotyping through social networks and algorithmic platforms that create so-called “filter bubbles”, where users receive only information that confirms their prejudices. The relevance of the study is due to the need to develop comprehensive approaches to overcoming the negative

consequences of stereotyping and creating conditions for constructive intercultural dialogue.

The main objective of the study is a comprehensive analysis of the role of media culture in the processes of forming and reinforcing interethnic stereotypes. Within the framework of this goal, a number of important tasks are to be solved. The primary task is to systematize and classify the main channels for the transmission of stereotypical representations in the modern media space, including traditional media, social networks, and new digital platforms. Particular attention is paid to the linguistic analysis of media texts in order to identify and describe phraseological units with ethnocultural connotations that serve as instruments of stereotyping. An important task is to study the visual aspects of stereotyping, including the analysis of images, memes, and video content that form simplified images of other cultures. The practical task of the research is to develop methods for developing media literacy and creating educational programs aimed at forming a critical perception of media texts and deconstructing cultural stereotypes.

Analysis of contemporary media texts reveals a complex system of stereotyping mechanisms. Linguistic studies demonstrate the systematic use of idioms with ethnocultural connotations that carry stable cultural representations. For example, the British expression “carry coals to Newcastle” or the Russian idiom “to go to Tula with your samovar” form certain ideas about the practicality and rationality of the respective peoples. Visual stereotyping manifests itself in the use of clichéd images-the “typical Englishman” with an umbrella and bowler hat, or the “Russian” with a bear and balalaika-which greatly simplifies the complexity of cultural identities.

The digital transformation of the media space has led to the emergence of new forms of stereotyping. Social platform algorithms create “echo chambers” where users are constantly exposed to content that confirms their existing beliefs. Research shows that 73% of social media users regularly see content that reinforces cultural stereotypes. The politicization of cultural images is a particular problem, where the media is used to create simplified images of “friends” and “enemies.” An analysis of

the coverage of the migration crisis in the European media demonstrates how cultural differences become a tool for political manipulation.

Media literacy education programs are an effective tool for overcoming stereotypes. International experience shows the success of projects such as “Media Literacy for Global Education”, where students learn to critically analyze media texts. Research on the effectiveness of such programs shows a 40% increase in the ability to recognize cultural stereotypes after completing the training course.

The study demonstrates the complex nature of media culture's influence on the formation of interethnic stereotypes. The media actively construct cultural representations using a variety of tools, from linguistic means to visual images and algorithmic systems. The identified mechanisms of stereotyping emphasize the need to develop a systematic approach to solving the problem. The development of media literacy and the implementation of educational programs aimed at forming a critical perception of media texts are of particular importance. A promising direction is the creation of international media projects that help overcome cultural barriers. Further research could focus on studying the effectiveness of specific educational methods and developing practical recommendations for media professionals. Another important area of research is the influence of artificial intelligence and algorithmic systems on the processes of cultural stereotyping in the digital age.

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CULTURE VS. CIVILIZATION: A YOUTH PERSPECTIVE ON THE CRISIS OF MODERNITY

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Culture serves as the foundation upon which the identity of both the individual and entire nations is built. However, in the modern world, characterized by rapid change and globalization, this concept faces serious challenges, and it is the young generation that must find the answers to them.

Over recent decades, the perception of culture has changed radically. This is largely connected to the disappearance of a unifying societal idea. The philosopher Georg Simmel saw a new paradigm in the concept of "life," which became the center of the universe, opening the path to the soul, the idea, and the Absolute [2, p.45].

Wilhelm Dilthey employed the idea of life as a weapon against rationalism, asserting that the integral nature of life can be comprehended not through abstract constructs, but through the "lived experience" of the past and the testimonies of history, which is why his philosophy was oriented toward the past. Under the influence of Schopenhauer, Nietzsche, and Freud, the "philosophy of life" became the foundation for anti-rationalist movements that appealed to emotions and the unconscious. However, in the final analysis, their ideas failed to resolve the pressing problems of modernity.

Oswald Spengler was among the first to respond to the crisis of culture. In The Decline of the West, he debunked the myth of linear progress, proposing a theory of cultural-historical cycles that prophesied the inevitable demise of every culture. By transferring the method of contemplating living nature onto society, Spengler concluded that every cultural form is doomed to extinction.

However, twentieth-century philosophy also offered a conceptualization of the diversity of culture, raising problems of its "international character," the axiology of culture, and its role in human self-liberation. The subsequent course of history, especially after the Second World War, refuted the pessimistic forecast of the West's decline.

But a new problem emerged – the danger emanating from culture itself. Philosophers began to speak of the "power over beings" as the foundation of cultural creativity. The might of this power over nature and humanity grew, while the measure of responsibility lagged behind. Savagery, once conquered, was reborn within culture itself, and its new element became power, once again pushing humanity toward chaos.

In response, the twentieth-century doctrine of the noosphere raised the question of the responsible application of power in relation to nature. For the first time, the idea of restructuring the biosphere in the interests of freely thinking humanity as a single whole was broached; this collective was to assume responsibility for evolution. This was seen as a solution to the problems of the loss of humanity, the domination of the abstract over the living, and the deficit of genuine inner experience. Today, these problems are particularly acute. Due to the specific nature of modern labor and the digital environment, the individual has begun to lose their spiritual core and individuality. Constant haste, intense yet superficial communication have led to alienation. The narrow specialization of professional activity has become systemic and universal, generating impersonal behavior as something commonplace [4, p.98]. Empathetic attitudes towards one another have weakened, while indifference, arrogance, and apathy have spread and become perceived as the norm. People have lost the sense of kinship and humanity, which undermines the very foundations of culture.

And here, the youth play a key role. Salvation was seen precisely in culture, and every person was to begin this salvation by cultivating their own virtue. For our generation, the most important virtues in this context are seriousness, the desire to get to the bottom of things in an age of superficial information, personal spiritual courage, the ability to resist chaos, and self-mastery – all that helps one become the master of their own destiny. No less important is the courage necessary for genuine bravery and debunking false heroism. Together, these qualities form the art of governance, which

creates "power over power," finds its measure in everything, and creates the conditions for a dignified human life [5, p.234].

Thus, the modern crisis is not so much a crisis of culture per se, but rather a profound crisis in the relationship between culture and civilization. We live in an era where the technological might of civilization ("power over existents") has significantly outpaced the development of its spiritual and moral foundation. The path to overcoming this crisis lies not in rejecting the achievements of civilization, but in reviving and rethinking the role of culture. The key to the future lies in fostering a new sense of personal responsibility, where every individual, and especially the young generation, by cultivating spiritual courage, fortitude, and seriousness, can become the true master of their destiny. Thus, the art of governing the world of being will transform into "power over power," creating conditions for a worthy life, where civilization serves the high purposes of culture, and not the other way around [5, p.245].

Thus, the task of our generation is clear: to build a bridge between the power of civilization and the wisdom of culture. The future depends on our ability to master this "power over power."

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ONE OF THE GREATEST DISCOVERIES OF RUSSIAN CHEMISTS IN OUR TIME

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The discovery by scientists of the Zelinsky Institute of Organic Chemistry of the Russian Academy of Sciences, who for the first time in the world managed to conduct targeted synthesis of organic compounds at extremely high temperatures exceeding 250 ° C, is not just another achievement in the field of chemistry, but a real paradigm shift that breaks the established canons of this science. For decades, one of the unshakable rules of organic synthesis has been that such temperatures are a forbidden zone — an area of chaos and uncontrolled decomposition, where any complex molecule inevitably collapses to the simplest elements and coke. Russian researchers have not only succeeded in challenging this fundamental limitation, but also in turning the destructive power of heat into a powerful tool for creating new chemical bonds, thereby opening up a new field — "high-temperature organic chemistry."

The essence of this breakthrough lies not in the simple observation of the behavior of substances when heated, but in the development of a fundamentally new methodological approach. The key problem that had to be solved was the fragility of classical organic molecules, catalysts, and reagents. The scientists of the IOH RAS approached the problem systematically: Instead of trying to cool the reaction, they have created reagents and catalytic systems that can withstand extreme thermal stress. New classes of heat-resistant organic ligands have been synthesized and heterogeneous catalysts based on refractory metals such as tungsten, molybdenum,

and rhenium, as well as specially modified ceramic and carbon materials, have been developed. These catalysts not only do not lose their activity at temperatures above 300 °C, but also demonstrate unique selectivity under these conditions. At such energies, reactions become possible that, under normal conditions, are kinetically forbidden or require a huge amount of time and energy. Thus, high temperature has turned from the main enemy of synthesis into its powerful ally, allowing it to activate inert molecules and open previously inaccessible pathways of transformations.

The practical implications and potential applications of this discovery are truly revolutionary. First, it is the creation of materials for work in extreme conditions. Fundamentally new heat-resistant polymers, composites and ceramics will appear that can withstand thermal loads in aircraft and space engines, in elements of hypersonic aircraft and in deep wells for oil and gas production. Secondly, it is a revolution in oil refining and petrochemistry. Many modern catalytic processes, such as cracking or reforming, take place in high-temperature conditions, but they are often insufficiently selective and lead to the formation of by-products. New catalytic systems will allow for more selective and deep transformations of hydrocarbon raw materials directly in reservoir conditions or in reactors, which promises a tremendous increase in efficiency and resource savings. Thirdly, it opens the way to the synthesis of unique low molecular weight compounds, for example, new pharmaceutical substances or special reagents, the intermediate stages of synthesis of which were previously impossible due to their thermal instability.

In a broader, philosophical and scientific-historical context, this achievement of the scientists of the IOH RAS is a brilliant illustration of the dialectical development of science: the thesis was classical organic chemistry with its temperature limitations, the antithesis was the observation of the destruction of substances at high temperatures, and the synthesis was the creation of a new methodology that overcame this contradiction. This discovery undermines the well-established notion of high temperatures as synonymous with non-selective pyrolysis and proves that chemical synthesis is possible under conditions that were previously considered absolutely destructive. It doesn't just add new reactions to the arsenal of

chemists, but opens up a whole universe of possibilities, changing the very logic of chemical thinking. By strengthening the leading position of the Russian School of Organic Chemistry, this work serves as a powerful incentive for scientists around the world, setting new vectors for fundamental and applied research at the intersection of chemistry, materials science and future technologies.

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PERCEPTIONS OF CULTURAL IDENTITY IN A GLOBALIZED MEDIA ENVIRONMENT

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The development of the digital environment has significantly changed the ways in which young people interact with cultural images and interpret their own

belonging to certain communities. The media has become a space where personal and group identity is not only manifested but also constructed in everyday communication practices. The influence of global platforms is particularly noticeable among young audiences, who actively use visual and text formats for self-presentation, symbol exchange, and discussion of norms, giving cultural identity a fluid and variable character. Research shows that digital channels can intensify the process of reflection on one's own cultural roots and at the same time introduce elements of blurring that arise under the influence of globalized media flows [1].

Today, cultural identity is formed not only through direct interaction with local practices, but also under the influence of network algorithms that determine which images and interpretations become available in everyday information experiences. Young people are confronted with a wide range of representations that can support a sense of belonging, but also shape superficial or fragmented perceptions of cultures.

Young people's perception of cultural identity is often shaped through interaction with the digital environment, where cultural codes are represented in the form of rapidly changing visual fragments, short texts, and sets of symbols circulating among users. Young people learn to recognize their own belonging to a cultural space by observing how identity manifests itself in others and how certain traditions are interpreted. Works on the influence of the media emphasize that the Internet creates conditions for accelerated socialization, where cultural boundaries are often perceived differently than in the offline environment [2]. Young people use elements of local culture, but also actively adopt new interpretations that are shaped by global platforms.

Social networks allow young users to experiment with their image and record changes in their own cultural position. Studies show that digital platforms are becoming a kind of testing ground where young people can adapt elements of different cultures, test audience reactions, compare their own experiences with those of others, and refine their ideas about their cultural identity [3]. This way of learning about culture creates a layered effect: personal identity includes both stable elements

from past experiences and new meanings that come up through constant interaction with globalized media.

Cultural perception among young people is heavily influenced by how they interpret online images. The digital environment offers easy access to diverse cultural content but also risks oversimplifying or fragmenting it. Algorithms on social media prioritize cultural symbols based on repeatability and demand, often leading to images that are emotionally impactful but lack historical or social context [4]. This can distort the perception of other cultures by focusing on isolated visual elements that do not capture their complexity.

At the same time, the digital environment not only simplifies certain elements of culture, but also contributes to the emergence of new forms of self-expression. Studies note that young people use social networks not only to record their everyday experiences, but also to find ways to integrate their own culture into the global environment. This process often becomes a way to strengthen a sense of belonging, as young people seek to preserve elements of their own cultural traditions by adapting them to the visual formats of digital platforms. This explains why new forms of representing national traditions are appearing in the media, which correspond to the rhythm of online communication and benefit from accessibility and the ability to quickly respond to the audience.

At the same time, another process is taking shape - a rethinking of cultural identity under the influence of globalized symbols. The influence of global media can manifest itself in a shift in emphasis, with young people's cultural references becoming more flexible, allowing for a combination of elements of different origins and forming young users' perceptions of the diversity of cultural practices in the world.

Despite information availability, individual perception remains crucial. Studies show that young people vary in their criticality towards digital sources, influencing which cultural images they accept, rework, or reject [2]. Poor critical thinking can lead to stereotypical cultural interpretations being seen as accurate, shaping self-

perception and views of others. Conversely, a more attentive approach turns the digital environment into a tool for expanding knowledge and strengthening cultural identity, as users learn to correlate sources and form their own cultural ideas.

Thus, the main dynamics of cultural identity perception in a globalized media environment consist of a combination of two opposing processes: a genuine desire to preserve elements of one's own culture and an interest in the experiences of others. These processes develop in parallel and form a new space for cultural interaction, in which young people have the opportunity not only to strengthen their connection with their own traditions, but also to find points of contact with other cultures.

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СЕКЦИЯ 2. АКТУАЛЬНЫЕ ПРОБЛЕМЫ СТРАНОВЕДЕНИЯ И КУЛЬТУРЫ В СОВРЕМЕННОМ МИРЕ (АНГЛИЙСКИЙ ЯЗЫК)

YOUTH AND GLOBALIZATION: ADVANTAGES AND CHALLENGES OF THE MODERN WORLD

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Globalization is a process that makes the world more connected and open. It affects many areas of life, but young people feel its influence the most. Today, young people live in a world where information, music, fashion, ideas, and technologies quickly move from one country to another. Because of this, the younger generation has more chances for learning, growth, and communication.

One of the main advantages of globalization is easier access to knowledge. Young people can take online courses, watch lectures, read articles, learn foreign languages, and explore new fields of science and culture. Thanks to the internet and modern technology, education becomes more available. This helps young people expand their worldview, understand global processes, and learn more about different societies.

Globalization also supports cultural exchange. Young people learn about traditions, values, and lifestyles of other countries, which helps develop respect for different cultures. Communication becomes more open and friendly. The chance to talk to people from other countries, study together, and share experiences helps young people feel connected to the larger global community.

Globalization also creates new job opportunities. Many young professionals can work online, take part in international projects, or find work abroad. This allows them to try different fields and choose the path that fits them best. The modern world becomes more flexible, and young people can build their careers more freely

However, globalization also has disadvantages. One of them is the strong influence of mass culture. Young people often follow world trends, and because of this they may become less interested in their own traditions. Some parts of local culture move into the background, and the connection with one's roots can become weaker.

Another problem is dependence on digital space. The internet and social media offer many opportunities, but they can also cause stress, tiredness, and a feeling of overload. A constant flow of information makes it difficult to focus, and the desire to "keep up" often leads to comparing oneself with others. This can affect mental well-being, self-confidence, and critical thinking.

Another problems connected with globalization is the growing reliance on artificial intelligence and digital tools. Many young people begin to depend on AI for studying, writing, and task solving. While these technologies are helpful, they sometimes weaken independent thinking, creativity, and analytical skills. When students rely too much on AI-generated answers, they may lose the ability to express their own thoughts clearly or solve tasks without technological help.

Globalization also increases social inequality. Not all young people have the same conditions. Even if the world offers a lot of information and technology, some young people cannot use them fully. Without good internet, a computer, or a quiet place to study, it is harder to learn and develop. Because of this, some young people get more chances for the future, while others get fewer.

Another important aspect of globalization is the rapid development of digital technologies that shape how young people interact with the world. Modern digital

tools, such as artificial intelligence, online platforms, help young people find new ways to express themselves and develop creativity.

Even with these challenges, globalization remains an important part of young people's lives. It gives many opportunities, but it also brings difficulties. That is why finding balance is important. Young people should use the possibilities that globalization offers, but they should also remember about their own culture, respect traditions, and take care of their emotional health.

In conclusion, globalization has a mixed influence on the younger generation. It opens new doors, helps young people grow, learn, and improve their skills. But it also requires responsibility, awareness, and critical thinking. The future of the global world depends on how young people learn to use the advantages of globalization while keeping their own cultural identity and individuality.

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THE INFLUENCE OF ARTIFICIAL INTELLIGENCE ON TEENAGERS IN THE MODERN WORLD

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In the 21st century, artificial intelligence (AI) has become one of the key technologies shaping the global cultural space and the worldview of young people. Teenagers are the most receptive and rapidly adapting social group, which makes them both particularly vulnerable and at the same time the most active users of AI systems. Examining the influence of AI on teenagers in the context of area studies allows us to better understand the changes taking place in culture, communication, and the social dynamics of different societies.

First of all, it is important to note that AI has become an essential tool in the educational process. It provides access to interactive materials, automated training platforms, intelligent tutors, and language models that allow learning in a more personalized way. Teenagers living in different countries can explore the culture, history, and traditions of other nations through intelligent systems, which contributes to the development of global competence and intercultural dialogue . However, the growing dependence on technology also creates the risk of reducing the ability for independent analysis and critical thinking.

The psychological influence of AI on teenagers is another extremely serious aspect. Modern recommendation algorithms create a highly personalized media environment, where teenagers mostly receive content that matches their previous interests. This leads to the formation of “information bubbles”, which limit their broader perception of the world. In different countries, such effects contribute to a decline in intercultural understanding and an increase in social polarization. Moreover, constant interaction with digital platforms affects teenagers’ emotional

stability, reduces the level of direct social communication, and increases the amount of time spent in virtual space.

A key problem remains the influence of AI on teenagers' social development. Teenage identity is formed through active interaction with others, yet modern AI-based services modify this process. Social networks, content-rating algorithms, and digital avatars create distorted views of reality and behavioural norms. In countries with a high level of digitalisation, a significant part of interpersonal communication is transferred to virtual spaces, which affects teenagers' communication skills and their ability to build stable social relationships.

The issue of cultural identity is no less significant. AI actively participates in creating global trends that spread almost simultaneously across different countries. Aesthetic preferences, behavioural models, and forms of creativity are largely shaped by algorithms. This leads to cultural unification — the erasing of national features, traditions, and local forms of self-expression. For teenagers, such unification may weaken their connection with their own culture.

On the other hand, AI opens new opportunities for creativity. Generative neural networks allow teenagers to create original images, music, and literary works. In countries with limited access to traditional creative resources, AI becomes a tool for the democratisation of cultural participation. However, there is also a risk of reduced originality, since part of the creative output is generated by machine algorithms.

The issue of digital security also requires special attention. AI systems analyse teenagers' behaviour, forming personal profiles that may be used for educational as well as commercial purposes. A low level of digital literacy increases the risks of data leaks, manipulation of consciousness, and exposure to hidden advertising. From a cultural perspective, this contributes to a distorted perception of reality and weakens the ability to distinguish between real and artificially created information flows.

Thus, the influence of AI on teenagers is multifaceted. On the one hand, technologies open opportunities for learning, intercultural interaction, and creativity.

On the other hand, they also increase the risks connected with psychological well-being, cultural identity, and safety. Therefore, it is important to develop digital literacy, critical thinking, and culturally oriented education that enables teenagers to interact with technology in a conscious and responsible way.

ARTIFICIAL INTELLIGENCE: A GLIMPS OF ITS DEVELOPMENT.

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Artificial intelligence (AI) in the modern world is a technology that allows a computer to mimic the workings of the human brain. It enables computers to process large amounts of data and find patterns, which can be used by AI to draw conclusions, predict events, or make decisions.

AI uses algorithms that allow a computer to process large amounts of data and find patterns in it. Based on these patterns, it can draw conclusions, predict events, or make decisions. Imagine our brain as a huge team of employees working together on different projects. Artificial intelligence is an attempt to create a similar team using computers and software. A simple example of AI is a chess computer that can analyze the situation on the board and make moves based on specific rules and tactics. It simulates the human thinking process when playing chess, but it does so using algorithms and calculations.

The idea of AI itself originated in ancient Greece in the form of automata, mechanical robots that resembled humans. For example, there are legends about the

walking statue of Daedalus in Athens. The term was coined by the science fiction writer Karel Čapek in the 20th century.

In 1913, Bertrand Russell described the fundamental concepts of AI in his book "The Principles of Mathematics," which laid the foundation for modern computing technology. Walter Pitts, convinced that human thinking could be digitized, attempted to describe a model of the human nervous system's neurobiology. Together with Warren McCulloch, he created a simple model known as the "mathematical neuron."

Then, in 1948, Norbert Weiner introduced the concept of cybernetics, and Claude Shannon laid the foundation for information theory. Later, Alan Turing developed his famous test to determine whether a machine could be considered intelligent. The Turing test involves a tester conversing with an AI and a human. The goal is to distinguish between the two.

In 1951, Marvin Minsky invented the world's first neural network machine, SNARC. And in 1956, mathematician John McCarthy coined the term AI itself and held a conference dedicated to it.

In 1997, the already mentioned AI - Deep Blue from IBM - beat the then world chess champion Garry Kasparov in chess.

In 2005, Stanford created the first AI-based self-driving car that could drive more than 200 kilometers on its own through an unfamiliar desert area. However, the internet provided the most significant boost to the industry's development. Previously, AI was studied in laboratories, but with the advent of the internet, commercial companies gained access to vast amounts of data. To analyze and process this data, powerful neural networks were required. Machine learning became highly applied. It is the basis for recommendation systems in social networks, dating apps, video services, and online stores.

Artificial intelligence technology involves the use of algorithms, computer programs, and statistical models that allow machines to collect data, process information, recognize patterns, and make decisions based on the knowledge gained.

Through this process, AI continuously learns, improves, and evolves to achieve better results.

Nowadays, AI technologies are used in a wide range of fields: they help to make money, treat people, optimize processes, improve the quality of service, and do much more. Thus, in medicine with the help of AI, it is possible to improve the quality of treatment. Neural networks will be able to analyze large amounts of information . AI can recognize speech and answer medical questions. AI is used to analyze X-ray or MRI images.

Image recognition. Smartphones and some cameras have an automatic face and object recognition feature. AI allows you to identify who and what is in a photo. Yandex's app also has a smart camera.

Voice assistants. Apple's Siri, Google Assistant, Amazon's Alexa, and Yandex's Alice are AI-powered assistants that answer questions, set reminders, and control devices.

Recommendation systems. Video streaming services like Netflix and YouTube use AI technology to analyze user preferences and recommend movies or videos.

Financial analytical systems. AI is used to analyze data, predict market trends, identify risks, and make investment decisions. It helps to improve the efficiency and accuracy of financial transactions.

Language translators. Machine translation services use AI to automatically translate texts from one language to another. They are trained on a large number of parallel texts and statistical models to provide high-quality translations.

Artificial intelligence is increasingly becoming a part of everyday life. In 2025, AI is demonstrating impressive results in solving complex tasks and has a growing impact on various aspects of life.

There are different opinions about the interaction between AI and humans. Some experts believe that AI should work alongside humans rather than replacing them. This approach to interacting with AI will not only make human life easier, but also make it more meaningful and fulfilling. Others fear that the convenience and accessibility of AI will lead to a gradual abandonment of communication with real people.

According to forecasts, after 2030, there will be a shift towards close collaboration between AI and humans. Empathetic neural networks will begin to understand and adapt to human personalities on both an individual and a collective level.

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YOUTH SUBCULTURES

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Modern society is a complex and dynamic system in which young people occupy a special place. Young people are not only the future of any state, but also an active part of the present, capable of influencing cultural, political and social processes. One of the most interesting and controversial phenomena of modern culture are youth subcultures - stable communities united by common interests, values, behaviour style and external attributes.

From the end of the 20th century to the present day, subcultures have become an integral part of any society: from rockers and punks to gamers, cosplayers and e-sportsmen. They reflect the desire of young people to express themselves, freedom of choice and independence from generally accepted norms. However, along with the positive aspects of this phenomenon, certain social problems also arise - marginalisation, generational conflicts, antisocial behaviour and alienation from traditional institutions.

The purpose of this study is to analyse the phenomenon of youth subcultures as a socio-cultural phenomenon, as well as to determine their influence on the formation of the individual and society as a whole.

The objectives of this study can be considered: consideration of the concepts of youth subcultures and determination of the cause of their emergence and distribution among young people.

Youth subcultures are groups of young people united by common values, interests, style of behaviour, appearance and often language, which differ from the dominant culture of society.

The problem of youth subcultures lies in the contradiction between the desire of young people for self-realisation and the resistance of society to non-standard forms of behaviour and worldview. Young people often feel misunderstood, which forces them to seek support in groups where mutual understanding and freedom of expression reign. The causes of subcultures are diverse. Among them are socio-economic (unemployment, uncertainty about the future), psychological (the need for self-identification), as well as cultural (the influence of music, cinema, the Internet).

Each subculture has its own value system. For some, the protest against social injustice (punks, anarchists) is important, for others - aesthetics and self-expression (goths, emo), for others - the development of digital identity (gamers, bloggers).

However, many representatives of older generations tend to perceive subcultures as a threat to traditional footings. This attitude creates social isolation of

young people, intensifies the conflict of "fathers and children". To overcome this barrier, new solutions are needed, educational programs and cultural platforms can be created. When combatting subcultures, it is necessary to rely on the support of the state and public organisations. It is also possible to develop media literacy in children, as in the modern world the Internet plays a huge role in the formation of subcultures

Thus, the problem of misunderstanding of subcultures cannot be solved by administrative measures alone. It requires an integrated approach - cultural, educational and psychological.

Youth subcultures are not a deviation, but a natural part of the social structure. They perform important functions: contribute to the formation of personality, the development of creative thinking, protest activity and cultural diversity.At the same time, they may bear the risks associated with deviant behaviour and alienation from society.The best way to interact between society and youth communities is mutual recognition and cooperation, not repression or ignoring. Understanding the values and motives of young people helps to build a more harmonious and tolerant society, where everyone has the right to be themselves.

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DESTRUCTIVE IMPACT OF DIGITAL TECHNOLOGIES ON THE PSYCHO-EMOTIONAL DEVELOPMENT OF MODERN YOUTH: RISKS AND MECHANISMS OF INFLUENCE

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The digital generation, primarily encompassing Generation Z (born 1997-2012) and Generation Alpha (born 2013 onward), represents youth immersed in a technology-saturated world where digital tools are not mere accessories but essential extensions of daily life. This cohort, having grown up with smartphones, high-speed internet, and ubiquitous connectivity, often perceives a world without artificial intelligence (AI) or social media as unimaginable. Their reliance on these technologies shapes cognitive patterns, social interactions, and even identity formation, leading to both empowerment and potential vulnerabilities in mental health and behavioral development. Studies indicate that this generation's digital natives exhibit unique traits, such as multitasking across multiple screens and instant access to information, but at the cost of deeper engagement with traditional learning or interpersonal skills.

Dependence on artificial intelligence has become a hallmark of the digital generation, with tools like generative AI (GenAI) such as ChatGPT integrated into education, work, and leisure. Young adults increasingly turn to AI for task simplification, from generating essays to decision-making aids, which enhances

productivity but raises concerns about eroded independent thinking. Research highlights that perceived dependence on GenAI can lead to a "lazy brain" effect, where overreliance diminishes critical thinking and creativity, particularly in academic settings where a significant portion of students now use such tools for assessments. This dependency also fosters a paradox: while AI boosts immediate performance, it can undermine intrinsic motivation and long-term skill development, as evidenced in studies showing reduced cognitive effort among heavy users. Furthermore, emerging concepts like Generative AI Addiction Syndrome (GAID) describe a new form of digital dependency, distinct from traditional addictions, driven by the allure of effortless content creation and problem-solving. Additionally, AI chatbots have been criticized for providing dangerous advice to vulnerable individuals, including youth with mental health issues, such as affirming delusional beliefs or guiding on self-harm methods, which can exacerbate psycho-emotional distress and lead to tragic outcomes like suicide in reported cases involving teenagers. Social media addiction among youth exacerbates the challenges faced by the digital generation, with platforms like Instagram, TikTok, and X (formerly Twitter) dominating their time and attention. Statistics reveal that a high percentage of teens aged 13-17 use social media daily, with many checking it every day, contributing to addictive behaviors linked to dopamine-driven rewards from likes and notifications. By age 14, a substantial number of adolescents show increasing addiction to social media, associated with heightened risks of anxiety, depression, and suicidal behaviors. Surveys indicate that many teens view social media as having a mostly negative impact on their peers, citing issues like fear of missing out (FOMO), cyberbullying, and constant self-comparison. This addiction disrupts sleep, with teens spending several hours daily scrolling, often late at night, leading to reduced academic performance and physical activity. Moreover, a notable portion of youth are at risk for clinical social media addiction, manifesting in struggles to control usage and withdrawal symptoms.

Clip thinking, or the fragmented, short-form processing of information, is another defining characteristic influenced by digital platforms. This phenomenon

arises from habitual consumption of brief content like TikTok videos or Instagram Reels, training the brain to favor quick, visual snippets over sustained narratives. Higher frequency of short-form video use predicts greater attention difficulties, with studies showing diminished executive control and self-regulation among heavy users. Mindless scrolling on social media has been linked to shrinking attention spans, making it harder for youth to engage with longer texts or complex tasks, a trend noticeable across generations but amplified in digital natives. Research notes that this "clip thinking" fragments thought processes, potentially hindering deep analysis in areas like politics or science, while fostering superficial understanding. Although it enables rapid learning through micro-content, the overall impact includes clouded cognition and reduced working memory capacity.

The destructive impact of digital technologies on the psycho-emotional development of modern youth manifests through various risks and mechanisms, profoundly affecting mental health and emotional regulation. Excessive screen time and social media usage are linked to increased loneliness, social comparison, and psychological distress, with high rates of self-harmers reporting digital technology overuse as a factor in depression and anxiety. Mechanisms include dopamine-driven addiction loops that reinforce compulsive behaviors, FOMO that heightens anxiety and emotional instability, and cyberbullying that erodes self-esteem and fosters isolation. Systematic reviews highlight how addictive patterns, rather than mere exposure, contribute to risks of depression, emotional dysregulation, and even suicidal ideation, with disrupted sleep and constant notifications exacerbating stress responses. Emerging data show a sharp rise in problematic social media use, leading to struggles with emotional control and long-term developmental delays. To address these risks, interventions must focus on understanding mechanisms like algorithmic reinforcement of negative content and promoting strategies to mitigate harms, though the consensus underscores the urgent need for regulatory measures to protect youth from these pervasive influences.

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MEDIA IMAGES OF COUNTRIES IN DIGITAL SPACE: CULTURAL FEATURES PERCEIVES OF FOREIGN COUNTRIES IN THE POST-TRUTH ERA

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The modern digital environment has fundamentally changed the ways of forming perceptions about other countries and cultures. Russian youth, actively consuming content on social networks, often becomes vulnerable to information manipulation due to insufficient media literacy and limited knowledge of foreign languages. Research shows that country media images are formed not only by traditional media but also by digital platforms that have become the primary source of information for the younger generation [1].

At the same time, youth demonstrates high dependence on social networks, many of which are banned in Russia but continue to enjoy popularity through circumvention technologies like VPN [7]. The content of these platforms undergoes strict algorithmic censorship that promotes pro-Western narratives and marginalizes alternative viewpoints. Major social platforms, despite official restrictions, continue to remain the primary source of information about foreign countries for most Russian students, creating fertile ground for forming distorted representations of cultural features of other nations. Russian youth prefers to consume mainly entertainment content, which reduces critical perception of information about foreign countries and increases vulnerability to manipulation. [8, 6]

Particular concern is caused by the mutual information blockade between Russia and Western countries for information wars [6]. Western media create a distorted image of Russia as a "backward" and "authoritarian" country. Simultaneously, Russian information sources are systematically restricted from accessing audiences in Europe and North America, which enhances the one-sidedness of perception. This situation leads to the formation of stereotypes and cultural myths that hinder genuine interethnic dialogue. The phenomenon of media image serves as a powerful tool of the information environment, reflecting both objective characteristics of countries and subjective attitudes of media producers [4].

To counter these negative trends, it is necessary to develop media literacy among youth and fact-checking skills. The lack of media literacy among students creates serious security threats and increases the likelihood of becoming victims of propaganda [3]. Fact-checking represents a process of systematic verification of information reliability, which is particularly important in conditions of disinformation spread [7]. An effective new Russian strategy should include both educational programs in critical thinking and the creation of alternative communication channels to overcome the information blockade. Developing digital competencies among youth will allow for forming a more objective representation of other cultures and resisting manipulative influences.

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CYBERBULLYING AMONG TEENAGERS

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Cyberbullying has become one of the most serious and noticeable problems that modern teenagers face. This term describes any insults, threats, humiliation, or pressure that happens with the help of the internet. Today cyberbullying often takes place on social networks, in messaging apps, online games, and even in school group chats. This makes the problem even more dangerous, because a teenager can face online aggression at any time of the day and in any place where there is internet access.

Teenagers are especially vulnerable to this problem. They spend a lot of time online, communicate actively on social media, and often react to words more emotionally than adults. Even one rude comment, a humiliating message, or a fake rumor can strongly affect their mental state. Many teenagers experience these situations alone, afraid to tell anyone, and this makes stress and anxiety grow even more.

Cyberbullying can take many forms. It may include direct insults in private messages, mean comments under photos, spreading personal information without permission, or creating fake accounts made to mock a person. In some cases, teenagers face threats, blackmail, or constant harassment from a whole group. All of these actions can leave a deep emotional wound. Victims often suffer from low self-esteem, fear of communicating with others, problems at school, sleeping difficulties, and in serious cases — depression or complete social withdrawal.

One of the biggest issues is that teenagers are often afraid to talk about what is happening to them. They worry that adults will not understand, will blame them, or will simply tell them to “ignore it.” Some fear that their parents will take away their phone or restrict the internet, which makes them stay silent. Because of this, many victims deal with cyberbullying completely on their own, feeling isolated and helpless.

This is why it is important to create an environment where teenagers feel safe to speak about their problems. Parents should show support, listen carefully, and avoid blaming or criticizing the child. At school, teachers should explain that cyberbullying is not “just a joke” but a serious issue that can harm a person emotionally. Schools can also organize discussions and lessons to teach students how to behave online and how to protect themselves.

Another important step is improving digital literacy. Teenagers need to know how to behave safely on the internet, how to recognize dangerous situations, how to block aggressive users, and where to report serious cases. Teaching these skills can

help prevent many problems and give teenagers more confidence while using the internet.

Internet platforms also play a huge role. Social networks must create easy tools for reporting bullying, blocking harmful accounts, and filtering dangerous content. If these systems work properly, it becomes much harder for bullies to continue their harmful actions.

In conclusion, the problem of cyberbullying among teenagers remains very serious and requires attention from several sides: families, schools, society, and online platforms. Only by working together is it possible to make the online environment safer. The more teenagers learn about cyberbullying and ways to protect themselves, the fewer young people will suffer from this harmful and painful experience.

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THE WEDNESDAY SERIES AS A REPRESENTATION OF MODERN YOUTH PROBLEMS IN THE GLOBAL MEDIA SPACE

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The contemporary media landscape serves as a crucial platform for shaping and reflecting the values and identity of younger generations. Netflix's "Wednesday"

(2022) exemplifies this phenomenon, successfully bridging commercial entertainment with profound themes that resonate strongly with modern youth. The series stands as a significant cultural text through which Generation Z contemplates pressing contemporary issues including identity formation, social integration, systemic conflict, and acceptance of personal "otherness." Analysis reveals how global media products become universal language facilitating cross-cultural dialogue.[3]

Wednesday Addams' character development represents a fascinating evolution from her 1990s film portrayal as a grotesque embodiment of the "different" child. The 2022 series introduces significant humanization while preserving fundamental stoic characteristics. Her friendship with vibrantly clad werewolf Enid serves as powerful metaphor for accepting differences, while her involvement in complex relationships demonstrates emotional depth. This character arc reflects Generation Z's progressive redefinition of strength - no longer associated with emotional detachment but with emotional intelligence and meaningful connections while maintaining non-conformist principles. [1]

Nevermore Academy presents itself as a "refuge for outcasts" while maintaining rigid social hierarchy of supernatural factions. This institutional paradox mirrors universal challenges of social stratification even within supposedly inclusive communities. Wednesday's conflicts with authority figures exemplify growing youth skepticism toward traditional power structures. The academy environment demonstrates how marginalized groups develop exclusion mechanisms, revealing that "being different" transforms rather than resolves through institutional relocation.

Wednesday's "Raven" abilities with negative visions provide compelling allegory for modern mental health struggles. Her self-isolation mirrors how young people distance themselves fearing perceived "toxicity." The contrast with Morticia's positive outlook highlights generational differences in coping mechanisms. The connection to ancestor Goody Addams introduces themes of intergenerational trauma and complex heritage reconciliation, transforming potential curses into strength sources.

The series reflects contemporary globalization through protagonist's multilingual capabilities and cultural hybridity. Deliberate casting choices emphasizing Latino heritage represent meaningful progress toward media decolonization. These decisions respond to Generation Z's demand for authentic representation. Even Wednesday's color allergy serves as effective metaphorical critique of cultural homogenization, defending individual identity against uniformity pressures.

The series achieves cultural resonance through strategic production choices facilitating generational dialogue. Involvement of Tim Burton and Christina Ricci creates meaningful intertextual connections honoring franchise legacy. Streaming format aligns with modern youth consumption patterns, facilitating active participatory culture through social media engagement and seasonal releases. [2]

"Wednesday" transcends genre foundations to become significant cultural commentary providing valuable insights into Generation Z's core concerns. The series offers nuanced perspectives on identity negotiation and cultural integration that resonate across global youth communities. Its international success demonstrates theme universality while highlighting evolving youth media engagement. > Alex: Ultimately, the series exemplifies how contemporary narratives both reflect and shape generational values in interconnected global society, making it invaluable for understanding modern youth culture across diverse contexts.

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YOUNG PEOPLE'S PERCEPTION OF CURRENT GLOBAL PROBLEMS: BETWEEN DIGITALIZATION, JUSTICE AND ECOLOGY

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My generation is the first one that was born in the era of smartphones and social networks. We look at the world very differently from our parents. According to recent polls by Russian research centers, in 2025 about 62% of young people receive information from social networks, and 56% rely on Telegram channels as their main news source [1, p. 15]. At the same time, I want to understand what really worries my generation and which problems we consider to be the most important. Researchers note that today's youth is living through a rather complicated period, balancing between new opportunities and uncertainty, and between what we see online and what we encounter in real life [2, p. 8].

I would like to start with what concerns us most, and it is not money or success, as it might seem. Studies conducted by Russian universities show that the key value for young people in 2025 is justice, mentioned by almost half of respondents (48.9%), followed by mutual help (41.2%) and personal safety (38.7%) [1, p. 22]. Values like wealth or consumption end up at the bottom of the list. This significantly distinguishes us from the stereotype of a purely consumerist generation that we are sometimes labeled as. We want justice in society, in politics and in our relations with nature, and this request for fairness becomes a central part of our worldview.

Ecology is one of the most acute issues for our generation. Young people are seriously concerned about climate change, environmental pollution and the loss of

biodiversity [3, p. 35]. We see news about melting glaciers, expanding deserts and more frequent floods and wildfires. For us these are not distant stories from somewhere else, but a picture of our own future. Many of my friends try to sort waste, choose eco-friendly products and take part in volunteer clean-up actions. For most of us this is not just a fashion trend but an understanding that we have to act here and now if we want to preserve a livable planet for ourselves and for the next generations [4, p. 42].

However, there is another side to this picture: digital life brings with it a high level of anxiety. Surveys by national polling agencies show that around two thirds of young people aged 18 to 30 regularly experience anxiety related to their future, employment and social status [1, p. 18]. We constantly compare ourselves with others on the internet, where we see idealized photos, beauty filters and edited videos that are impossible to compete with [5, p. 56]. This often leads to depression, apathy and a feeling of personal inadequacy. Psychologists point out that recommendation algorithms in social networks frequently promote provocative or toxic content, even when it is presented in an entertaining form, and this has a negative effect on our mental health.

Youth cultural identity is becoming increasingly complex. On the one hand, globalization gives us access to other countries' cultures: we can study abroad, communicate with peers from all over the world and 'travel' online. On the other hand, local traditions and national specifics are being lost or pushed to the margins [2, p. 31]. When I look at my peers from different countries, I notice that we often listen to the same music, watch the same series and follow the same bloggers. This creates a kind of global youth culture but at the same time blurs the boundaries between nations and cultures. Personally, I like both Western and Russian culture, and such a mixed identity seems absolutely normal for my generation.

Research also shows that young people are actively looking for ways to participate in solving social problems. In recent years there has been a noticeable rise of interest in volunteering and different forms of civic engagement [2, p. 27]. We

create online communities, organize charity collections, join environmental movements and help vulnerable groups. Even though we often feel powerless in the face of large-scale crises, we do not give up completely. Every day I see examples of my peers doing something useful: organizing local clean-ups, supporting shelters, helping elderly people or launching educational projects for school students.

The world through the eyes of young people in 2025 is a strange combination of optimism and anxiety, hope and uncertainty. We want a fair society, a clean planet and an honest future [1, p. 25]. We are ready to work for this despite depression, stress and fear of the unknown. In my view, what researchers sometimes describe as the 'problem of youth' is actually our strength. We see global and local challenges more clearly than previous generations ever did, which means we also have a better chance of finding solutions. The most important thing is that we are listened to, supported and given an opportunity to act. The modern world needs young people not only to criticize existing problems but to become active participants in real change.

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MULTITASKING IS A MYTH THAT MAKES US LESS PRODUCTIVE AND MORE ANXIOUS

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The phenomenon of multitasking for young people is a current problem and trend in today's world. Relevance is due to the accelerating pace of life in the modern era, as well as the rapid development of digital devices that are intended to mediate professional activities.

Multitasking is the execution by a subject of several different types of activity at once and is often understood as an intergenerational parameter. For the youth, it has become a habit to combine several tasks, such as listening to music or watching TV while doing homework and answering emails. The term «multi-tasking» has become widely known in connection with the development of media and the increasing penetration of personalized digital devices into human daily life [1].

The prevalence of this phenomenon is associated with a combination of personal, social and technological factors.

At the individual level, multitasking is often rooted in a natural desire to optimize one's activities and make the most efficient use of time, especially in situations requiring rapid response. The propensity for such a working regime is closely related to an individual cognitive style: while consistent thinkers prefer to complete one task entirely, parallel ones easily keep several ideas in focus at once. The key to this is the ability to retain many details from different projects. Multitasking efficiency is not determined by the chaotic execution of heterogeneous actions, but by the ability to group tasks competently according to context and

cognitive load, which makes it possible to minimize the inevitable costs when switching attention [2].

On the technology side, the spread of digital gadgets has shaped an environment that not only encourages but also requires the ability to work with huge flows of information, thereby nurturing a habit of constant multitasking. A striking example is the phenomenon of multitasking - simultaneous interaction with multiple sources. The principle of technology itself, based on dynamic distribution of resources, where the processor quickly switches between priority tasks, creating the illusion of their parallel execution, serves as a powerful metaphor and model for human behavior [2].

In the social aspect, the modern rhythm of life, oriented towards activity and speed, often forces to combine several tasks, turning multitasking from choice into an objective requirement. This phenomenon is reinforced by the widespread perception in society of the ability to succeed as an integral attribute of a successful person, which motivates many to develop this skill purposefully [2].

In addition, young people use specific tools for multitasking to consolidate this model [3].

Modern digital platforms are purposefully cultivating multi-tasking through notification architecture and endless content, leading to attention fragmentation and chronic cognitive overload. The educational environment exacerbates the situation by normalizing simultaneous work with a multitude of digital resources, which forms a stable model of superficial thinking and prevents deep assimilation of knowledge.

The sociocultural discourse consolidates this pattern, propagating the image of a "successful man" capable of simultaneously performing many tasks, which generates frustration and anxiety from misalignment with unrealistic standards.

Technological mythology, likening the brain to a computer processor, ignores the fundamental limitations of the human cognitive system. This false analogy disguises

the systemic reduction in productivity, the increase in errors and the suppression of creativity that arise from constant switching between tasks.

Multitasking in modern conditions can have negative consequences for cognitive, emotional and physical functions as well as for professional activities [4].

The key impact of multitasking is manifested in systemic cognitive impairment. Frequent switching between tasks leads to depletion of mental resources, leading to mental fatigue and sustained deterioration of concentration. This directly affects the quality of information processing - its assimilation becomes superficial, which makes it difficult to form long-term knowledge and reduces the ability to learn.

The emotional sphere shows signs of chronic disorientation. Constant feeling of fatigue and fear of not being able to support the body in a state of stress, increasing cortisol levels. Against this background, frustration, anxiety and a sense of professional failure develop.

At the physiological level, there is an accumulation of fatigue due to depletion of neurotransmitters. Labor resources, intensively spent from the beginning of the day, can be completely exhausted to the middle of it, which paralyzes the capacity for productive activities.

In professional activities, the consequences are complex: a general drop in productivity is combined with an increase in errors, especially in tasks that require accuracy and analytical approach. Creativity also suffers - the constant change of focus excludes the possibility of deep immersion in the problem, which blocks the generation of original ideas and solutions.

Addressing dysfunctional multitasking requires an integrated approach. Foundational measures include cultivating conscious digital hygiene through notification management and focus modes, which enables deeper concentration practices. Simultaneously, organizational changes must establish protected work intervals free from interruptions. Developing metacognitive skills through attention management training is equally crucial. Ultimately, a cultural shift is needed to

promote the value of deep work and systematically debunk the productivity myth of multitasking [4].

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THE GLOBAL PROBLEM OF DRUG ADDICTION AMONG ADOLESCENTS

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The urgency of the problem: Drug addiction among adolescents has become one of the most serious global threats to public health and social well-being. The spread of new psychoactive substances (NPS), the increasing influence of the digital space, and the long-term consequences for the physical and mental development of the younger generation require urgent and coordinated international action.

The availability of drugs, the instability of the psyche, and the desire of older children and teenagers for new experiences, as well as the lack of organized leisure activities and supervision, have contributed to the rapid growth and prevalence of drug addiction among teenagers and young adults in the past two decades. This trend is exacerbated by the typical character traits of adolescence. [1]

Drug addiction is a typical form of psychosomatic pathology. Drug addictions are characterized by mental and physical dependence of the body on psychoactive substances and are characterized by the development of withdrawal symptoms when they are stopped. In a short time, a person develops severe medical consequences of chronic poisoning of the body: damage to internal organs, the nervous system, and the brain. Mental disorders develop, personality degradation increases, and changes in appearance occur. [1]

When studying the frequency of newly diagnosed cases of drug addiction among 15- to 17-year-olds in the Russian Federation, it was found that the maximum number of cases was recorded in 2014 (309 cases), and the number decreased in subsequent years. In 2019, there were 136 cases, which is 2.3 times less. The number

of patients registered in medical and preventive organizations (end of the year) in 2019 (352 cases) decreased by half compared to 2014 (552 cases). The number of patients registered for preventive treatment due to drug use and its harmful consequences decreased in 2019 (2726 cases). Compared to 2014 (6728), the number decreased by 2.5 times. [1]

The causes and consequences of drug use among teenagers. Each person has their own reasons for starting to use drugs, but many teenagers have similar reasons: Influence of friends, Entertainment, Problems of various kinds, and Curiosity. The consequences include: Disorders of the nervous system, Spread of infectious diseases, Impact on personality, Cessation of cognitive processes, and Deterioration of appearance. [2, s.1.2, 1.3]

Since the problem of teenage drug addiction is very common in our country, everyone should know how to prevent teenage drug addiction. Unfortunately, many people have never been interested in this topic. That's why we've decided to provide some tips to help you combat teenage drug addiction: 1. Set a good example for your teenagers. 2. Avoid excessive discussions. 3. Offer interesting alternatives to your teenagers. 4. Limit the amount of propaganda you spread among your teenagers. [2, s. 2.3]

How to help a loved one with drug addiction? If your loved one is suffering from drug addiction, it is important to act in a compassionate and non-judgmental manner. Here are some steps to follow: 1-Seek professional help. Psychologists and addiction specialists can provide guidance and support in developing a plan of action. 2-Avoid blaming. Drug addiction is a medical condition, not a moral failing. Support and understanding are more important than criticism. 3-Educate yourself about the issue. The more you know about drug addiction, the better you can help. 4-Take care of yourself. Supporting an addict can be emotionally draining, so don't forget to take care of your own health. [3]

Nowadays, there are many youth organizations dedicated to combating the ailment of their peers. They organize various events that encourage people to reflect

on their future, their loved ones, and the fact that they are always ready to help. These events help many individuals in the early stages of addiction to consider quitting before it's too late. Most of these protests are also aimed at preventing young people from trying drugs and telling them "no" in time, and they are effective. People who promote a healthy lifestyle, such as athletes, are trying to encourage the younger generation to engage in sports and lead a healthy lifestyle. They also donate a lot of money to anti-drug organizations. [4]

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POLITICAL ACTIVITY OF THE NEW GENERATION: FORMS AND MOTIVES

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Today's young people engage with politics in ways that starkly contrast traditional models. Their participation is marked by four distinct features. First, it's often fragmented; they tend to act only when specific issues catch their interest, such as environmental concerns, human rights abuses, or urban development crises. Second, their involvement is typically project-based, favoring short-term initiatives that yield immediate results over long-term commitments to party politics. Third, their organizational structure is horizontal, with self-organized groups and networks playing a more significant role than traditional hierarchical frameworks. Finally, digital tools dominate their activities, with social media and messaging apps serving as primary platforms for organizing events, sharing information, and mobilizing support [1, p. 45].

When we look at the forms this political participation takes, several main categories emerge. Digital activism is one of the most visible forms, encompassing online petitions on platforms like Change.org, social media campaigns using hashtags to raise awareness, the sharing of analytical content such as infographics and videos, and cyber-volunteering activities that include moderating online groups, translating materials, and providing technical support [3, p. 78]. Alongside digital efforts, community initiatives play a significant role – these include local projects aimed at improving neighbourhoods and public spaces, environmental actions like clean-up days and waste sorting campaigns, human rights projects supporting marginalised groups, and educational programmes offering free lectures and courses. Informal groups also contribute substantially, ranging from thematic communities focused on specific causes (like animal protection or

promoting bike lanes) to debate clubs where young people discuss ideas and creative groups that use street art or performances to convey political messages.

Even traditional forms of political engagement are being reinterpreted by young people. For instance, voting is often seen not as an expression of party loyalty but rather as a way to protest or support a particular candidate. Election monitoring has become a popular way to ensure fair processes, while joining youth wings of political parties is frequently motivated more by a desire to gain practical experience than by ideological commitment. Protest activities have also evolved, taking forms such as rallies with strong visual elements (like creative posters and performances), flash mobs, silent protests, and boycotts of products or services as a means of economic pressure.

The motivations behind this engagement are complex and multifaceted. Value-based motives are prominent, with many young people driven by a desire to protect human rights, promote justice, care for the environment, foster tolerance and inclusion, and defend freedom of expression [4, p. 203]. Practical considerations also play a role – young people often seek to improve their own life conditions (in areas like education, housing, and employment opportunities), develop valuable skills (such as leadership and project management), build social networks, and gain experience that could benefit their future careers, including in government or non-governmental organizations. Emotional factors cannot be overlooked either – anger about perceived injustices, a sense of belonging to a group, hope for positive change, and fear of various threats (environmental, military, or social) all contribute to motivating political action. Finally, identity motives are significant: young people often participate to find communities that share their values, express their personal identity through involvement in specific movements (like feminist or anti-war initiatives), or distinguish themselves from older political elites [5, p. 91].

Despite this potential for engagement, numerous challenges limit youth political participation. Institutional barriers include widespread distrust of political parties and government institutions, complicated bureaucratic procedures that make it difficult to launch initiatives, and laws that restrict certain forms of protest. Psychological barriers also play a significant role – many young people feel powerless to effect meaningful

change, experience apathy due to past disappointments, or fear potential punishment for their activism. Cognitive barriers present another challenge, as many lack sufficient knowledge about how political systems work and how to influence decision-making processes, struggle to critically evaluate the flood of information they encounter, and may not have developed project management skills needed to organize effective campaigns. Resource barriers further constrain participation, including limited time due to academic or work commitments, financial constraints that limit what activities they can undertake, and geographical distance from centres where decisions are made.

Digital technologies play a dual role in this landscape. On the positive side, they enable faster organization of events, facilitate global connections between activists, allow for anonymous participation that can protect individuals, and provide platforms for crowd-funding initiatives. However, there are significant downsides: the phenomenon of «clicktivism» where online actions lack depth or long-term commitment, vulnerability to manipulation through bots and fake news, digital burnout from constant online engagement, and risks of surveillance that can threaten activists' safety [2, p. 112].

Several notable trends are shaping youth political activity today. There is a growing focus on micro-politics – concentrating efforts on local issues where young people can see tangible results from their involvement. Hybrid formats that combine online and offline actions are becoming increasingly common, allowing for broader reach and deeper engagement. Professionalization of activism is another trend, with young experts emerging in NGOs and think tanks, bringing specialized skills to advocacy work. Global issues like climate action and digital rights are serving as unifying causes that foster international cooperation among young activists.

In conclusion, youth political activity constitutes a distinct system with its own characteristics. It prioritizes problem-focused engagement over party loyalty, relies heavily on digital and local actions, combines various types of motivations, and faces multiple barriers to participation. To effectively engage young people, institutions should focus on creating clear feedback channels, supporting local projects through grants and

mentoring programmes, reducing bureaucratic hurdles for youth-led NGOs, and integrating civic education into school and university curricula [6, p. 155].

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THE ANXIETY OF GENERATION Z: WHY YOUNG PEOPLE LIVE IN CONSTANT STRESS

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Modern society is rapidly changing, and these changes strongly influence the emotional state of young people. Generation Z, raised in the digital environment, faces a unique combination of social, technological and economic pressures. As a result, anxiety has become one of the most widespread issues among today's youth,

and understanding its causes is essential for supporting young people in their development.

One of the most significant factors contributing to increased anxiety is the impact of social media. Young people constantly compare themselves with others, which affects their self-esteem and emotional stability. According to recent studies, frequent online comparison correlates with higher levels of anxiety and psychological distress. For many young people, digital platforms shape unrealistic expectations and create continuous pressure to meet certain standards.

Another important factor is the growing competition in education and the labour market. Students often struggle to balance academic demands, part-time jobs and personal responsibilities. As a result, many of them experience emotional burnout and a persistent fear of failure. The uncertainty of future employment also plays a significant role, especially in a rapidly changing global economy. These conditions increase stress levels and reduce the sense of security among young people.

Global instability additionally intensifies anxiety. Economic crises, climate change, political conflicts and the rapid development of technologies create a sense of unpredictability. Young people often feel that long-term planning becomes increasingly difficult, which contributes to chronic stress. Furthermore, reduced face-to-face communication and increased reliance on digital interaction can lead to feelings of loneliness, further aggravating anxiety-related symptoms.

In conclusion, the rise of anxiety among Generation Z is influenced by several interconnected factors: social media pressure, academic and professional competition, global instability and limited real-life communication. These issues require attention from educational institutions, families and society as a whole to ensure psychological support and improve the well-being of young people.

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PSYCHOLOGICAL EFFECTS OF DIGITAL CULTURE ON YOUTH'S WORLDVIEW

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Digital culture shaped by platforms such as TikTok and YouTube has profoundly transformed how young people perceive the world, other countries, cultural differences, and social norms. Visual and short-form communication spreading at enormous speed creates a new cognitive model in which information becomes easier to consume in fragments, emotionally charged, and oriented toward instant engagement. As a result, young people grow accustomed to receiving cultural meanings through quick edits, filters, memes, and algorithmically selected video clips — a pattern that affects their perception, self-esteem, and attitude toward other cultures.

One of the notable psychological effects of digital culture is the emergence of «clip-thinking» a mode of fragmented cognition. Recent research on short-form video addiction indicates that heavy exposure to such content is associated with a decrease in sustained attention span. [2]. Consequently, complex cultural phenomena, historical processes, or social norms begin to be perceived in oversimplified ways, via «atmospheric» country-images that often do not reflect real everyday life. This fosters one-sided cultural perceptions, strengthens stereotypes, and reduces young people’s ability to carry out critical analysis of the information they receive.

Constant social comparison plays a particularly important role. Social media presents carefully curated, retouched, and idealized versions of the lives of peers and influencers from various countries. Young users inadvertently compare themselves

with these «filtered» images, which can lead to feelings of inadequacy, anxiety, and pressure to conform to unattainable standards. Such comparisons not only shape unrealistic expectations for their own lives but also distort their perception of daily life in other cultures, constructing a false image of «the ideal life abroad».

The formation and reinforcement of stereotypes are further fueled by content-distribution algorithms. Viral videos, built on bright, exoticized, or simplified cultural representations, spread faster than neutral or content-rich materials. Algorithms tend to promote emotionally charged content — surprising, humorous, or shocking — which results in superficial or stereotypical images of foreign cultures becoming embedded in the mass consciousness of youth much more quickly than accurate and layered representations.

Another psychological factor is dependence on «likes» and external approval. Social networks create a system of instant reward, where likes, views, and comments function as markers of social significance. Neuroscientific research has shown that giving a «like» to someone on social media activates the same brain regions associated with social or monetary reward — including the striatum and the ventral tegmental area. [1]. This can foster dependence on external validation, strengthen the urge to maintain a positive image, and reduce intrinsic motivation for critical engagement with cultural content.

The emotional consequences of the digital environment manifest in increased anxiety, lowered self-esteem, and dissatisfaction with one’s body image — especially among adolescents, for whom social recognition holds high importance. At the same time, the digital environment offers positive potential: it opens opportunities for intercultural communication, provides access to diverse global practices, enables marginalized groups to have a voice, and fosters transnational communities based on shared interests. Much depends on media literacy, as well as the ability to think critically and remain aware of algorithmic influence.

Thus, the psychological effects of digital culture represent a complex phenomenon affecting attention, emotional well-being, self-evaluation, and

perceptions of other cultures. To minimize risks, it is necessary to introduce media-literacy educational programs, develop critical-thinking skills, and promote responsible policies by digital platforms. Only a combination of educational, technological, and social measures can help youth form a more conscious and resilient worldview in the rapidly changing digital reality.

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THE CURATED LENS: HOW DIGITAL ALGORITHMS SHAPE THE TOURIST EXPERIENCE AND CREATE HYPERREAL DESTINATIONS

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The concept of the «tourist gaze», as introduced by John Urry, describes how tourism is shaped by preconceived ideas and signs [5, p. 45]. In today's digital age, this gaze is no longer determined primarily by traditional media, but rather by user-generated content that is filtered through opaque algorithms [4, p. 112]. These algorithms prioritize engaging, visually striking, and emotionally charged content, often leading to a curated version of a place that is homogenized and widely shared. For example, a specific cafe, a certain angle of a monument, or an «unusual» spot may become the mandatory photo opportunity for millions of users, creating a standardized visual representation that they strive to replicate [2, p. 88].

This process results in the creation of hyperrealistic destinations, a concept that extends Jean Baudrillard's idea of simulacra [1, p. 25]. Algorithmically enhanced representations of a place begin to precede and replace their physical reality. Travelers often seek a perfect replica of the digital image they consume, rather than engaging with the multifaceted and sometimes mundane reality of the location. This leads to overtourism in certain «algorithm-approved» areas, while other equally authentic parts of the city or culture are overlooked [6, p. 73]. The physical space is valued primarily for its ability to generate specific types of digital content, creating a feedback loop in which the real imitates the digital representation [4, p. 115].

The implications of algorithmic content curation on modern travel are significant, both culturally and economically. Culturally, it simplifies the complexity

of destinations into a set of recognizable clichés, which can lead to a flattening of cultural diversity [2, p. 91]. Economically, it can create unsustainable patterns of tourism that benefit businesses that cater to a «digitally optimized» aesthetic, while marginalizing others [6, p. 75]. This can also influence the development of urban spaces, as cities and businesses design environments explicitly for online virality [3, p. 160].

Algorithmic content curation plays a significant role in shaping the modern tourist experience, creating a new, digital layer that manufactures hyper-real destinations and prioritizes digital performance over authentic experiences. Understanding this process is crucial for critically assessing contemporary tourism, cultural exchange and the evolving relationship between reality and its digital representation [5, p. 48].

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TEENAGE GAMBLING AS A PURSUIT OF QUICK MONEY

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In the age of social media, when teenagers scroll through tapes filled with other people's victories, beautiful success stories and the illusion of an easy life every day, it feels like luck is a matter of one click. The money here looks affordable, as if it can be obtained as easily as a like under a photo. And it is in this space of illusions that teenagers are increasingly paying attention to gambling — especially online betting, which is directly embedded in the digital environment where they spend most of their time.

This choice is not accidental. Psychologists note that the adolescent brain is actively developing and is more sensitive to the promise of a "quick win", acute emotions and a sense of risk. And if an adult more often realizes that "there is no such thing as easy money," then a teenager lives by the emotions of the moment — the opportunity to experience excitement, prove to himself that he "can" too, or just feel successful for at least a second. Statistics confirm the scale of the problem: 60-80% of high school students have played for money at least once in the last year. Approximately 5% of teenagers already have serious gambling problems, and another 10-14% are at risk of developing addiction. This means that almost every third teenager may face the consequences of uncontrolled gambling.

Research on major European projects such as the Capice and ESPAD initiatives shows that the number of young players is growing, especially in countries where online platforms are legalized. Online gambling has become available around the clock, in one tap, without restrictions - and this makes the problem more acute than ever. Projects like Capice emphasize that in order to protect young people, it is

necessary not only to control access, but also to develop "digital literacy": the ability to be critical of advertising, analyze risks, and understand that gambling platforms are built to keep players and make them come back again and again.

It is especially dangerous that gambling addiction has almost no external symptoms. There is no trembling in the hands, a sharp deterioration in appearance or obvious signs of dependence, as happens when using substances. On the contrary, a teenager may look absolutely normal — go to school, socialize with friends, engage in hobbies — but gradually devote more and more time to betting, hide behavior, experience severe mood swings, strive to "win back" lost, lose control.

The emotional consequences of this can be no less severe than the financial ones. Research shows that teenage gamblers are more likely to experience feelings of loneliness, anxiety, low self-esteem, and inner tension. They have an increased risk of depression, deterioration of family relationships, conflicts at school, and sometimes even thoughts of self—harm. WHO explicitly states that gambling is a factor affecting mental health and requires a systematic response.

But the main thing is that the risk of gambling addiction in adolescents is often formed not because of greed, but because of human feelings: the desire to be accepted, to prove their ability to succeed, to escape stress, or just to feel control over something in life, where many things seem unpredictable. That is why the fight against teenage gambling should be not only in laws and prohibitions. Honest conversations, education, family support, school participation, and social media education are important — where teenagers really live. Children and teenagers should understand that gambling is not a way to make money, but an industry built on mathematics, where the system always wins and the player loses.

In addition to the individual consequences, it is important to take into account the influence of gambling on the formation of values among adolescents. When young people immerse themselves in an environment where success is associated with chance rather than effort, their perception of real life is gradually distorted. Games replace work with instant luck, process with results, and skills with a blind bet. This is especially dangerous at an age when a worldview, an idea of one's own

capabilities and the ability to make informed decisions are being formed. And if a teenager gets used to looking for easy ways through gambling, then in the future it will be more difficult for him to build healthy strategies to achieve goals, cope with difficulties and see the value in real, rather than illusory success.

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SHAPING YOUTH WORLDVIEWS THROUGH THE INFLUENCE OF SOCIAL MEDIA

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Social media – Instagram, TikTok, Twitter, and the like – have ceased to be mere communication tools. For today's youth, they have transformed into a primary source of information, a platform for self-expression, and, most importantly, a

powerful architect of reality. These platforms actively shape the worldview of the new generation, exerting a comprehensive influence on their values, identity, emotional state, and understanding of the world. This influence is deeply ambivalent, carrying both unprecedented opportunities and significant threats.[1]

Constructing a New Social Reality and a Distorted Worldview

The algorithmic nature of social media creates a unique, personalized information cocoon for each user, a so-called "filter bubble." This leads to several key consequences:

Fragmentation and Polarization: Algorithms designed to retain attention prioritize content that evokes strong emotions – most often outrage or approval. As a result, young people find themselves in an "echo chamber" where they are constantly exposed to opinions that reinforce their own. This fosters a black-and-white, simplified perception of complex social and political issues. Dialogue and the search for compromise are replaced by confrontation and hate, which we observe in Twitter comments and discussions of sensitive topics on other platforms.

The Crisis of Objectivity: Sensationalist Viral Content Often Displaces Verified Information. Memes, short TikTok videos, or emotional tweets can shape a lasting opinion about an event among millions of young people, who won't bother to verify it. This gives rise to a world where there are many "truths," and everyone chooses their own, based not on facts, but on virality and the subjective experiences of bloggers.

Globalization and Narrowing Horizons Simultaneously: On one hand, social media breaks down geographical boundaries, allowing exposure to cultures and issues of people from different corners of the globe. On the other hand, the same algorithm can trap a teenager within niche interests (e.g., only video game reviews or cosplay), narrowing their worldview to extremely specific topics.

2. Formation of Identity and Value Systems in the "Attention Economy"

For a teenager actively searching for themselves, social networks become the primary platform for constructing their identity. However, this occurs in an environment where the main currency is attention (likes, views, followers).

Culture of Success and Perfectionism: Instagram and TikTok cultivate a narrative of instant and ostentatious success. Feeds are filled with images of perfect bodies, luxurious travel, career ascents, and happy relationships. This creates a "Fear Of Missing Out" (FOMO) among young people and raises the bar for life expectations. Failure to meet this curated ideal leads to chronic anxiety, low self-esteem, and depression.

Transformation of Value Systems: Values shift from internal ones (honesty, diligence, empathy) to external ones, measured by metrics: popularity, virality, aesthetics. The aspiration to become an "influencer" can replace more traditional professional and personal aspirations. Kindness, intelligence, and professionalism are devalued if they are not packaged into attractive visual content.

Contradictory Impact on Self-Esteem: On one hand, platforms give a voice to marginalized groups, allowing them to find communities and strengthen their identity. On the other hand, the constant comparison of one's real life with the idealized "avatars" of others leads to an increase in narcissistic traits and, simultaneously, to deep self-doubt. The personality fragments into a "real self" and a "self for the web," which can cause existential discomfort and a loss of orientation.

3. Psychological and Cognitive Impact: Overload and Clip Thinking

Neurologists and psychologists are increasingly sounding the alarm, noting that the architecture of social media directly affects the brain function of the younger generation.[2]

Formation of Clip Thinking: TikTok, with its endless stream of short, bright, rapidly changing videos, is the main driver of this phenomenon. The brain becomes accustomed to a constant change of stimuli and a short format, which reduces the ability to concentrate, engage in deep analysis, and sustain information perception

(e.g., reading books). This jeopardizes the capacity for critical thinking and systemic analysis.

Information Overload and Anxiety: Young people are constantly in an "always-on" mode, processing vast amounts of information, often negative. This leads to chronic stress, emotional burnout, and sensory overload. The continuous stream of news about crises, disasters, and scandals creates a sense of perpetual anxiety and apocalyptic moods, so-called "dopamine hunger" and "eco-anxiety."

Impact on Social Skills: Live, unmediated communication requires different skills – reading non-verbal cues, engaging in dialogue with pauses, embracing spontaneity. By replacing it with communication in messengers and comments, young people may lose these abilities, leading to increased loneliness and social anxiety, even among virtual "friends."

Social media has become an integral environment for modern youth, a powerful tool that is fundamentally reshaping their worldview. They offer unprecedented opportunities for education, global solidarity, and self-expression. However, alongside these benefits, they carry serious risks: the formation of a distorted, polarized worldview, the substitution of internal values with external validation, and the provocation of psychological and cognitive problems. [3]

The responsibility for mitigating the negative consequences lies not only with young people themselves but also with platform creators, regulators, educators, and parents. Critical media literacy, digital detox, and conscious content consumption must become new survival skills in the digital age. The future worldview of an entire generation depends on whether we can find a balance between the boundless possibilities of the virtual world and the health of the human psyche.

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SPORT AS A PATH TO THE FUTURE: YOUTH INITIATIVES IN THE DONETSK PEOPLE'S REPUBLIC

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Sport has always played an important role in society, serving not only as a means of physical development but also as a tool for social integration. In the Donetsk People's Republic (DPR), where social and political realities pose unique challenges, sport is becoming an important factor in uniting young people and forming a unified civil society.

The aim of the article is to consider the sport activities in Donetsk People's Republic. Sport is a universal language. It has the unique ability to overcome linguistic and cultural barriers. For DPR youth, representing diverse ethnic and social

groups, participation in sporting events provides an opportunity for interaction and communication. Shared goals, such as winning competitions or achieving personal bests, foster friendships and mutual understanding. This is especially important in a context where the political situation can divide people.

Sport builds team spirit. Team sports such as football, volleyball, and basketball play a key role in developing team spirit and cooperation. Participation in a team helps young people learn to work together, respect the opinions of others, and achieve common goals. In the DPR, where youth face challenges such as economic instability and social isolation, team sports are becoming a platform for building cohesion and mutual support.

Sports provide psychological support and socialization. Sporting events create a safe space for youth to express their emotions and experiences. Physical activity helps reduce stress and improve psycho-emotional well-being. In a post-conflict society like the DPR, sport is becoming an important tool for restoring youth mental health and socializing.

Sports can also serve as a platform for raising awareness of social issues. Organizing sporting events for charitable purposes not only helps raise funds for those in need but also raises awareness of important social issues. DPR youth can participate in such initiatives, which promotes civic engagement and responsibility.

Developing sports infrastructure in the DPR is an important step toward youth integration. The creation of accessible sports facilities and clubs allows everyone to participate in sports, regardless of their social status or physical abilities. This creates equal opportunities for participation in the region's sporting life and facilitates the integration of various population groups. Sports competitions among the younger generation in the DPR are more than just events to identify the strongest; they are platforms for socialization, patriotic education, and demonstrating the region's unwavering spirit. Numerous competitions are held, covering a wide range of disciplines, from individual events requiring endurance and personal willpower to team games that foster a sense of teamwork and tactical thinking.

Running, as one of the fundamental disciplines of track and field, has always been popular among young people. Cross-country, long-distance, sprint, and relay race competitions are regularly held in the DPR. These events are often organized as part of school Spartakiads, city and republic championships, and are also timed to coincide with significant dates. For example, track and field competitions are held at city stadiums in Donetsk, Makeyevka, and Horlivka, where young athletes demonstrate their speed and endurance. At one of these track and field tournaments, the winner of the 800-meter race for girls was a talented schoolgirl from Horlivka, Marina Kulishova, who posted an outstanding time, surpassing her peers from Donetsk and Yenakiyeve. Her victory was the result not only of natural talent but also of hard work, early mornings, and jogging.

Martial arts, particularly judo, are highly respected in the DPR, instilling in young people not only physical strength but also discipline, respect, honor, and self-control. Judo clubs operate in the Republic, and championships and cups in this sport regularly attract hundreds of participants. Tournaments are often held at specialized sports schools, such as the Donetsk School of Higher Sports Mastery or regional youth sports schools. At the DPR Judo Championship for boys and girls in the 52 kg weight class, Maria Ivanova, a determined judoka from Starobeshev, took first place. Trained under an experienced coach, she demonstrated not only excellent technique and physical fitness on the tatami, but also remarkable composure, achieving several convincing victories over strong opponents from other cities. Her triumph was the result of years of dedicated training and her ability to concentrate during critical moments of a fight.

Thus, sport in the DPR is much more than just physical activity. It is a powerful engine of development, uniting young people and instilling in them fortitude, responsibility, and self-confidence. Every victory on the sporting stage is a small but significant step toward building a prosperous and united future for the Donetsk People's Republic, where youth are the main asset and driving force of change.

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CRISIS OF AREA STUDIES AND CURRENT CULTURAL ISSUES IN THE CONTEXT OF YOUTH WORLDVIEW

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Against the backdrop of intensifying globalization, accelerated international relations, and acute geopolitical challenges, there is a sharp increase in youth demand for current, objective, and in-depth knowledge about foreign countries and regions. However, despite this rising interest, the Russian educational system clearly demonstrates a crisis in traditional area studies. The modern young generation, actively integrated into global information flows and constant intercultural interaction, requires more than just a static descriptive course. They need critical, dynamic, and timely knowledge concerning the culture, history, economy, and socio-political structure of other states. The existing area studies paradigm, largely shaped in the 20th century, no longer aligns with the rapid socio-cultural and geopolitical dynamics of the 21st century, necessitating an urgent and fundamental revision of methodological and content approaches.

The core problem of the area studies crisis involves several key aspects, ranging from outdated teaching materials to a failure to update teaching methods. Traditional teaching frequently focuses on relatively fixed historical and geographical facts, often

overlooking the real picture of political, economic, and social processes unfolding in these countries right now. The current educational demand requires students and researchers to move beyond simply memorizing names and capitals. Instead, they must develop a deep understanding of regional conflicts, mechanisms of intercultural communication, and complex socio-cultural transformations. Overcoming this inertia requires an interdisciplinary shift: integrating area studies with political science, sociology, regional economics, and media theory. Only this comprehensive approach can create an adequate understanding of international realities.

In the digital age, where instant access to vast amounts of information is the norm, educational curricula must shift focus from the mere presentation of facts to cultivating skills in critical analysis, media literacy, and cultural empathy. The use of modern digital tools and case studies based on up-to-date data will allow young people to move from passive reception to actively shaping their worldview and making informed decisions in an environment of cultural and informational diversity. It is essential to teach young people not only what is happening in the world, but also how to interpret these events, distinguishing objective information from propaganda. This skill forms the foundation of a modern, competent global perspective.

Parallel to the challenges in area studies, significant issues are emerging globally in the sphere of culture, directly influencing the formation of the youth worldview. These include threats to national and cultural identity arising from universalist global trends, as well as difficulties in preserving spiritual and moral values amidst growing commercialization, the unification of cultural patterns, and the dominance of transnational mass culture. As the most receptive segment of society, young people find themselves at the intersection of national and global cultural spaces, constantly facing the need for conscious selection of cultural benchmarks and values, which often results in internal conflict and disorientation.

Therefore, cultural policy and the educational environment must aim not only to protect national traditions but also to foster active intercultural dialogue, tolerance, and the ability to interact effectively with representatives of other cultures. It is

crucial for educational institutions to facilitate the preservation of unique national cultural identity while equipping students with the tools for constructive participation in global culture. There is a vital need to develop programs that teach not only knowledge but also profound respect for cultural differences.

In conclusion, the crisis of area studies and current cultural problems represent interconnected and systemic challenges facing contemporary humanities education. To ensure the successful adaptation of young people in a rapidly changing global landscape, it is urgently necessary to develop an updated, interdisciplinary, and technologically advanced model of area studies. This model must integrate cultural, political, economic, and digital aspects. The implementation of such a model will equip the younger generation not only with essential knowledge required for a competent analysis of the effective participation in intercultural dialogue, and successful resolution of professional tasks within a global context.

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MODERN YOUTH AND SOCIAL NETWORKS

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Today's youth mostly form their view of the world through digital platforms, while social networks play a primary role in shaping perceptions of foreign countries and cultures, often displacing or complementing traditional sources of knowledge such as textbooks and documentaries. Platforms such as Vkontakte, Yappy, and RuTube provide a constant stream of visual content, short videos, and viral trends that simplify and often exotize the realities of various societies, making them accessible but often overlooking their complexity and nuances [1].

The influence of algorithms on the formation of young people's ideas about the world is one of the key characteristics of the modern digital age. Algorithms actively shape user behavior and create content that goes viral. This means that how young people see other countries and cultures is largely determined not by objective reality, but by how this reality is presented and promoted using algorithmic recommendations. Algorithms, in an effort to attract the user's attention, usually offer content that evokes strong emotions, is concise, visual, and often "catchy." By its very nature, such content tends to simplify complex social phenomena, highlight vivid, often superficial elements and, as a result, to exoticism. Instead of a deep understanding of cultural contexts, young people receive "dosed" information that creates a vivid but flat view of "other" countries [2].

However, despite the predominance of simplified and exotic content, the opposite trend is observed. Modern youth are actively looking for authentic cultural expressions and local traditions. This search is dictated by the desire to stand out from the general crowd, to avoid the stereotypical images imposed by global trends

of mass consumption. Young people tend to get a "real" experience that feels more meaningful and personal to them. This desire for authenticity is reflected in the growing interest in niche subcultures, independent art, ethnic tourism, and local initiatives. Young people are looking for forms of culture that seem more sincere to them, that have not been overly commercialized and standardized, and in which they could find a reflection of their own unique identity [3].

In my opinion, social media cannot be the friends of generation Z that strives for sincere relationships, genuine emotional connections and transparency in communication. Modern youth are actively looking for authentic cultural expressions and local traditions.

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WHY WE SAY "CANCEL"

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Cancel culture is a phenomenon that has become a firm part of our lives with the rise of social media. Simply put, it is a modern form of boycott where a large number of people online decide to withdraw their support from a person — most often a celebrity — or even an entire brand, due to statements or actions deemed unacceptable. [1] This can manifest as a mass refusal to watch their films, listen to their music, buy their products, and so on. On one hand, it appears to be a contemporary tool for justice, allowing ordinary people to hold influential figures accountable. On the other hand, it resembles a mob court, where there are no lawyers or rules, and the verdict is often too harsh.

Although the term itself became popular relatively recently, the phenomenon has deep historical roots. Public condemnation has always existed. In the past, a person who transgressed could be exiled from a community, excommunicated from the church, or subjected to a boycott. It has always been a powerful weapon. But in the past, such a verdict was delivered by a small number of people, often a local community. Today, everything has changed with the advent of the internet. The global network has created a space where millions of people can simultaneously become witnesses, judges, and executioners.[2] The word «cancel» originally emerged as slang within specific online communities, but the world truly started talking about it after the #MeToo movement, when public exposes led to real consequences for powerful people. [3] This demonstrated the power of a collective voice.

For our generation, cancel culture holds a particular resonance, and there are clear reasons why we've embraced it. We are the first generation who grew up truly

inside the internet. For us, the online space isn't a separate world, it's our central reality. It's where we form our beliefs and where we fight for our values. We are often more acutely aware of issues like social justice, equality, and climate change than those before us. We see cancel culture as our tool to clean things up, especially when the traditional systems — the courts, the governments — feel too slow, biased, or corrupt to deliver real justice. Furthermore, when we support or "cancel" someone, it's not just a click, it's a statement. It's how we signal our belonging to a specific community and publicly affirm our moral code. It has fundamentally become a part of how we define who we are.

The consequences of this phenomenon are varied and highly debated. On the positive side, victims of injustice, harassment, or discrimination have finally gained a platform to be heard. Their voice, amplified by thousands of views and reposts, can achieve justice where official institutions have failed to act. Public figures and large corporations have become more cautious with their words and actions, paying closer attention to public opinion. This has forced many to reconsider their past behavior or prejudices.

However, there are also serious negative consequences. The main problem is the complete lack of rules. Online, there is no judge or defense attorney. A person can be condemned for a statement made a decade ago, without being given a chance to explain or apologize. [4] The punishment often does not fit the transgression: a career built over years can be destroyed in a single day because of one mistake. This creates an atmosphere of fear. Many artists, writers, and even ordinary users are now afraid to express their opinions on complex topics for fear of accidentally offending someone and becoming the next target. Instead of honest dialogue, silence and self-censorship emerge. [5]

In conclusion, cancel culture is like a powerful weapon that can both help and poison. It has given a voice to those who were previously unheard and has forced many to reflect and become more considerate. Yet, this same power can be blind and cruel, destroying people without a fair trial, leaving no room for error or redemption.

The future of this phenomenon remains unclear. Perhaps, in time, society will find a more mature approach, and cancel culture will evolve into something fairer — a culture of accountability, where there is room not only for condemnation but also for dialogue, apology, and atonement.

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YOUTH'S LENS: A VISION OF THE MODERN WORLD

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The world has always been a subject of interpretation, viewed through the prisms of different generations, each with its own unique set of challenges and opportunities. Today, the perspective of young people—Generation Z and the emerging Generation Alpha—is particularly compelling. Shaped by the digital revolution, climate anxieties, and global interconnectedness, their vision of the world is a complex tapestry of optimism and apprehension, pragmatism and idealism. To see the world through the eyes of youth is to understand a landscape defined by fluid identities, a demand for authenticity, and a profound awareness of both global promise and peril.

The Digital Native's Reality: A Double-Edged Sword

For young people, the digital environment is not an alternative reality; it is an inseparable layer of their existence. They are the first true digital natives, for whom smartphones, social media, and instant access to information are as fundamental as oxygen. This has fostered unprecedented global consciousness. A teenager in a small town can connect with peers across the globe, engage with diverse cultures, and mobilize around social causes with a few clicks. Movements like Fridays for Future, initiated by Greta Thunberg, exemplify how youth use digital tools to amplify their voice on a planetary scale.

However, this hyper-connectivity comes at a cost. The constant pressure of curated online personas leads to an epidemic of anxiety and self-doubt. The world, through this lens, can feel like a stage for perpetual performance. Cyberbullying,

information overload, and the erosion of a clear boundary between public and private life are significant sources of stress. Furthermore, while digitally connected, many young people report feeling increasingly lonely in the physical world. Thus, their view of the world is paradoxically both vast and intimate, globalizing and isolating at the same time.

The Pragmatic Idealists: Navigating a Precarious Future

Unlike previous generations who might have been accused of pure idealism, today's youth are what can be called "pragmatic idealists." They harbor deep-seated concerns about the future, primarily centered on climate change and economic instability. They have grown up with scientific reports of ecological collapse and have witnessed economic crises that threaten their long-term security. This has instilled a sense of urgency and a demand for immediate, tangible action from those in power. Their idealism is not starry-eyed; it is grounded in data and a fierce desire for a livable planet and a stable job market.

This pragmatism shapes their values and career choices. There is a growing inclination towards professions that offer not just financial reward but also social impact and personal fulfillment. Entrepreneurship, sustainability, and technology are favored fields. Simultaneously, they are redefining success, often prioritizing mental well-being, work-life balance, and ethical corporate practices over blind corporate loyalty. Their vision for the world is one where systemic issues are addressed head-on, and success is measured not just in wealth, but in well-being and sustainability.

Fluidity and Inclusivity: Redefining Social Constructs

The youth's perspective is characterized by a remarkable fluidity about identity. Concepts of gender, nationality, and ethnicity are increasingly seen as spectrums rather than rigid categories. This generation champions diversity, equity, and inclusion as non-negotiable values. Through their eyes, the world is a mosaic of unique identities, all deserving of respect and representation. This is evident in their

consumption of media, their support for brands that align with these values, and their intolerance for discrimination in any form.

This push for a more inclusive world also translates into a skeptical view of traditional hierarchies and institutions. Trust in governments, religious organizations, and even traditional media is often low, earned through transparency and action rather than assumed through authority. They place their trust in decentralized networks, peer reviews, and grassroots movements. Their world is one where authority must be justified and where voices from the margins are brought to the center.

IMPACT OF DIGITAL HABITS ON MODERN YOUTH: CHALLENGES AND OPPORTUNITIES

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Modern youth is growing and developing in an environment shaped by rapid digitalization. Technologies influence education, communication, professional opportunities, and psychological well-being. Smartphones, social networks, video platforms and digital services have become integral parts of young people's daily life [1;2]. Understanding digital habits is essential for identifying the opportunities and risks created by the digital environment, as well as for examining how cognitive processes, social relationships, and communication models are changing [3].

The aim of the article is to study the impact of information flow and technological transformation, as it is important to determine how young people cope with digital pressure and how digital tools shape their future paths.

The digital environment is the primary reality for modern youth. Technologies influence everyday life, education, communication, identity formation, and leisure time [5;6]. Daily observations show that young people face both the benefits and the challenges of digital technologies: dependency, decreased concentration, emotional instability, and increased anxiety [4]. Therefore, understanding how digital habits impact youth development is crucial for forming healthy and responsible digital behavior [1].

Digital habits shape strongly the lifestyle of modern youth. Young people use smartphones, social networks, and multimedia platforms daily, redefining communication models [2]. Interactions are faster but often less deep, which can negatively affect interpersonal skills over time [3]. Many young people prefer online communication instead of face-to-face conversations, which reduces the development of essential social skills [5].

Digital environments influence psychological well-being. Continuous use of social media increases dependence on external validation such as likes, comments, and digital attention [4]. This may lead to anxiety, low self-esteem, mood swings, and emotional fatigue. At the same time, digital platforms provide opportunities for creativity, self-expression, community building, and personal development [1;3].

In education, digital tools significantly expand learning opportunities: online courses, lectures, interactive technologies, and mobile apps create accessibility and independence in learning [2]. However, the abundance of information can lead to overload, reduced concentration, multitasking, and superficial learning [4].

Digital skills have become a key factor in professional growth. Young people who confidently use technologies have a competitive advantage on the labor market and easily adapt to new digital tools [6]. Yet excessive immersion in the digital

world can blur the boundaries between personal life and work, leading to stress and burnout [7].

Digital safety is another essential issue. Many young users underestimate the risks of sharing personal information online, which may threaten privacy and security [1]. Therefore, fostering digital literacy is necessary for ensuring safe and responsible behavior in the digital space.

Despite potential risks, the digital environment provides broad opportunities for creativity, learning, communication, and career development [2;3]. When used consciously, digital habits can become a powerful tool for personal and professional growth.

In conclusion, it can be said that digital habits have a complex impact on modern youth. On the one hand, they create opportunities for education, creativity, social connectivity, and professional development. On the other hand, excessive and unregulated technology use leads to addiction, concentration problems, anxiety, and social difficulties. Balanced and responsible interaction with the digital environment, strengthened by digital literacy and awareness, can help young people grow and develop harmoniously in today's technological society. Understanding these processes is crucial for forming effective educational and social strategies.

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YOUTH AND GLOBAL PROCESSES: CULTURE, TECHNOLOGIES, AND CONTEMPORARY CHALLENGES

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1. The influence of global cultural trends on the formation of youth identity.

Globalization facilitates the widespread dissemination of universal cultural trends such as popular music, fashion, and values. This impacts young people's sense of belonging to a global community, often leading to a reevaluation of local traditions and identities. As a result, young individuals may experience internal conflict between global culture and national values [1].

2. The role of digital platforms in spreading global cultural values among youth.

Social networks, video platforms, and messaging apps enable rapid sharing of cultural products and ideas, promoting the spread of global trends. Youth actively use these platforms for self-expression and connecting with like-minded peers, which accelerates processes of cultural integration and international interaction [5].

3. The impact of technology on the development of creative industries and youth cultural practices.

Advancements in digital technology have opened new opportunities for creating, distributing, and monetizing creative content – music, videos, design. Young people are actively mastering new tools, developing their own projects, and participating in global creative communities, fostering innovative cultural practices [8].

4. Modern challenges of preserving cultural heritage in the era of globalization.

Globalization leads to the standardization of cultural patterns and diminishes the role of local traditions. Youth face the challenge of preserving unique cultural features, crafts, and rituals while engaging with global trends. The key task is to find a balance between global influence and local identity [6].

5. The influence of migration processes on cultural diversity and youth integration.

Migration contributes to expanding cultural dialogue and mutual influence of traditions. Young migrants often develop a multicultural identity, enriching the cultural landscape. However, challenges remain in integrating and assimilating while maintaining cultural roots [11].

6. The significance of international exchanges and programs in shaping a global worldview among youth.

Student exchanges, internships, and volunteer programs broaden horizons, promote tolerance, and foster understanding of global issues. These experiences help young people become world citizens and develop a sense of responsibility for global challenges [7].

7. The impact of global environmental problems on youth worldview and activism.

Climate change, pollution, and resource shortages raise awareness among youth, motivating them to participate in solutions. Young activists create environmental movements, utilize technology to educate others, and mobilize their peers for action [10].

8. Transformation of traditional values under the influence of global processes.

Global trends often lead to reevaluating traditional values such as family, religion, and work. Youth may view these values differently, blending them with

modern ideas of equality, freedom, and individualism, which give rise to new social norms [4].

9. Gender and cultural differences in perceptions of modern technologies and global challenges.

Differences in access to technology, cultural stereotypes, and values influence how youth perceive global processes. For example, conservative attitudes toward women's roles or new technologies in certain cultures can hinder active participation in global movements [12].

10. The role of youth movements in shaping global social change.

Young people actively participate in international movements for human rights, environmental protection, and social justice. Their energy, innovative ideas, and use of technology make them vital actors in global change, with social media enabling rapid mobilization and awareness-raising [3].

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THE ROLE OF YOUTH ORGANIZATIONS IN PROMOTING ENVIRONMENTAL RIGHTS

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Environmental rights, as an integral part of universal human values, are fixed in key international documents. The Universal Declaration of Human Rights indirectly recognizes the right to a healthy environment through its articles on life and health. The 1989 UN Convention on the Rights of Children states the need for environmental education and youth participation in environmental issues. These documents create a legal basis for the activities of youth organizations, enabling them to advocate for the environmental rights of future generations. Youth organizations actively utilize this legal framework to advance the environmental agenda. Their role is not only to inform society but also to shape legal positions through participation in international forums. For example, youth delegations regularly present positions at UN climate conferences, citing the principle of "common but differentiated responsibilities" from the 1992 Rio Declaration. This demonstrates how theoretical

foundations are being transformed into practical tools for the younger generation to influence global environmental policy.

In Europe, youth organizations are effectively using judicial mechanisms to protect environmental rights. A striking example is the climate lawsuits in Germany, where a group of young activists challenged the inadequacy of national measures to reduce emissions in 2021. The court partially upheld the case, finding that the government's inaction violated the fundamental rights of young people. This precedent established a model for using constitutional norms to protect the environment, inspiring similar initiatives in other countries. In Latin America, the emphasis has shifted to protecting biodiversity through public campaigns. The organization "Jóvenes por el Ambiente" in Costa Rica successfully lobbied for a ban on single-use plastics in 2020, relying on the Convention on Biological Diversity. Their strategy included collecting signatures, media campaigns, and direct negotiations with legislators. This experience demonstrates the power of combining legal arguments with mass mobilization to achieve environmental goals. Comparing approaches, European initiatives more often rely on formal legal procedures, while Latin American ones rely on political lobbying. However, both cases share a common theme: the strategic use of international legal norms: the Paris Agreement in Germany, and the principles of sustainable development in Costa Rica. This adaptation of global standards to national contexts demonstrates the flexibility of legal mechanisms in the hands of youth organizations.

Despite these successes, the integration of youth projects into global strategies faces systemic limitations. The 2015 Paris Agreement, while recognizing the role of non-governmental authors, does not establish mandatory mechanisms for incorporating youth initiatives. This leads to a gap between local actions and international decisions, as demonstrated by the COP26 conference in Glasgow: proposals from youth coalitions on carbon neutrality were rarely included in the final documents without significant modifications. The problem is compounded by differences in legal systems. In developing countries, where youth organizations are

often most active (for example, in Pacific Island states), national legislation does not provide environmental review procedures for civic initiatives. Consequently, even with international commitments under the Paris Agreement, the lack of domestic legal mechanisms hinders the implementation of youth projects, reducing their contribution to global environmental strategies.

To strengthen the legal status of youth organizations, it is proposed to establish youth advisory councils within UN bodies with the right to submit alternative reports on the implementation of environmental conventions. At the same time, national legislation should introduce a mandatory procedure for reviewing youth environmental initiatives, particularly those related to climate adaptation. Such measures, based on Costa Rica's successful experience of incorporating youth into policymaking, will bridge the gap between local actions and global goals, strengthening the contribution of the younger generation to sustainable development.

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ARTIFICIAL INTELLIGENCE IN THE MODERN WORLD

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Artificial Intelligence (AI) has become one of the most influential and rapidly developing technologies of the 21st century. It is no longer a futuristic idea but a practical tool integrated into many aspects of everyday life, from smartphones and home appliances to advanced medical systems and global industries. AI combines powerful algorithms, large-scale data processing, and computational capabilities to perform tasks that traditionally required human intelligence. These tasks include understanding natural language, recognizing faces, making complex decisions, and even generating creative content such as images, music, and texts.

Artificial Intelligence refers to computer systems designed to imitate human cognitive abilities. They are capable of recognising patterns, learning from examples, and adjusting their behaviour based on new data. Unlike traditional software, which follows strict rules, AI systems continuously improve through experience, becoming more accurate and efficient over time.

Modern AI includes several key technologies:

- Speech recognition – the ability to interpret and process spoken language.
- Natural language processing – understanding and generating human language.
- Machine learning – algorithms that learn from data.
- Computer vision – recognising objects, people, and scenes in images.

- Decision-making systems – tools that analyse information to suggest or choose optimal solutions.

These components work together to create machines capable of performing complex and dynamic tasks.

AI systems are trained using large amounts of data. The process begins with data collection, which provides examples for the system to learn from. Next, algorithms analyse this data to find connections and patterns, a process known as pattern recognition. Over time, the system adjusts its parameters, improving accuracy and reliability—this stage is referred to as learning and improvement.

Algorithms serve as the core of AI. They act like instructions that guide the system's behaviour. The more high-quality data AI receives, the better it performs. This ability to learn automatically is what makes AI uniquely powerful compared to traditional technologies.

AI has become an invisible assistant that simplifies daily tasks and improves user experience. Today, most people interact with AI without even noticing it. Examples include:

- Voice assistants such as Siri, Alexa, and Google Assistant, which answer questions and help manage devices.
- Recommendation systems on platforms like Netflix, YouTube, and online shops, suggesting movies, videos, or products tailored to individual preferences.
- Search engines and social media, where AI selects relevant content and filters information.
- Smart home devices, including robot vacuum cleaners and automated lighting systems.

These technologies increase convenience, save time, and enhance the quality of digital interactions.

AI has transformative potential across multiple fields:

- Increased Efficiency. Machines can perform repetitive tasks faster and more accurately than humans. This leads to significant productivity growth and allows employees to focus on creative or strategic activities.
- Healthcare Advancements. AI assists doctors by analysing medical images, predicting disease risks, and identifying complex health patterns. Early diagnosis and personalised treatment become more accessible, improving patient outcomes.
- Smarter Business Decisions. Organisations use AI to analyse market trends, predict consumer behaviour, and plan future strategies. Data-driven insights help companies grow and remain competitive.
- Time Savings. Routine tasks—such as sorting emails or scheduling—can be automated. This frees time for people to engage in meaningful work.

Artificial Intelligence plays a crucial role in enhancing safety and supporting emergency services. Thus, facial recognition systems provide secure access to buildings and monitor public spaces. Then, emergency response drones use AI to track natural disasters, identify danger zones, and help rescue teams reach people more effectively. These applications show how AI can protect communities and improve rapid-response operations.

As AI continues to advance, important challenges must be addressed:

- Errors and Bias

If AI is trained on biased or incomplete data, it may produce unfair or inaccurate results. Ensuring fairness and transparency is critical.

- Need for Regulation

Clear rules are necessary to prevent misuse, including privacy violations, automated misinformation, or harmful autonomous technologies.

- Human Control

Humans must remain responsible for major decisions, especially in fields such as healthcare, law enforcement, and defence.

Ethical and safe development of AI is essential to guarantee positive outcomes for society.

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BULLYING AMONG YOUNG PEOPLE. CONSEQUENCES AND SOLUTIONS.

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Many children and teenagers experience bullying at school. According to a study by the Center for Inclusive Education Development published in 2024, at least one in eight teenagers has experienced bullying. Teenage years are already quite conflict-ridden, but teenage bullying is not just a normal argument. An argument is a conflict

between two or more people where each person expresses their own opinion and does not agree with the other person's point of view. Bullying is an aggressive behavior that is directed against a specific person or group of people. It includes insults, humiliation, physical violence, and the spread of rumors. Bullying can occur both in real life and online (cyberbullying). It can happen in various settings, such as schools, universities, or even on the streets. These actions occur on a regular basis, and the abuser usually feels superior to the victim and commits these actions deliberately. Bullying is quite common, but it is not a normal practice. What are the consequences of bullying? It can lead to irreversible consequences, as evidenced by the tragedy that occurred in the Kazan school.

An example of bullying can be seen in the situation in Kazan in the morning of May 11, 2021, which resulted in tragic consequences. According to some articles, Ilnaz was bullied. He entered the school, where he had once studied, through a security post, and opened fire first on the first floor and then on other floors. Nine people were killed, including seven children and two teachers. Another 23 people, including 20 children, were injured.

Andrei Chikatilo's killer personality can also be cited as an example of this. He has more than 50 murders related to rape and cannibalism.

Studying Chikatilo's biography, experts noted that the maniac was bullied by his classmates at an early age because his father was a captured partisan. And also his mother was very cold and angry. Chikatilo had enuresis, for which he received cruel punishments from his mother. She beat and scolded Chikatilo for any guilt, which made the boy withdrawn.When Andrei grew up, he began to take revenge on all the girls and children. It is believed that bullying and fear of people laid the foundation for Chikatilo's aggression Here's another sad example of what teenage bullying can lead to.

After reading the articles of psychologists, you can see that bullying in different societies occurs for similar reasons and similar mechanisms are used. It is important to realize that the aggressor usually expects a reaction from his victim, so in all cases it is

necessary to remain indifferent and never show your weakness. Then there is a possibility that the aggressor will easily lose interest in the situation.

Teachers can also advise Teachers should actively discuss the topic of creating a friendly and supportive team, where each student feels safe. Have regular conversations about bullying, its consequences and the importance of respect for others. The Administration should also talk to those who commit bullying, helping them to understand their actions. If there are authorities to whom you should ask for help (friends, relatives, psychologist, teachers), you need to do it as soon as possible.

Also inform parents about the problem of bullying and involve them in solving this problem. Joint efforts can be more effective. We can also help in the fight against bullying by developing programs and organizing events aimed at strengthening friendship. These measures can help create a safer and more supportive school environment, which in turn will reduce the level of bullying. It's very difficult to fight bullying yourself. In the most critical cases, a change of place can be a way to avoid harassment, but you can refer to it only when other options have not helped. They say that the school years will pass and children's grievances will be forgotten, but psychologists claim that this is not the case at all. School bullying literally destroys the victim's personality, and its results affect people's lives throughout their lives. I think together we can get rid of bullying among teenagers.

THE ROLE OF YOUTH IN SHAPING GLOBAL FUTURE: TECHNOLOGICAL CHALLENGES AND HUMANISTIC VALUES

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The modern world is experiencing what futurists describe as a "great anthropological transition" [6, p. 166], a profound shift in human civilization triggered by the accelerating development of technology and the emergence of global challenges. This paper examines the critical role of youth in navigating this complex transition, drawing on insights from international youth forums and contemporary research.

The Horizon 2100 project brought together progressive youth from 65 countries, representing a significant grassroots movement addressing global challenges that transcend national borders. Participants articulated profound concern that current governance models prioritize short-term interests over sustainable human development. As stated in their appeal to the UN Secretary-General: "Our civilization, all the blood, all the sweat shed by previous generations... is under threat of eternal oblivion" [4]. This reflects growing awareness among young people that traditional approaches to global governance are insufficient for 21st century challenges.

Contemporary research identifies eight key global megatrends: accelerated urbanization, technological breakthroughs, changing consumer preferences, increasing ecological requirements, business globalization, limited natural resources, population growth in developing countries, and increasing average age in developed

countries [2, p. 10-11]. Artificial intelligence represents perhaps the most transformative technology of our era, fundamentally reshaping economic systems, legislative frameworks, and social structures by 2050 [1, p. 4-5]. However, as Ageev notes, AI development raises significant ethical concerns about "ethics and trust in AI, its fundamental vulnerability. The latter is related to data quality" [3, p. 5].

The anthropological transition involves more than technological change; it requires a fundamental ethical transformation. Russian futurologists describe this as a shift from "dehumanizing ethics" to "humanizing ethics" [1, p. 27], where social systems prioritize human dignity and meaningful participation over efficiency and control. This aligns with youth participants in Horizon 2100, who reject systems that "grind humanity along with the planet" for corporate profits or national interests [4].

Demographic projections suggest Russia's population may decline to 126 million by 2100 [1, p. 9], while the global population is expected to reach 10.8 billion [1, p. 9]. These shifts will reshape cultural landscapes and require new approaches to intercultural dialogue. The future city vision integrates human capabilities with technology: quality changes in everyday routines through neuro-interfaces; equal dialogue between humans and AI; borderless mobility options; technologies as extensions of human bodies; reduced production costs through 3D printing [2, p.15-16].

However, technological solutions alone cannot address the ethical dimensions of global challenges. The Horizon 2100 participants called for reconsideration of values, arguing that "There is no point in the endless accumulation of capital... if these activities lead to the destruction of our future" [4]. This resonates with Ageev's concern about outdated economic models [3, p. 5]. Current educational systems often fail to develop the interdisciplinary thinking required for systemic challenges. Ageev points to the imbalance in higher education—with more economists and lawyers trained compared to mathematicians and engineers [3, p. 5]—reflecting misalignment between educational priorities and future needs. The concept of "shaper-managers" and "constructor-actors" offers a framework for youth leadership [5, p. 20-21]. These

individuals combine technical competence with ethical vision, working collaboratively across disciplines to construct desirable futures. This aligns with Horizon 2100's self-organizing principles: "Comrades from other countries, self-organize, prepare, and act! We must change the course of development of our planet!" [4]. The anthropological transition requires recognizing that "the genesis of a person-creator is the force that is fundamentally anti-entropic, lying at the basis of any development, multiplication, growth" [1, p. 128]. Young people must develop this creative capacity while maintaining ethical grounding. The challenges facing humanity require collective conscience and will rather than technological solutions alone: "Science alone cannot change this world; above all, collective conscience and the collective desire of each person are necessary!" [4]. Youth participation in global governance must move beyond tokenism to meaningful engagement. The Horizon 2100 participants assert: "Sooner or later, our generation will stand behind the UN tribune, but will there be words of gratitude to past generations on it?" [4]. The future of humanity depends on balancing technological advancement with humanistic values. As Ageev argues, understanding has become "the most scarce resource" [3, p. 5] in policy-making. The anthropological transition offers an opportunity to reimagine global systems based on cooperation rather than competition, sustainability rather than exploitation.

Young people, unburdened by outdated paradigms, are uniquely positioned to lead this transformation—if given opportunity and resources. As the Horizon 2100 participants stated: "Either we will march together in progress, or we will drown alone in the abyss of stagnation and regression!" [4]. This captures the urgency of our historical moment and the critical role of youth in shaping our shared future.

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THE INFLUENCE OF THE DIGITAL ENVIRONMENT ON THE DECREASE IN YOUTH READING ACTIVITY

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In modern Russia, almost every teenager has a smartphone. According to Rosstat and Higher School of Economics surveys (2023–2025), young people aged 12–24 spend 7–9 hours a day on social networks (VK, Telegram channels, TikTok, YouTube). At the same time, the share of regular book readers in this age group has fallen to historic lows: only 18–22 % of schoolchildren and students read fiction outside the school curriculum (Levada Center, 2024). Twenty years ago this figure was above 60 %. The main reason is the digital environment that has completely changed the way young Russians spend their free time.

Why does the digital world push books out of young people’s lives so effectively?

1. Constant fragmentation of attention. Notifications every minute, endless feeds, short videos 15–60 seconds long – the brain gets used to switching attention dozens of times per minute. After several years of such training, it becomes extremely difficult to read a book for 30–40 minutes without interruption.

2. Short content has become the norm. Most popular Russian platforms (TikTok, VK Clips, Telegram channels) are built on short, bright posts. Long texts look boring and "old-fashioned" to teenagers. Even when they open LitRes or Bookmate, they usually abandon the book after a few pages.

3. Reading is no longer prestigious among peers. Today Russian schoolchildren gain status through likes, reposts and funny videos, not through the number of books read. Discussing Dostoevsky or a new fantasy novel in class chat looks strange, while memes about lessons go viral in seconds.

4. One device contains both the library and the main distractor. The same phone that gives access to millions of books on LitRes or MyBook constantly pulls you to messages, new reels and games.

5. Night-time screen use destroys sleep. Many Russian teenagers fall asleep with the phone in their hands; the blue light suppresses melatonin, sleep becomes shorter, and in the morning there is simply no energy left for reading.

Of course, some young people still read a lot on screens, especially fan fiction on Ficbook or Wattpad, but this is the minority. In most cases the total volume of deep, thoughtful reading has fallen dramatically.

What can be done in Russian realities?

1. Return daily "quiet reading" lessons in schools for 15–20 minutes without phones. Positive experience already exists in Moscow, St. Petersburg, Tatarstan and Novosibirsk schools – children quickly start taking books home.

2. Parents should delay giving a smartphone as long as possible – ideally until 8–9 grade (14–15 years). Until then a simple button phone or smart watch is enough for communication.

3. Create home rules: no gadgets at the dinner table, no screens in the bedroom, paper books or e-ink readers (ONYX BOOX, PocketBook) an hour before sleep.

4. Teachers and librarians can meet teenagers on their territory: shoot short book reviews for TikTok and VK Clips, run book challenges, make quests based on “Harry Potter” or “Metro 2033”.

5. The state and platforms can help: expand the “Pushkin Card” programme to include e-ink readers, oblige VK and Yandex to create “focus mode” without notifications for reading long texts inside apps.

Reading develops imagination, empathy and critical thinking – skills that no short video can replace. Russia has always been proud of its reading nation status. If schools, families and teenagers themselves make small efforts right now, we will be able to preserve real reading for the new generation without rejecting the digital world completely.

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YOUTH PERSPECTIVES ON GLOBAL CULTURAL TRANSFORMATIONS

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Young people today act not only as observers but also as active participants shaping global cultural and geopolitical processes. Their perspectives are characterized by heightened sensitivity to inequality, technological change, and cultural diversity. Globalization and digital communication have formed a generation that perceives the world as interconnected, with local events often understood as part of larger global patterns. The study of global issues through the lens of youth provides insight into future social, political, and cultural developments.

The digital environment has become a dominant space for identity construction among young people worldwide. Social media platforms facilitate the creation of transnational communities, enabling cultural exchange and collaboration outside traditional national boundaries. However, digital culture also leads to challenges: information overload, cyberbullying, online radicalization, and the spread of misinformation. Youth often find themselves negotiating between online identities and real-world expectations, creating a complex interplay of authenticity and performance.

Globalization has accelerated the blending of cultural traditions, giving rise to hybrid cultural forms in music, art, fashion, and language. Young people are at the forefront of these processes, experimenting with cultural symbols and practices from multiple parts of the world. This hybridity promotes tolerance and innovation but also raises concerns about cultural erasure and the homogenization of local traditions. Youth activists increasingly

advocate for cultural preservation, indigenous rights, and heritage protection.

Environmental issues are central in youth worldviews, with climate anxiety becoming a defining psychological and cultural experience of the generation. Young leaders and groups drive global climate movements, emphasizing sustainability, ethical consumption, and environmental justice. Cultural studies show that environmental activism among youth is deeply rooted in values of equity, intergenerational responsibility, and global solidarity. The clash between youth demands and political/economic inertia reveals generational tensions and divergent visions of the future.

Modern youth are increasingly exposed to international education and cross-cultural learning, whether in person or via digital platforms. Global competence – understanding global issues, engaging with diverse cultures, and thinking critically – is seen as essential for future success. Challenges include unequal access to quality education, digital divides, and geopolitical barriers that restrict academic mobility. Youth-driven educational initiatives often include peer-to-peer learning, creative collaboration, and open-source knowledge sharing.

The worldview of modern youth is a critical lens for understanding global cultural and geopolitical processes. Youth are agents of cultural and technological transformation, linking diverse societies and shaping future global dynamics. Addressing the issues important to young people – identity, environment, justice, migration, and culture – is essential for building a more equitable, sustainable, and interconnected world.

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WHY DO YOUNG PEOPLE REFUSE TO HAVE CHILDREN?

THE CHILDFREE MOVEMENT.

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In the world, the movement of childfree (“free from children”) is gaining momentum - more and more young women and men refuse to have a child for a variety of reasons. Studies say that most often this decision is made by people who are educated, wealthy and ambitious, as well as those who were the only child in the family or had problems with their parents. [1]

The phenomenon of childfree has drawn a clear line between forced and voluntary childlessness. If in the past people sympathized with childless family (they did not fulfill their duty to society, they did not fulfill themselves as parents), today the absence of children has become one of the manifestations of choice freedom. Not surprisingly, this wave originated in the United States - the most free and democratic country in the world. The ideology quickly found supporters in developed countries, did not bypass Russia.[1]

Polls claim that today more and more residents of large cities are joining the childfree movement, but the bulk of the population still supports the institution of a classic family with children. Nevertheless, experts believe that the part of voluntarily childless people around the world will steadily grow. [1]

In Russia, as of 2018, the majority of the population supports a classical family with children. However, sociologists note a tendency to a gradual increase in those who support or at least do not condemn childfree. This is especially evident among young people. (In the 18-24 age group, the percentage of childfree supporters has increased from 3% to 20% over the past decade.) [3]

Imagine that a young man or girl lives in a world that constantly sends them two completely opposite messages.

Message №1 (from culture, social media, career coaches):

"You are your main value. Your task is to realize yourself, find yourself, build a career, travel, invest in your comfort and development. You have to be easy, successful, and free. Your life is a wonderful project that you lead from start to finish."

Message № 2 (from family, society, sometimes from the state):

"The main thing in life is family and children. The real value and meaning lies in procreation. You have to give birth, it's your duty and your natural destiny. All your successes are worthless if you don't have children."

By itself, this clash generates an internal conflict. But the trigger is not only triggered by a conflict of ideas. This works because the topic of childbearing becomes a giant amplifier of all the hidden fears and anxieties of this generation.

It can be understood that the childfree movement among young people is a comprehensive response to modern social, economic and cultural realities. It is based not on a single motive, but on a set of factors that form a new model of life choice.

First of all, young people increasingly prioritize personal freedom and self-realization. Young people want to "live for themselves" first, realize their professional potential and gain financial stability.

Economic uncertainty is reinforcing this trend. The high costs of raising a child, the instability of the labor market, difficulties in purchasing housing and the lack of guaranteed social support. Rethinking traditional family values plays an important role. For Generation Z and younger millennials, marriage and children have ceased to be mandatory markers of success and social maturity. Family is perceived not as a duty or norm, but as a conscious choice that a person must come to internally. If there is no such desire, this is considered a legitimate decision.

In conclusion, we can say that although procreation is a personal choice of a person, the refusal to procreate harms humanity as a whole. In Russia, after 2017, mortality began to outpace the birth rate, and in recent years it has steadily exceeded the birth rate. A complex problem requires a comprehensive solution. It is necessary to fight not against Childfree's ideology directly (this will only cause a backlash), but with the reasons that force people to make such a choice. The solution should be systemic and create an environment in which the birth of children is not perceived as an unbearable burden or the collapse of personal fulfillment.

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THE IMPACT OF GLOBALIZATION ON THE WORLDVIEW AND CULTURAL VALUES OF MODERN YOUTH: CHALLENGES AND PROSPECTS

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In recent decades, globalization has become one of the key driving forces shaping modern society, including the worldview and cultural values of young people. The processes of global exchange of information, goods and ideas have significantly changed the perception of the younger generation about the world, expanding the horizons of their knowledge and opening up new cultural spaces. At the same time, globalization creates both opportunities for development and new challenges related to the preservation of cultural identity and adaptation to rapidly changing conditions [3, с. 45-47].

Young people, being the most active participant in global communications, are in a unique position — they simultaneously perceive the diversity of cultures and face the problems of unification and standardization of values. The changes caused by globalization affect not only consumer behavior, but also the formation of life orientations, ethical standards and ways of self-expression. This dynamic needs to be considered taking into account both local and global contexts [1, с. 182-185].

The modern cultural environment is becoming an arena of confrontation between traditional and innovative, which is reflected in the worldview of young people. On the one hand, there is a tendency to unify cultural models due to the dominance of global media and digital technologies. On the other hand, movements are being initiated aimed at preserving and reviving national and ethnic traditions,

which indicates the complex and contradictory nature of cultural transformation processes [2, c. 10-15].

Thus, the analysis of the impact of globalization on the worldview and value orientations of modern youth is an important scientific direction that contributes to the formation of a strategy for cultural policy and educational programs aimed at developing diversity and tolerance in the modern world [3, c. 15-18].

Globalization has a profound impact on the worldview of young people, contributing to the formation of a more open, multicultural and dynamic perception of the world. Thanks to access to international information resources and global communication platforms, the younger generation is becoming the bearer of universal values such as tolerance, freedom of expression and equality. However, this process requires a critical analysis, since the alignment of cultures is often accompanied by the loss of unique national traditions [3, c. 53-55].

One of the main challenges of globalization is the problem of cultural homogenization, when, under the influence of the dominant world cultural centers, there is a unification of lifestyle and value orientations. Young people, especially in countries with rich cultural heritage, face a dilemma of choosing between preserving traditions and adapting to universal norms, which often causes internal conflicts and loss of identity. In this regard, the role of educational and awareness-raising programs aimed at maintaining cultural diversity is increasing [2, c. 20-25].

Technological progress and digitalization create new opportunities for intercultural interaction, while increasing the influence of global media on the formation of a worldview. Social networks and online communities allow young people not only to expand their cultural space, but also to increase their level of critical thinking and social participation. At the same time, the spread of misinformation and stereotypes requires the development of effective media literacy strategies [1, c. 187-189].

Globalization poses a challenge for young people to adapt to rapid social and economic changes, which creates new priorities and challenges. For example, the values of stability and a traditional family lifestyle often give way to flexibility, mobility, and professional fulfillment. These transformations create prerequisites for rethinking the role of culture as an integrator of social life and personal development [1, c. 30-35].

Against the background of global processes, there is an intensification of youth movements aimed at protecting the environment, human rights and social justice. These initiatives reflect the formation of a new type of civic responsibility based on global awareness and intercultural dialogue. This approach promotes the development of positive cultural models capable of resisting the destructive trends of the modern era [2, c. 18-20].

The prospects for the impact of globalization on the cultural values of young people are associated with the possibility of creating a multi-level cultural space where traditions and innovations will coexist in harmony. This requires an active dialogue between generations, as well as cooperation between State, educational and public institutions in matters of cultural education and the preservation of national identity [2, c. 28-30].

As a result, the processes of globalization are a dual phenomenon that combines both challenges and opportunities for the development of youth worldviews and cultural values. Scientific understanding of these processes contributes to the development of effective strategies aimed at the formation of an adaptive, tolerant and culturally rich personality capable of successfully functioning in a global world [3, c. 55-56].

In conclusion, it should be emphasized that globalization is a powerful factor in the transformation of the worldview and cultural values of modern youth. It opens up wide opportunities for the exchange of knowledge and experience, forming the desire of the younger generation for intercultural dialogue and mutual understanding. At the

same time, the processes of globalization require a conscious approach to preserving the unique cultural heritage and identity of each nation [1, c. 40-42].

The analysis reveals not only the challenges associated with the risks of cultural homogenization and the loss of traditional values, but also the prospects arising from the development of digital technologies and international cooperation. It is becoming important to develop critical thinking and media literacy among young people, which will allow them to effectively navigate the diversity of information and maintain their independence of judgment [1, c. 189-190].

Scientific understanding of the dynamics of the impact of globalization on value orientations contributes to the development of targeted strategies in the field of education, culture and social policy. These strategies should ensure a balance between adapting to global changes and supporting national cultural traditions, creating conditions for the sustainable development of the individual and society as a whole [2, c. 29].

Thus, further research in the field of cultural studies and regional studies is necessary for a deep understanding of the mechanisms of interaction between global and local processes. This will make it possible to develop recommendations aimed at forming a harmonious worldview of young people, contributing to building a tolerant and diverse world [2, c. 31-32].

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AI AND HOW NEURAL NETWORKS IMPACT GENERATION ALPHA

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"*People often look for answers online now, but before, they looked for them in books... Consider this the ultimate test of humanity*," says Dmitry Ignatov. The words of the Russian TV host and blogger aptly describe the new generation of people – Generation Alpha (A).

Generation A is a term used globally for the generation of people born around the early 2010s. During the birth of Generation A, many countries around the world experienced declining birth rates. Childhood entertainment has increasingly become dominated by smart technology, social media, and streaming services, while interest in traditional television has declined. Changes in the use of technology in classrooms and other areas of life have impacted how this generation experienced early learning compared to previous generations. Research shows that allergies, obesity, and screen-related health problems have become increasingly common among children in recent years [1].

From all of the above, it follows that Generation A is greatly influenced by new technologies, especially artificial intelligence (AI) and neural networks. As early as the mid-20th century, development began on machines that would think and solve problems in all areas like humans. And no one could have imagined that the developments that had been underway for many years (the initial successes in 1956–

1974, the “first winter” of AI in 1974–1980, the “boom” in 1980–1987) would lead to colossal progress in computer science. The “boom” that occurred in the late 1980s shocked everyone. The first expert systems (ES) appeared. These are systems that answer questions or solve problems in a specific area of knowledge using logical rules based on expert knowledge. The power of ES lay in the expert knowledge they contained. They were part of a new direction in AI research that gained momentum throughout the 1970s [4].

By the 1990s, new directions in AI were beginning to emerge. Interest in neural networks was revived. In 1982, physicist John Hopfield was able to prove that a form of neural network could learn and process information, and provably converges after enough time under any fixed condition. In 1986, Hinton and David Rumelhart popularized a method for training neural networks called “backpropagation”. These developments helped renew interest in artificial neural networks [4].

Neural network developers were unstoppable. Today, there are countless networks that can help with everything: writing reports and term papers; translating text; generating text and images; answering any question – they can help with everything. And schoolchildren and students are in high demand. If you look at the lives of schoolchildren, you'll see that they no longer look at textbooks, don't read books, are disinterested in life, don't want to learn anything new and discover new knowledge, and lose their passion for anything. They even stop using spoken language because they're constantly on their phones. It's easier for them to ask a neural network a question and get a brief answer, without even delving into the details. “*They type, Alice gives them something, and they write down what Alice gave them*,” says Natalia Ivanovna Kasperskaya [3].

Kaperskaya, a Russian IT entrepreneur and president of the InfoWatch group of companies, also argues that people are becoming accustomed to this “fast information tool,” and their critical thinking skills are declining [3]. And now teachers are starting to graduate students who can't answer exam questions orally – the kind of people we're graduating. But they're doing well on written assignments because AI wrote

them for them. And we're coming to the conclusion that the younger generation's brains are atrophying. Memory isn't trained; it atrophies. And after a while, you run to AI for help.

What can we say about the future? Many professions will cease to exist, let alone be relevant. AI is developing at an incredible rate. Even now, AI is replacing some human labor. If you can ask a GPT chat, “Explain in simple terms what a bisector is,” then there will be no need for a teacher. If the chat produces a finished work of art, then there will be no need for artists. Cinema, sports, art, medicine, education, engineering, and so on – all of these may simply disappear. If a child grows up practically from infancy with a phone and the internet in hand, it's hard to predict their future. They won't need to study or work, because there are already plenty of robots that replace everything, and there will be many more developments and new technologies to “improve” life, as scientists tell us.

In conclusion, let's return to blogger Ignatov's quote. He said that the ultimate test of humanity will be: “Have you read a single book?” If most people answer no, then we should consider what cultural legacy alphas will leave for future generations. If AI and its use continue down the same path as now, the term “humanity” may lose its true meaning.

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VOLUNTEERING AND SOCIAL ACTIVISM: HOW YOUNG PEOPLE PARTICIPATE IN SOLVING SOCIAL PROBLEMS

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Modern young people often see the world not as something external and beyond their control, but as a space where they can act, change things, and improve their surroundings. Against this background, volunteering is becoming a noticeable phenomenon: it allows young people not only to help others, but also to express their attitude toward important social problems. Today, volunteering is turning into a form of civic activity that reflects how young people see social processes and their place in the modern world.

If ten or fifteen years ago volunteer activity seemed like a niche occupation for enthusiasts, now the situation has changed a lot. According to research, about one third of young people aged 18 to 24 consider themselves volunteers – and this counts only those who participate regularly. Young people also say they are ready to join together to solve social tasks: most respondents said they were willing to work in joint initiatives when it comes to helping others or improving the urban environment. These figures show that volunteering is no longer something secondary. For young people, this is increasingly becoming a way to influence the situation around them, even if the influence is only local. When global changes feel uncertain and even worrying, taking part in concrete actions – from ecological events to social support – becomes a way to make the world clearer and more understandable [1].

In the DPR, these trends are particularly evident: the republic's youth is actively involved in humanitarian missions. During the special military operation, volunteers have achieved an impressive number of around 200 humanitarian missions, as noted by the Minister of Youth Policy [2]. Every year, thousands of young people join volunteer activities: according to the Donetsk News Agency, more than 50,000 volunteers have participated in humanitarian work, delivering aid, distributing kits, caring for families and children, and providing support to the elderly.

The motives of these young volunteers largely coincide with general trends – they want to be useful, help others, and feel important. But there is also a special context: in conflict situations, humanitarian action becomes not just an expression of a civic position, but sometimes a vital action. DPR volunteers regularly travel to villages where people need help, even despite the risks – in some missions they transport generators, food, hygiene kits.

Youth organizations play a significant role in coordinating such initiatives. For example, students and activists from the Young Republic and the DPR Youth Guard establish cells at universities and organize joint events and forum campaigns. This creates a real mechanism for engagement, allowing young people to participate not just sporadically but as part of a systematic volunteer effort through student clubs [3].

Many students successfully combine their studies with volunteer activities. In the Donetsk Branch of RANEPA, for example, there are several initiative groups that bring together students who are willing to help others: some participate in humanitarian missions, others organize city events, and still others provide assistance to older people or families in difficult situations. Students collect and distribute humanitarian kits, assist with logistics, and participate in restoration work at social facilities and in residential areas. These missions allow students to gain valuable experience and knowledge.

Thanks to this, young people do not only help the population but also create a strong tradition of socially oriented student activism, which becomes part of their professional development.

In addition to humanitarian and rescue projects, students and youth of the DPR actively participate in cultural, educational, and patriotic forums. At one of the Donbas Youth Forums in 2025, for example, hundreds of young people-students, volunteers, and managers-gathered for discussions and exchange of experiences. These forums develop thematic areas, one of which is volunteerism: participants discuss how to organize volunteer headquarters, how to expand humanitarian missions, and how to mobilize resources.

The social challenges facing young people also give rise to a strategic understanding of their role: volunteers don't just perform specific work – they shape the image of civic engagement, demonstrating that the younger generation can be a driving force for change. Over 15% of young people in the DPR are officially involved in volunteering. This figure is significant, especially given the region's significant challenges. For many young people, volunteering has become a part of their lives – not a passing hobby, but a sustainable commitment [4].

Meanwhile, despite significant successes, the volunteer movement remains challenging. One such issue is the need to strengthen the support infrastructure: more educational programs, coordination structures, and platforms where young people can share experiences and launch new projects are needed. It is also important to increase public recognition of volunteering, so that it is not viewed as a hobby, but as a full-fledged form of civic engagement.

Through such work, young people in the DPR develop their own, concrete understanding of the world: they learn not just to help, but to manage complex tasks, build connections, and embrace responsibility. Volunteer missions, student rescue teams, and humanitarian initiatives give them the understanding that even in difficult circumstances, their actions can change lives and make a real difference. This makes volunteering an integral part of their identity, a channel through which the younger generation influences society and builds its future [5].

Thus, volunteering becomes one of the key ways through which young people look at the world and interact with it. It helps not only to solve social problems but also creates a feeling of involvement, responsibility, and confidence that even small actions can bring results. For the young generation, volunteering is not a duty but an opportunity to be useful, to be heard, and to be part of the changes they want to see in modern society. This is why volunteering is becoming an important part of young people's culture and their vision for the future.

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CLIP THINKING: HOW SOCIAL MEDIA IS CHANGING THE WAY YOUNG PEOPLE PROCESS INFORMATION

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In recent decades, the rapid development of digital technologies and social media has fundamentally changed how people perceive and process information. Young people who grew up in the era of smartphones and high-speed internet is facing a new type of cognitive perception — so-called clip thinking. This term began to be actively used in the late 20th and early 21st centuries and refers to a specific format of data processing in which a person prefers brief, vivid, fragmented messages that do not require deep analysis. The concept itself is associated with the phenomenon of «clips» — short videos that follow one another without logical connection. One of the first to draw attention to this effect was the American researcher Alvin Toffler, who in the 1970s analyzed the impact of information flows on the human psyche. Later, many cultural theorists and psychologists observed that the development of the digital environment had intensified the processes he described.

Clip thinking is shaped by the vast amount of small informational fragments that a user receives throughout the day: short posts, Stories, memes, 10–20-second videos, and news headlines. The format of modern social media is designed to constantly hold attention through bright, rapidly changing stimuli. As a result, young people gradually develop new perceptual habits: their ability to concentrate on long and complex texts diminishes, their interest in detailed analysis declines, and instead of deep understanding, only a superficial grasp of the topic emerges.

Today, the problem of clip thinking manifests itself in virtually all spheres: education, communication, and professional development. Research shows that young people’s attention span is gradually decreasing, and the habit of switching

between tasks hinders their ability to build logical chains of thought and follow an idea through to its conclusion.

Social media amplify this effect because their mechanics are built on constant stimulation: algorithms serve up increasingly shorter and more eye-catching content, tailoring it to users' preferences. This forces young people to quickly "scroll through" content just to keep up with the constant stream of updates. As a result, a specific cognitive model takes shape: the key principles become faster, shorter, simpler, brighter.

Some causes of clip thinking formation

1. Information-environment saturation**.** The volume of accessible information far exceeds the capacity for its comprehension.

2. Features of digital platforms. Social media encourage short-format content: the less time it takes to consume, the higher the likelihood of user engagement.

3. Chronic multitasking. Young people frequently juggle multiple activities simultaneously — texting, watching videos, listening to music — which fragments attention and erodes the capacity for deep focus.

4. The shifting value of information. In modern society, depth is increasingly less valued, while the speed and emotional intensity of delivery are gaining more importance.

5. Lack of practice with long-form content. The era of long content is fading — it's being overtaken by quick hits: memes, clips, and short videos.

Despite the scale of the phenomenon, clip thinking can be corrected by developing skills for deep information processing. The following methods can be used to address this issue:

1. Targeted reading development. Regular reading of books, articles, and analytical materials helps build the capacity for sustained concentration and in-depth analysis.

2. Limiting social media time. Setting daily usage limits or implementing “digital pauses” reduces exposure to fragmented content and its psychological impact.

3. Attention and memory training. Mindfulness practices, concentration exercises, and cognitive trainers enhance the ability to sustain focus.

4. Conscious information consumption. Developing critical thinking skills reduces reliance on superficial fragments.

5. Pedagogical strategies. In education, combining visual and textual materials while gradually increasing complexity helps adapt attention without overwhelming learners.

By systematically applying these methods, individuals can gradually rebuild their capacity for deep cognitive processing, countering the effects of clip thinking.

Clip thinking is not just a trendy term, but a real social and cultural phenomenon that significantly affects the cognitive development of young people. Social media, being an essential part of modern life, simultaneously introduce new challenges: an accelerated pace of perception, reduced attention span, and superficiality of thought. However, clip thinking is not an inevitable or irreversible problem. A proper educational environment, the development of reading skills, critical analysis, and concentration can help young people restore the balance between fast and deep information processing. It is important not to fight technology, but to learn to use it consciously and harmoniously — then the digital world will become a tool for development, not an obstacle.

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THE LACK OF A RELIABLE ONLINE PLATFORM FOR COMMUNICATION AMONG YOUNG FOREIGN LANGUAGE LEARNERS

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The rapid digitalization of modern education has significantly transformed the way young people study foreign languages and interact with speakers of other cultures. As a student who has actively learned a foreign language, I have personally experienced both the benefits of digital tools and the serious limitations of current platforms. One of the most pressing issues I faced is the lack of a reliable, safe, and pedagogically meaningful online platform specifically designed for communication among young foreign language learners.

In recent years, the global online language-learning industry has grown rapidly. According to the 2024 market report by Grand View Research, the online language-learning market reached USD 22.1 billion in 2024 and is projected to grow to approximately USD 54.8 billion by 2030. This analysis shows strong international

demand for digital language-learning tools but also highlights a significant gap: despite rapid market expansion, there are still no platforms properly tailored to the needs of young learners, particularly in terms of structure and safety.

During my studies, I learned Chinese for about one year, and authentic communication with native speakers was crucial for my progress. Searching for opportunities to practice the language, I turned to popular international messengers and language-exchange applications such as *Tandem*. However, my own experience — as well as official evaluations — showed that these platforms are not suitable for young learners. A 2021 study by Topal and colleagues, published on ResearchGate, analyzed the pedagogical potential of language-exchange applications and identified several risks, including weak identity verification, inconsistent moderation, and a high probability of inappropriate content. My personal experience reflected these findings: conversations were often superficial, unstable, and unsafe.

International educational bodies also highlight similar concerns. The UNESCO "Digital Learning and Education Transformation" framework (2023) stresses that digital tools must be integrated into education with strong moderation, teacher involvement, and strict safety measures. The European Commission's Digital Education Action Plan 2021–2027 (published in 2020) further emphasizes that the absence of specialized, safe online platforms for youth communication is a major barrier to effective digital learning. These official recommendations echo the difficulties I personally encountered.

Furthermore, statistical data from global language assessments highlights the importance of consistent communication practice. The EF English Proficiency Index (EPI) — compiled annually by EF Education First and based on millions of test results — shows that countries where learners regularly engage in structured communication demonstrate significantly higher speaking proficiency. Although the index focuses on English, its findings underline a general principle: real progress requires frequent, meaningful interaction, something current general-purpose platforms fail to provide for young learners.

Taking into account both my personal experience and the research outlined above, I believe that an effective platform for young foreign language learners should include:

— Mandatory identity verification and strong moderation, as confirmed necessary by the findings of Topal et al. (2021).

— Integration with academic curricula, in line with recommendations by UNESCO (2023) and the European Commission (2020).

— Structured communication tasks, thematic modules, and long-term partner matching, addressing the need for continuity highlighted in both research and my own learning experience.

— Enhanced data protection and privacy standards, following guidelines in international digital education policy.

— Learning-analytics tools, allowing progress tracking and alignment with global indicators such as the EF EPI.

Despite the rapid global expansion of the online language-learning industry, young learners still lack a safe, structured, and pedagogically grounded environment for authentic intercultural communication. Creating such a platform is not only relevant but necessary for the future of modern language education, as confirmed by international research, large-scale statistical reports, and global policy frameworks.

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POVERTY AND INEQUALITY

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Social inequality and poverty have been one of the most pressing problems of mankind for centuries. Millions of people around the world face a lack of basic conditions for a decent life: housing, livelihood, access to education and medical care. This problem creates an unbridgeable gap between rich and poor, undermining society's faith in justice and equality of opportunity.

Poverty is a complex phenomenon that includes not only lack of money, but also limited access to education, medical care, quality housing and work. It is important to understand that simply eliminating poverty does not solve the problem of inequality. History knows examples of societies where poverty was formally defeated, but at the same time the vast majority of wealth was concentrated in the hands of a small percentage of the population.

Social inequality is particularly acute among young people. During the period of personality formation, adolescents from low-income families face serious psychological problems. The school environment often becomes a source of harassment and discrimination, where financial status becomes the main criterion for assessment.

After graduation, the problem is compounded by the lack of opportunities for quality education. The inability to pay for preparatory courses or contract training

closes access to promising professions, condemning young people to low-paying jobs.

Economic inequality has reached unprecedented proportions. Statistics show that during the pandemic, the wealth of the world's richest people doubled, while more than 100 million people fell below the poverty line. The situation in countries rich in natural resources but unable to use their potential effectively is particularly revealing.

The relationship between poverty and inequality generates a whole range of negative consequences.:

Economic consequences: economic growth is slowing down due to the uneven distribution of income. The rich tend to save money, while the poor are forced to spend everything on basic needs.

Social consequences: destruction of social cohesion, increased tension in society, loss of trust in government.

Human capital: deterioration of physical and mental health of the population, decrease in the quality of education, loss of talented specialists.

An integrated approach is needed to overcome poverty and inequality, including:

Progressive taxation: the creation of a system in which tax rates rise in proportion to income.

Education development: ensuring equal access to quality education at all levels.

Social protection: creation of an effective support system for the poor.

Decent work: the formation of a labor market with decent pay and social guarantees.

Combating discrimination: eliminating all forms of inequality based on social, national, and sexual characteristics.

Poverty and inequality are systemic problems that require fundamental changes in society. Superficial measures to combat poverty without addressing the causes of inequality are ineffective. A successful solution to these problems is possible only with an integrated approach aimed at creating equal opportunities for all members of

society. This is not only an economic imperative, but also a moral duty of modern society to future generations.

Only by combining the efforts of the state, business and civil society can conditions be created to bridge the gap between rich and poor, providing everyone with the opportunity to realize their potential and live a decent life.

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GENERATION ON PILLS

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Today, we are witnessing a rapidly growing trend of increased interest in psychology. While this rise in interest has many positive aspects, it also comes with certain negative side effects. One significant concern is the overuse and misuse of medications.

One of the key factors contributing to the misuse of drugs is low public awareness. Many people perceive drugs “for nerves” or “for stress” as a universal fast-acting remedy, without taking into account that psychotropic drugs require strict dosage adjustment, individual condition analysis, and professional supervision. There

is a common misconception that if a drug has helped a friend or relative, it will work for everyone else. This approach ignores individual characteristics of the body, possible contraindications, and risks of interaction with other drugs. Another common reason is the desire for quick relief of symptoms. In conditions of chronic fatigue, emotional burnout, or constant pressure, many people are not willing to wait for the results of psychotherapy or lifestyle changes, which require time and consistency. Medication seems like a simpler and faster option. As a result, people start taking drugs without a prescription, increase the dosage, or combine different drugs without understanding the possible consequences. Digital accessibility plays a significant role. The internet is filled with unverified “advice” about drugs that supposedly help improve sleep, reduce anxiety, or boost concentration. These recommendations often disregard medical standards and create false perceptions of medication safety. The internet is also full of psychologists without proper education, who complete brief online courses and obtain certificates that make them psychologists. There are known cases where people seeking help receive only medication prescriptions without comprehensive care.

The misuse of psychotropic drugs is linked not only to medical factors, but also to social factors. One of these is the stigmatization of mental illness. People may avoid seeking professional help for fear of being judged or misunderstood by their family or community. As a result, they try to cope on their own, resorting to drugs without consulting a doctor.

Incorrect use of medications for treating psychological problems can lead to a wide range of negative consequences, ranging from mild deterioration to serious health problems. One of the most common risks is the exacerbation of the symptoms of the underlying disease. For example, incorrectly selected drugs can cause paradoxical reactions: increased anxiety, irritability, insomnia, or depression. There is also a risk of developing dependence or addiction. Some categories of psychotropic drugs, especially when used for a long time and without control, can cause psychological and physiological dependence, which leads to the need to increase the dosage to achieve the same effect. This, in turn, aggravates the condition and makes

treatment more difficult. Side effects also pose a danger. Even when prescribed correctly, many drugs can cause pronounced reactions in the body that require regular monitoring by a doctor. In the case of self-medication, the risk of serious complications increases many times over. Possible consequences include cardiovascular disorders, memory and concentration problems, behavioral changes, hormonal imbalances, and deterioration of the liver or other organs.

There are a number of areas of work covering the medical, educational, and social spheres that can help reduce the scale of misuse of drugs. One of the key steps is to raise public awareness. Educational programs, accessible and understandable materials on mental health, explanations of how drugs work and the importance of consulting with professionals all contribute to the formation of a more responsible attitude towards one's own condition.

The problem of misuse of drugs to treat psychological problems remains relevant and multifaceted. It combines medical, social, and psychological aspects that require a comprehensive approach. The uncontrolled use of psychotropic drugs can have serious consequences for health and quality of life, so it is important to foster a responsible attitude towards their use, develop access to professional help, and raise public awareness.

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ARCHITECTURES AND METHODS OF SEMANTIC SEGMENTATION IN COMPUTER VISION

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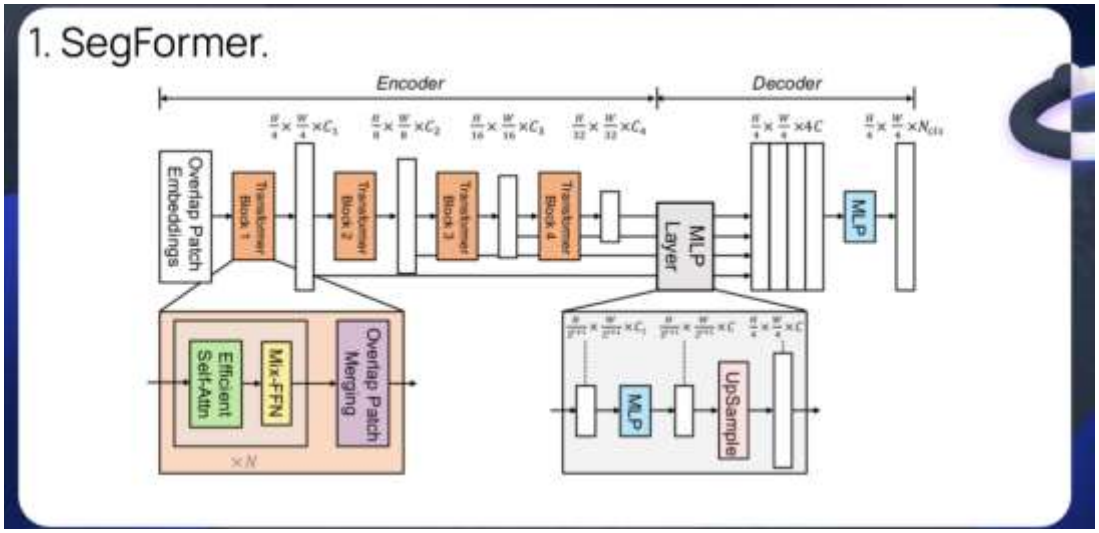
The present paper deals with the problem of semantic segmentation within applied computer vision, alongside closely related tasks such as object detection, instance segmentation, and panoptic segmentation.

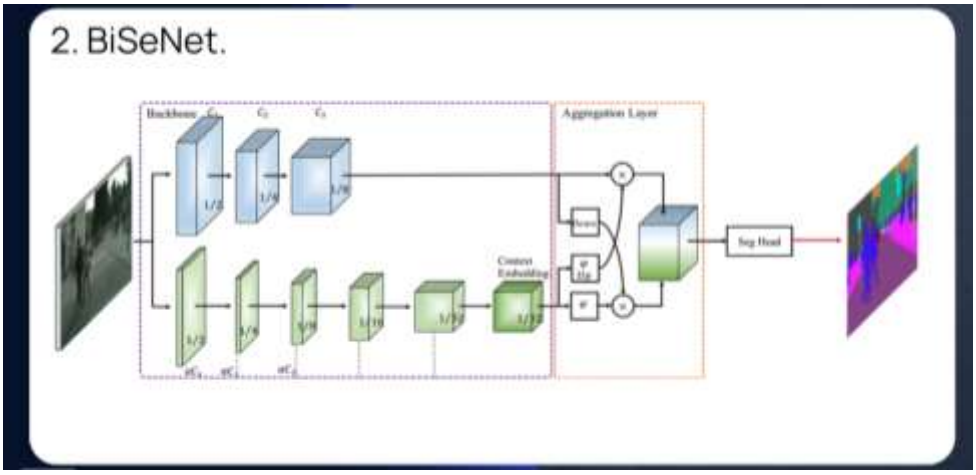
The study focuses on lightweight, high-throughput architectures designed for real-time operation and examines the balance between recognition accuracy and inference delay on the Cityscapes, CamVid, and UAVid benchmarks.

SegFormer is a compact transformer model for image segmentation. First, the input image is resized to the required dimensions and its brightness is adjusted. Then it passes through four stages (orange blocks): at each stage the image representation is made smaller-at first slightly, then more strongly-so that the model can «see» the

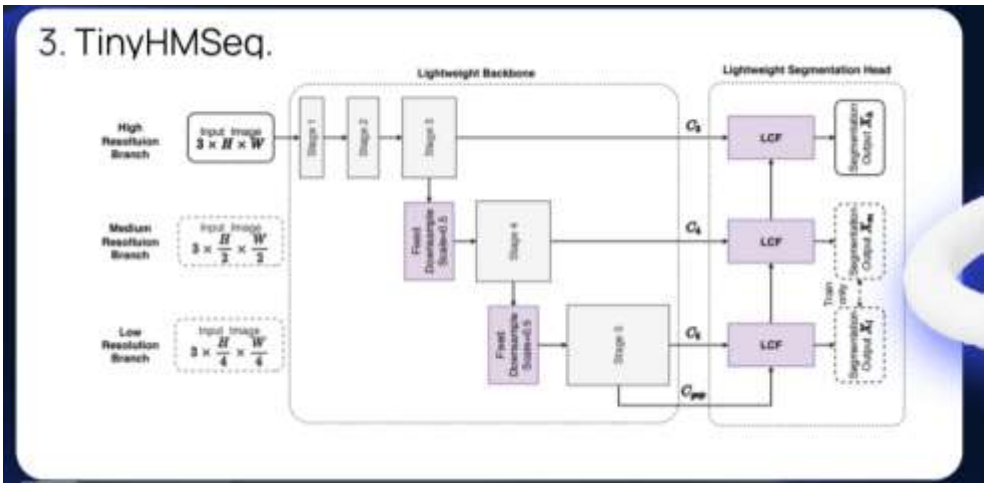
whole frame. The blocks between stages (white) merge neighbouring areas, further reduce the resolution and smooth out small noise and artefacts. After that, an «assembly» block (grey) takes the results from all four stages, brings them to the same size and combines them into a single map. An upsampling block (pink, Upsample) then scales this map back to the original image size. In the final output, each pixel is assigned a class. On UAV data, the model achieves 66% accuracy with a processing time of 7 milliseconds per frame, which is about 147 frames per second [1].



BiSeNet V1 is a two-branch network. The blue branch focuses on fine details and clear object borders, while the green branch captures the overall layout and broad context of the scene. The first branch moves over the image in small steps and keeps a large image size, so small objects and edges are preserved. The second branch quickly reduces the image, so it can look at larger areas at once. At the end, a special block merges the results from both branches into a single output. On urban data, this setup reaches about 105 frames per second with an accuracy of around 68% [2].



TinyHMSeg is a compact network designed for devices with very limited memory and power. It has three main parts: a multi-resolution MRMS block, a lightweight LCF block that mixes features, and a lightweight LGE block that improves the final result. MRMS processes the frame in parallel at several scales: the almost full-size version keeps object borders and small details, while the smaller versions quickly capture the overall layout of the scene. LCF uses simple operations to bring all these feature maps to the same size and then combines the «zoomed-out» view with the «fine details» without using heavy layers. LGE builds a small summary of the whole frame and strengthens the important channels, which helps to separate visually similar classes. An output part then converts the merged maps into a class mask and enlarges it back to the original image size. On urban data, the model reaches 72% accuracy at about 172 frames per second.



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THE INFLUENCE OF GLOBALIZATION ON THE NATIONAL IDENTITY OF YOUTH

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Globalization has an ambiguous impact on national identity. On one hand, it leads to the leveling of national specificities, the oblivion of cultural heritage, history, and language under the influence of global mass culture, standardization, and value universalization . On the other hand, as a defensive reaction of society, processes of strengthening national self-awareness are activated, and elements of cultural heritage are revived . This contradiction is central to understanding modern identity processes:

globalization simultaneously creates a threat to traditional identity and stimulates the search for new forms of its expression and preservation. [1, c. 4].

Youth as the Most Sensitive Social Group in the Context of Global Transformations.

Young people are at the epicenter of globalization processes. Their identity formation is significantly influenced by mass media, which contributes to the unification of national cultures into regional ones, gradually forming a global culture . Youth develop a hybrid identity, allowing them to combine elements of global pop culture with local traditions . Research indicates the presence of a glocal identity among young people, which implies active inclusion in globalization processes while simultaneously feeling part of a local community . However, this process can be accompanied by an identity crisis, manifested in a loss of stability, disorientation, and the disintegration of self-perception [4, c. 103].

Specific Mechanisms and Channels of Globalization's Influence

Informatization and the Digital Environment: Globalization is directly linked to the spread of new media communications, which become a key channel for identity transformation . Social networks, the internet, and global media create a unified information field where geographical and cultural barriers are blurred, which has a particularly strong impact on adolescents and youth [2, c. 57].

Cultural Standardization and Democratization: The spread of global values, such as gender equality and political correctness, leads to the transformation of even established national traditions. A vivid example is the change in the regulations and attributes of traditional Spanish festivals like "Moros y cristianos" and "La Tamborrada" under the pressure of democratic standards .

Economization and Consumer Culture: Standardized global brands, chains, and cinema create a unified consumer culture that can displace local traditional models of behavior and values [6, c. 72].

Regional Specifics of Identity Transformation.

Identity transformation processes have regional specifics. For instance, in Kyrgyzstan, globalization leads to significant changes in the value orientations of

youth, increased interest in pragmatism and subcultures, as well as the problem of preserving the native language as one of the key criteria of national culture .

In Ukrainian society, as researcher S.P. Karmalyuk notes, the problem of preserving the national identity of youth is exacerbated by socio-psychological pressure, the transitivity of society, and the presence of regional differences in the interpretation of historical events [3, c. 98].

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ECOLOGICAL VALUES IN THE STRUCTURE OF RUSSIAN YOUTH SOCIAL ORIENTATIONS

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In modern society the issue of youth environmental awareness is coming to the fore: the future of the natural environment and the sustainability of the country's development largely depend on the values of the new generation. A current trends analysis shows a complex picture, i.e. a combination of growing awareness with the consumer behavior inertia.

Today young people regularly encounter information about environmental issues through social media, educational programs, and public discussions. This creates a certain level of interest: young people are increasingly paying attention to the environmental component of goods and services, are interested in the principles of reasonable consumption and support local environmental initiatives. There has been a noticeable shift in fashion trends, so brands that declare environmental friendliness are gaining popularity, demand for products made from recycled materials is growing, and the practice of abandoning single-use plastic is spreading.

However, there is often a gap between awareness of the problem and actual actions. Many young people recognize the importance of ecology in principle, but are not ready to change their established habits like reducing consumption, sorting waste, and choosing more expensive but environmentally friendly alternatives. The consumer culture, focused on instant satisfaction of needs, still dominates the daily behavior of a significant part of young people. This is due both to the convenience of

habitual consumption patterns and to the lack of environmental topics elaboration in the everyday educational context.

The higher education system can play an important role in bridging this gap. Universities have a unique potential for the formation of an ecological culture. They not only transfer knowledge, but also create an environment where environmental values become part of professional and personal development [2, p. 141]. To do this, it is necessary:

– to include interdisciplinary courses in environmental ethics, sustainable development, and environmental law in the curriculum;

– to develop practice-oriented modules linking theory to real-world environmental challenges;

– to support student initiatives to introduce green practices on campuses;

– to establish partnerships with environmental committees and authorities to implement joint projects.

The regulatory framework provides the necessary framework for this. The Russian Federation Constitution enshrines the right of citizens to a favorable environment [1, art. 42], and state strategies such as “Fundamentals of state policy in the field of environmental development of the Russian Federation until 2030” and “Fundamentals of State Youth policy of the Russian Federation until 2025” set a vector for fostering environmental responsibility, solving socio-economic tasks that ensure environmentally oriented economic growth, the preservation of a favorable environment, and biological diversity. and natural resources to meet the needs of current and future generations [3, p. 7]. However, the effectiveness of these documents largely depends on how successfully their principles are integrated into everyday life and educational practices.

Young people's awareness of environmental problems often arises through the prism of personal interests, from taking care of their own health to striving to follow the aesthetics of conscious consumption or fit into current trends. Over time, this may

evolve into a more systematic understanding of the relationship between human actions and the state of the environment.

The main task is to transform superficial interest into stable behavioral patterns. This can be achieved through:

– development of resource management skills;

– training in critical analysis of advertising messages and marketing strategies;

– formation of willingness to participate in collective environmental initiatives.

Digital technologies create new opportunities for this. Online courses, virtual simulations of environmental scenarios, and social media campaigns make it possible to communicate with young people in their familiar environment, making the environmental agenda understandable and attractive. However, it is important that such formats go beyond the surface interaction and offer practical tools: carbon footprint calculators, guidelines for an eco-friendly lifestyle, platforms for organizing volunteer activities.

As a result, successful greening of the youth's consciousness can become a catalyst for large-scale changes. It will not only reduce anthropogenic pressure on ecosystems, but also form a generation capable of making balanced decisions in economics, politics and everyday life. This requires systematic work: the interaction of educational institutions, the state and civil society, the constant updating of the content of environmental education and the creation of conditions under which environmental habits become not a forced measure, but a natural part of a lifestyle.

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THE INFLUENCE OF SOCIAL NETWORKS ON THE FORMATION OF CULTURAL IDENTITY OF YOUTH IN RUSSIA

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The problem of identity is a central one in sociological science. In the context of the rapid development of information technology, particularly social media, the process of identity formation among young people is undergoing significant changes [1, p. 235]. These changes are related to the fact that social media has an ever-increasing influence on the worldview, values, and behavior of young people, which requires a comprehensive analysis of this influence [2, p. 2421].

The purpose of this study is to identify key trends and contradictions in the formation of identity and civic values among young people under the influence of social media. It is important to examine theoretical approaches to the study of identity, analyzes the positive and negative aspects of online socialization, and

assesses the impact of social media on the self-perception and civic activity of young people [1, p. 235].

The classical concepts of E. Erikson, A. Touraine, and E. Giddens emphasize that identity is the result of a complex process of individual self-determination in society, associated with an awareness of one's belonging to certain social groups, cultural and professional communities. However, modern researchers note that identity is not a static category. With globalization and the development of information technology, identity is becoming multiple and fluid. Social media facilitates information exchange, maintains social connections, organizes leisure activities, and shapes public opinion. They become platforms for expressing views, discussing current issues, and participating in civic initiatives.

Social media are actively used by young people to experiment with identity by creating various online images. This opportunity fosters creativity and self-reflection, but can also lead to feelings of internal uncertainty. Online socialization carries the risk of depersonalization and, due to anonymity and data manipulation, can provoke aggressive behavior, cyberbullying, and a decline in psychological well-being.

Despite these risks, social media provides young people with ample opportunities for self-development, professional fulfillment, finding like-minded people, and participating in social initiatives, supporting social responsibility and civic engagement [1, p. 236]. Social media has a significant impact on young people, shaping their perception of themselves and the world around them. Young people use social media to explore their identities. Creating social media profiles fosters creativity but can lead to internal uncertainty and anxiety due to constant comparisons with idealized images. Online socialization carries risks of depersonalization, aggression, and cyberbullying. Excessive use of social media is associated with increased levels of anxiety and depression [2, p. 2426]. Despite this, social media provides opportunities for self-development, learning, finding like-minded people, and participating in social projects.

In such a situation it is important to develop critical thinking to counter fake news and manipulation. VKontakte, for example, serves as a socialization tool, allowing young people to develop group values and participate in social movements, but it requires content filtering and encouragement of offline activity [3, p. 134].

Social media has a profound impact on young people's perception of the world and identity formation. They are a place for communication, learning, and self-expression, but can also become a source of pressure and anxiety. Overall, modern research and statistics allow us to understand more deeply, how social media influences the lives of young people and society as a whole [2, p. 2430]. It is important to recognize different aspects of the platform and use it consciously in order to avoid negative effect [3, p. 135].

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DIGITAL YOUTH ACTIVISM AND THE PRESERVATION OF CULTURAL HERITAGE

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This paper investigates how digital youth activism contributes to the preservation and revitalization of cultural heritage in a globalized world. It analyzes how young people use online platforms, social media campaigns, and digital tools to protect endangered cultural practices and raise global awareness. The study highlights youth as key cultural mediators who bridge traditional heritage and modern digital environments.

In recent years, the intersection of digital technologies and cultural activism has reshaped the way societies approach the preservation of cultural heritage. While globalization and digital media introduce significant challenges related to cultural homogenization, they also offer unprecedented opportunities for young people to engage in safeguarding local traditions, languages, and historical memory.

To begin with, youth engagement in cultural heritage preservation is driven by growing concerns about cultural loss in the digital age. As global media trends increasingly dominate the cultural landscape, many traditional practices face the risk of marginalization or extinction. Young people have begun using technology not only for entertainment but also as a tool for cultural advocacy. By creating digital archives, recording oral histories, and sharing cultural content on social media, youth activists help document traditions that might otherwise disappear.

Social media platforms, such as YouTube, TikTok, Instagram, and Facebook, play a significant role in this process. These platforms offer young people accessible and cost-effective means to disseminate cultural knowledge to global audiences. For instance, TikTok trends featuring traditional dances, crafts, or folk music can rapidly gain visibility, introducing local heritage to millions of viewers. This phenomenon demonstrates how

entertainment-oriented platforms can serve as powerful mechanisms for cultural education. The participatory nature of social media encourages youth to become creators of cultural content, fostering a sense of ownership and responsibility toward their heritage.

Digital activism also helps youth highlight threats to cultural heritage, from environmental damage and conflicts to urban development and mass tourism. Through hashtags, petitions, and storytelling, young people draw attention to endangered sites, mobilize global support, and influence government action. The wide reach of digital platforms allows local issues to gain international visibility, giving marginalized cultural communities a stronger voice.

Another important aspect of youth digital activism is the preservation of intangible cultural heritage, such as languages, rituals, and traditional knowledge. Many young activists collaborate with elders in their communities to document linguistic variations, folk stories, or traditional ecological practices. They use digital tools – including mobile apps, podcasts, blogs, and interactive maps – to archive and disseminate this knowledge. This collaborative approach not only preserves cultural content but also strengthens intergenerational ties. It counters the narrative that digital technology separates youth from tradition; instead, it demonstrates that technology can be a bridge connecting the past and the future.

Moreover, digital activism contributes to shaping hybrid cultural identities among youth. By blending traditional heritage with modern digital expression, young people create innovative cultural forms. Examples include digital art inspired by folklore, music fusing traditional instruments with contemporary genres, and online fashion movements that incorporate traditional patterns into modern clothing. These hybrid expressions challenge stereotypes that cultural preservation is static or backward-looking. Instead, they reveal cultural heritage as a dynamic, evolving phenomenon capable of adapting to contemporary realities.

Global collaboration is another significant factor. Through online forums, international virtual exchanges, and cross-cultural digital projects, young people from different countries share experiences and strategies for heritage preservation. They participate in global events organized by UNESCO, NGOs, and academic institutions,

contributing to research, advocacy, and digital archiving initiatives. These interactions foster intercultural understanding and equip young activists with valuable skills in digital communication, project management, and cultural diplomacy.

Despite these positive developments, youth digital activism also faces challenges. Digital divides – such as unequal access to the internet, limited technological resources, and varying levels of digital literacy – prevent some communities from participating fully in online cultural preservation. Additionally, the commercialization of digital platforms may distort cultural content, encouraging simplified or stereotyped representations that attract more views but fail to reflect cultural complexity. There is also the risk of cultural appropriation when global audiences consume cultural content without understanding its significance or respecting its origins.

It is essential to support young activists through education, funding, and institutional frameworks that encourage responsible cultural work. Schools can include digital heritage projects in their programs, while governments and cultural organizations provide grants for youth initiatives. Online platforms can also set guidelines that protect cultural content and promote authentic representation.

In conclusion, digital youth activism now plays a key role in preserving cultural heritage. Using technology, young people advocate for cultural diversity and historical memory, documenting traditions and collaborating globally. Despite challenges, their continued involvement shows that cultural preservation is becoming a shared global effort driven by the creativity and commitment of the younger generation.

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DIGITAL MIGRATION AND VIRTUAL MOBILITY: HOW YOUNG PEOPLE ARE REDEFINING THE BOUNDARIES OF THE WORLD

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Today's youth is influenced by the rapid advancements in digital technologies, which are radically changing the paradigms of work, communication, education, and cultural engagement. The internet and social media are shaping a new digital environment that serves as a key space for social interaction and shaping the worldview of the younger generation. This has led to the emergence of specific social phenomena such as digital migration and virtual mobility [3]. These phenomena serve as alternatives to traditional physical migration and have a significant impact on the perception of global boundaries. Digital migration is defined as the individual movement into virtual spaces, where new social connections and interaction norms are formed. Unlike physical migration, it does not require geographical relocation, but it does provide participation in global social, educational, and professional processes [1].

Virtual mobility, which is closely intertwined with digital migration, provides young people with the opportunity to engage in international practices without physically traveling. They can access online courses from foreign universities, participate in virtual internships, work remotely for international companies, and attend online conferences and cultural events [2]. This creates a new form of mobility where national borders lose their significance. The world is perceived as an open and accessible space, where physical location is no longer a barrier to cultural exchange and professional development.

Under the influence of the digital environment, there is a fundamental revision of traditional notions of borders. Young people are increasingly perceiving the world as a complex network of interconnected access points and communities, rather than as a collection of fixed geographical territories. The borders of states are becoming arbitrary, and space is becoming multi-layered, where the real [3].

Digital mobility not only changes our perception of space, but also has a significant impact on the formation of the cultural identity of the younger generation. Virtual space opens doors to diverse cultural patterns, lifestyles, and value systems. As a result, young people create complex, multifaceted identities that harmoniously blend elements of their native culture with current global digital trends. This process broadens their horizons, enhances their ability to interact with people from different cultures, and fosters the development of new behavioral patterns [4].

However, there is also a downside: there is a risk of losing strong cultural references, which can lead to difficulties in self-identification and a weakening of the connection with one's own culture. Often, the virtual identity clashes with the real one, creating internal tension and the need for constant self-reflection and self-assessment [1].

The digital transition also poses threats. There is an increased risk of social alienation, as online communication sometimes replaces face-to-face interactions. Young people may face difficulties in building real-life relationships, becoming addicted to virtuality and experiencing information overload. Algorithms can also create "information bubbles", leading to a one-sided view of the world, undermining critical thinking and openness to diverse perspectives [5]. Additionally, the digital influence can erode cultural identity, making it challenging to form stable perspectives.

In general, digital migration and virtual mobility are complex phenomena that have a profound impact on the worldview and culture of young people. They offer new opportunities for education, career, and cultural exchange, but also require careful consideration of the associated risks. The changing boundaries of the digital

world are transforming not only the way young people interact with reality, but also society as a whole in an era of globalization,

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INFORMATION OVERLOAD AMONG YOUTH IN THE GLOBAL CONTEXT: CHALLENGES OF MODERN CULTURE

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In the contemporary digital era, marked by rapid technological advancement and pervasive global connectivity, the phenomenon of information overload has emerged as a significant challenge impacting various aspects of human life. The accelerated pace of modern life, characterized by dynamism and multitasking, contributes to a paradoxical state wherein individuals, despite engaging in frequent communication, report feelings of loneliness and exhaustion [4, p. 129-142]. This may be attributed to the often superficial nature of digital communication, which can lead to misunderstandings and conflict. A comprehensive study on digital communication patterns among modern youth indicates that 61% of young people and 69% of those aged 18-24 express a preference for virtual over face-to-face interactions [11], potentially exacerbating feelings of isolation despite high levels of communicative activity.

From a cognitive standpoint, it is essential to acknowledge that the human brain may be inherently limited in its capacity to efficiently process the overwhelming influx of information typical of today's digital environment, potentially leading to what psychologist David Lewis termed "information fatigue syndrome" [5, p. 45]. This condition can manifest as inaccurate reality assessments, flawed decision-making, and analytical paralysis. Of particular concern is evidence from contemporary research indicating that young people spend an average of approximately 9 hours daily on social networking sites and messaging applications such as Telegram, WhatsApp, and VKontakte [11], potentially placing an

unprecedented strain on cognitive resources and impeding the development of higher-order cognitive processes.

When examining the demographic dimensions of this issue, young people emerge as a particularly susceptible group, having been immersed in digital environments from an early age. Adolescents who have grown up with digital devices may find it challenging to disengage from technology, potentially rendering them more vulnerable to the persuasive influences of advertising and various media platforms [1, p. 235-250]. Empirical evidence suggests that approximately 85% of young people actively engage with digital content through likes, shares, and saves [11], while roughly half report utilizing memes daily, with particularly high engagement observed among those aged 18-24 [11], indicating a significant integration of digital behaviors into the everyday lives and social interactions of contemporary youth.

Several interrelated factors contribute to the propensity to seek refuge in virtual environments. First, the established habit of unrestrained information consumption has become widespread in digital societies. Second, the automation of numerous human activities by computers and smart devices may result in increased leisure time, which is often subsequently occupied with additional digital content. Third, the fear of missing out (FOMO) is a significant factor in contemporary digital behavior, particularly when sensational news is misconstrued as personally relevant or critical, despite its limited impact on an individual's daily life.

Addressing these challenges necessitates the implementation of adaptive strategies to mitigate the adverse effects of information overload. Such strategies may include, digital detox practices as well as systematically cultivating an information culture to teach techniques to overcome overload, encouraging deliberate intellectual rest, and reinforcing self-reflective exercises to strengthen critical thinking capabilities. Current projections suggest that adolescents will confront rising levels with the volume of digital content and social network pressures increasing; therefore, experts anticipate increased demand for methods of digital detoxification and advanced online protective measures [11].

In conclusion, information overload in the contemporary information society poses a pervasive and complex challenge, especially concerning younger demographics. Mitigating its adverse effects requires cultivating a deliberate and discerning approach to information consumption, promoting critical thinking skills.

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DIGITAL ETIQUETTE AND THE EMERGENCE OF NEW CULTURAL NORMS IN GLOBAL ONLINE COMMUNICATION

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The relevance of researching digital etiquette is driven by the rapid transformation of communication practices in today's globalizing world. Virtual space is becoming the primary environment for international communication, especially among young people, which creates the need for new cultural norms and rules of interaction. Digital etiquette represents a dynamic system of social agreements that regulate behavior in the online environment. Its development occurs under conditions of intersecting diverse cultural traditions and the creation of hybrid forms of communication.

The process of forming digital etiquette is particularly complex in an international context. Traditional cultural norms that existed for centuries in individual societies must now adapt to the conditions of global digital space. This leads to unique situations of intercultural interaction where different perceptions of politeness, acceptable behavior, and personal boundaries collide. For example, direct forms of communication in business correspondence accepted in Western culture may be perceived as rudeness by representatives of Eastern cultures, where indirect expression of thoughts and emphasized politeness are valued. [1, p. 100]

The transformation of temporal parameters of communication is of particular interest. New understandings of acceptable response times to messages have emerged in the digital environment, varying depending on cultural context. While some cultures expect instant responses to messages, others allow longer pauses between communicative acts. These differences reflect deeper cultural attitudes related to time

perception, work-life balance, and understanding of personal boundaries. Young people, being the most active users of digital technologies, often find themselves at the forefront of forming these new temporal norms, creating unique hybrid models that combine elements of different cultures. [2, p. 834]

An important aspect of digital etiquette is the use of visual communication tools. Emojis, stickers, memes form a new visual language of international communication that overcomes language barriers but simultaneously creates risks of intercultural misunderstandings. The same visual image can have completely different meanings in various cultural environments. Young users intuitively master this new visual vocabulary, learning to recognize cultural codes and adapt their usage depending on the audience. This process testifies to the emergence of a new form of cultural competence necessary for effective communication in global digital space.

Significant changes are occurring in norms regulating emotional expression in the digital environment. Different cultures vary in their acceptance of emotional expression in public space, and these differences find reflection in online interaction. Some cultures maintain restrained expression of feelings, while others permit greater emotional openness. The digital environment creates conditions for softening these differences and forming more universal norms of emotional expression. However, this process is accompanied by certain tensions and requires increased sensitivity and willingness to compromise from communication participants.

The question of digital identity and self-presentation in an international context deserves special attention. Cultural norms significantly influence how people present themselves in online space, what information they consider acceptable for publication, and how they establish boundaries between public and private. These differences become particularly noticeable in social networks, where self-presentation models reflect deep cultural attitudes. Young users actively participating in international communication often develop complex strategies for managing their digital identity, adapting it to different cultural contexts.

The formation of digital etiquette norms in the professional sphere presents particular complexity. Business communication is increasingly moving into online space, requiring the development of new behavioral standards that consider cultural characteristics of communication partners. This concerns both formal aspects - structure of emails, rules for conducting video conferences, and informal aspects - tone of communication, use of humor, expression of disagreement. Professional emails should be concise, respectful, and clear. When it comes to professional settings, professionalism always takes precedence. The process of forming these norms is characterized by continuous dialogue between representatives of different cultures, involving mutual learning and adaptation. [3]

In education, digital etiquette is becoming an important component of intercultural competence. Students and teachers participating in international educational programs face the need to develop common rules for online interaction. These rules concern both the educational process - participation in discussions, completing group assignments, and informal communication. Educational institutions are gradually recognizing the importance of purposeful formation of digital etiquette as an element of intercultural literacy.

In conclusion, it should be noted that the formation of digital etiquette in an international context represents a complex, multifaceted process reflecting deeper transformations of modern communication practices. This process is characterized by constant dialogue between traditional cultural norms and new demands of the digital environment. Young people play a key role in this process, acting simultaneously as both objects and subjects of forming new cultural standards. Further development of digital etiquette will depend on the ability of various cultures to engage in dialogue, mutual learning, and development of common principles that combine respect for cultural diversity with effective communication in global digital space.

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DIGITAL IDENTITY OF YOUTH: HOW SOCIAL NETWORKS SHAPE THE CULTURAL IDENTITY OF A GENERATION

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In today's world, social media has become an integral part of everyday life. For modern teenagers, social networks are not just tools for communication, but also powerful channels of self – expression, learning, and social interaction.

Social networks serve as a virtual cultural space where young people get to know different ideas, values, and lifestyles. They provide access to global trends, subcultures, and alternative viewpoints that can significantly affect their cultural identity. [1, p. 60].

The problem of digital identity is included in the corpus of questions explaining the relationship between man and society, the processes of personal socialization. Its

relevance is due to the fundamental changes in both the social space and the personal characteristics of the subjects of the digital world.

Social networks influence the formation of youth cultural identity through online communication, which opens up new opportunities for self-expression and self-image construction.

Users have the ability to create and edit their profiles, upload photos and information about themselves, which allows them to control how they are perceived by others. In addition, social networks offer users a wide range of social groups and communities with which they can interact. This allows young people to find like-minded people and belong to groups that share their interests, beliefs, and values. This sense of belonging and community is of great importance for the formation of personal identity. However, the influence of social networks on the identity of young people can be both positive and negative [3, p. 505].

One of the main positive aspects is the strengthening of communication links. Through social media communication, young people learn to understand and consider the feelings of others, which is important for social interaction and the formation of healthy interpersonal relationships.

Social media allows young people to keep in touch with friends and family, regardless of geographical distance. This is especially important in today's globalized world, where friends and relatives are often in different parts of the world.

In addition, social networks facilitate the exchange of ideas and information, making them a powerful tool for education and self-education. Young people can share their creative work, whether it's art, music, literature, or videos, receiving feedback from the community and developing their skills [2, pp. 94-95].

In general, social media provides valuable tools for young people to communicate, learn, create, and participate in public life.

However, the perception of social media by young people has a downside. Problems related to the use of social media can have a serious impact on psychological well-being, social interaction, and personal safety.

The constant pursuit of approval and "likes" can lead to increased anxiety and decreased self-esteem. Young people often compare their lives to the idealized images they see on social media, which can lead to unrealistic expectations about their own lives and appearance.

In addition, there is the problem of social media addiction. Continuous access to the Internet and social media can lead to excessive use of these platforms, which distracts from real life, studies and personal development.

Privacy and security are also serious issues in the context of social media. Young people may not realize the consequences of sharing personal information online, which may put them at risk of cybercrimes such as identity theft, fraud, or online trolling.

Additionally, social media can become an arena for cyberbullying and harassment. Young people may face insults, threats, and pressure from peers or strangers, which can have long-term negative consequences for their psychological state and self-esteem.

Finally, social media can help spread false information and extremist views. Young people, especially those who are searching for their identity, may be vulnerable to the influence of radical ideologies and fake news, which can lead to the formation of a distorted worldview.

Thus, although social networks provide many opportunities for development and communication, they also carry a number of serious risks and negative consequences. It is important to be aware of these issues and actively work to ensure the safety and well-being of young people in the digital space. To develop digital literacy and critical thinking among young people in order to minimize risks and use the potential of online socialization for personal and professional growth. As well as conduct conversations about Internet security and how to behave in cases of aggression from other users.

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THE IMPACT OF GLOBALIZATION PROCESSES ON THE PRESERVATION OF NATIONAL AND CULTURAL IDENTITY AMONG YOUNG PEOPLE

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The dynamics of globalization processes exert a transformative impact on the formation of national and cultural identity among youth. The integration of digital communications, universalization of cultural standards, and increased cross-border mobility create a complex set of challenges for traditional mechanisms of cultural continuity. As a socially active group, youth find themselves at the epicenter of these

changes, demonstrating diverse adaptation strategies—from embracing global trends to seeking new forms of preserving national identity.

The concept of globalization cover a complex process of forming a unified global space through intensified cross-border interactions in economic, political, and cultural spheres. The historical prerequisites of modern globalization emerged during the Age of Discovery, but a qualitative leap occurred in the late 20th century due to the technological revolution in communications and transportation. This process gained particular significance after the collapse of the bipolar system of international relations, when the removal of ideological barriers stimulated the free movement of capital, technologies, and cultural models.

Globalization can be understood as an objective process of forming a unified global space characterized by the intensification of cross-border interactions across various spheres. It also implies the gradual transformation of the global space into a single zone where capital, goods, and services move freely, ideas disseminate without restrictions, and their carriers move effortlessly, stimulating the development of modern institutions and refining their interaction mechanisms [3, p. 141].

Modern channels of globalization's influence on youth are characterized by their systemic impact on identity formation processes. Digital communication platforms, including social networks and streaming services, create a unified information space that contributes to the degradation of traditional cultural codes. International educational programs, despite their positive aspects, often serve as conduits for value unification, leveling national and cultural specificities. The activities of global media corporations and the entertainment industry promote standardized behavioral models that contrast with local cultural traditions.

The targeted nature of globalization's influence manifests in the systematic displacement of national and cultural specificity. The strategic goal is to create a homogeneous cultural space serving the interests of global markets. Instruments for achieving this goal include the standardization of consumer behavior, unification of cultural demands, and promotion of the “global citizen” concept as an alternative to

national identity. The consequence is the marginalization of traditional values and the erosion of cultural distinctiveness among youth.

Contemporary youth demonstrate diverse adaptation strategies to globalization processes, forming a complex spectrum of behavioral models. On one hand, destructive forms of borrowing are observed, expressed in the uncritical adoption of Western cultural patterns. These include radical subcultural movements promoting deviant behavior, consumer extremism, and the devaluation of traditional family and spiritual values under the influence of global media space.

Simultaneously, constructive adaptation models are emerging, enabling youth to preserve cultural identity under new conditions. The phenomenon of "cultural identity" is actively developing—a conscious interest in national history, traditions, and language. According to E. Matuzkova, identity is the framework developed by each culture through dialogue with other cultures and the "metaculture" as a whole [2, p. 62]. Digitalization creates opportunities for promoting local cultural products on global platforms, manifested in the growing popularity of ethnic music, national cinema, and traditional crafts in new digital forms. Educational and professional mobility represents another significant positive aspect. International academic exchanges and internships foster a new type of young people capable of integrating international experience to develop national cultural and economic systems. This process accompanies the formation of a hybrid identity combining global education with national consciousness.

Thus, globalization challenges the cultural identity of youth but does not destroy it. Instead of passively consuming Western standards, modern youth learn to filter global trends and reinterpret them through the prism of national values. Digital space has become an arena of cultural resistance—where traditions revive in new formats, from ethnic music to national cinema. Educational mobility creates a generation of "cultural translators" capable of enriching local practices with international experience.

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PSYCHOLOGICAL ASPECTS OF CYBERBULLYING AMONG TEENAGERS: CAUSES AND CONSEQUENCES

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Digital devices and social media have become an arena for a new form of bullying — cyberbullying. Teenagers, being influenced by technology and strong social pressure, are particularly vulnerable to such attacks. The psychological damage from cyberbullying can be profound, manifesting itself in mental health disorders and disruption of social and educational activities.

72% of Russian schoolchildren in grades 5-9 have experienced cyberbullying (a survey conducted by the NET Bullying program).

56% of the victims report a deterioration in mental and physical health.

Only 24% of teenagers tell their parents about bullying. Others remain silent out of fear of punishment or distrust. [1]

One of the common reasons for hostility in modern conditions is belonging to another nation. Some representatives of society do not recognize the right of other people to observe the traditions of their people, do not forgive them for external signs of difference, question their intellectual abilities, and so on. Representatives of non-traditional sexual orientation arouse no less rejection and subsequent cyberbullying among some users.

Types of cyberbullying

Incitement to hatred (hating). Harsh criticism of the user, often unfounded and pointless. It can take on global proportions when a person is inundated with hundreds of offensive comments or messages. To do this, the instigators use their own or fake (fake) accounts. As a result, the victim gets the impression that the whole world hates her.

Provocations (trolling). The word trolling in English-speaking fishermen means fishing with a spinner. Just as a fisherman lures a fish with precise movements and then pulls it out of the water, Internet trolls annoy the victim and provoke him to rash acts in order to mock him. To do this, they go to all sorts of tricks: they can pretend to be another person, lead to a frank conversation, and then publicly ridicule or provoke compromising actions with caustic comments.

Is free

Download the book "Bullying at school" in the telegram bot

Online harassment (cyberstalking). Harassment of a person using network technologies. The most dangerous form of online harassment. The stalker tries to gather as much information about the victim as possible in order to blackmail her, threaten her or her family members, spread slander, or sexually harass her.

Disclosure of data (outsourcing). Publishing a person's personal information without their consent in order to humiliate them. A typical scenario is when the victim's ex-partner posts explicit photos of her as a form of revenge.

Harassment in online games (surfing). Pursuers can hunt the victim's character everywhere, constantly kill him or block his access to certain areas of the game world. In general, they prevent the victim from enjoying the game in all ways.

Account forgery (faking). The bully creates a profile on the social network that is completely identical to the victim's profile, adds her friends there, convincing them that this is a real page, and the previous one was hacked, and then begins to write nasty things to them on her behalf.

The boycott. Similar to a boycott in real life, team members exclude the victim from general groups and chats or agree to ignore her messages.[2]

As a rule, people who would not dare to openly express their feelings in real life are prone to aggression online. They have low self-esteem, numerous complexes, and lack of personal achievements. They transfer their latent dissatisfaction with themselves to others, who seem vulnerable to them only because they belong to a different social group – on national, gender or sexual grounds. [3]

The following reasons for cyberbullying can also be identified: Anonymity and impunity (the Internet reduces the sense of responsibility).

The desire to assert oneself at the expense of others (low self-esteem and the need for power).

The influence of the group. "Herd instinct" and peer pressure.

Lack of empathy. Inability to understand the feelings of someone who finds himself in the role of a "victim" (an example from work at the Tiger School).

Revenge, the desire to avenge a grudge. [4]

You can give an example based on a single source. Marina, the mother of a 12-year-old girl, faced a problem, her daughter became a victim of cyberbullying. The

girl was bullied on social media for her weight. "You're a cow, you're fat, first suck in your cheeks, then make up," "First lose weight, then you'll make sandwiches."

After such comments, the girl stopped eating normally.[5]

The consequences of bullying for a teenager can be extremely devastating: from depression, anxiety, and loss of trust to affective disorders, eating disorders, addictions, impulsivity, deep feelings of powerlessness, and suicide. Therefore, it is extremely important to stop harassment as soon as possible and stop the actions of aggressors. An important element of dealing with consequences is to demonstrate to abusers the real consequences of their behavior. For example, documenting abusive materials and then inviting the aggressors and their parents to a meeting with educators and psychologists helps the victim feel seen and supported, and bullies realize the unacceptability of their actions and the need for change.

Cyberbullying in schools today is as common as bullying in a children's team in the pre-Internet era. Unfortunately, it will not be possible to completely avoid this unpleasant phenomenon, so it is important to teach the child to behave in such a way as not to become an object of aggression, and to prevent such actions towards netizens himself. [3]

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THE ROLE OF YOUTH IN CULTURAL PRESERVATION AND MODERNIZATION IN THE GLOBALIZED WORLD

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In the contemporary era, where globalization influences various facets of life, the role of youth in cultural preservation and modernization has become increasingly significant. This paper aims to explore how the younger generation navigates the complexities of cultural identity, heritage, and modernization while addressing the pressing challenges faced by societies around the world. Through an analysis of different cultural contexts, we will highlight the active participation of youth in safeguarding their cultural legacies, promoting cultural exchange, and adapting to modern societal changes.

Cultural Identity and Heritage Preservation

Cultural identity is a core aspect of human existence that significantly shapes an individual's worldview and values. For many young people, the preservation of cultural heritage is not just a responsibility but also a vital means of self-expression. Youth are often at the forefront of initiatives aimed at safeguarding traditional practices, languages, and customs.

Engagement with Traditional Arts and Crafts

Young artists and craftsmen are increasingly engaging with traditional forms of art, breathing new life into age-old techniques. Through workshops, social media, and community events, they are documenting, sharing, and reviving cultural practices that might otherwise be forgotten.

Many young people are participating in language preservation programs, recognizing that language is crucial for maintaining cultural identity. By learning and teaching endangered languages, they help ensure that these languages continue to be spoken and valued in their communities.

Example: In Australia, youth-led initiatives promoting Aboriginal languages have gained traction, supported by educational institutions and community organizations.

Cultural Exchange and Global Connectivity

Globalization facilitates cultural exchange, allowing young people to access, engage with, and contribute to diverse cultures worldwide. However, this exchange must be navigated carefully to avoid cultural homogenization.

Youth as Cultural Ambassadors

Young individuals increasingly act as ambassadors of their cultures, engaging in cultural diplomacy through exchange programs, collaborations, and social media.

Example: Young musicians blending traditional sounds with contemporary genres often gain international followings, thus introducing their culture to global audiences while innovating their musical heritage.

Fostering Mutual Understanding

Cultural exchange initiatives that empower youth to share their experiences and worldviews can lead to greater mutual understanding among diverse populations. Engaging in collaborative projects can debunk stereotypes and foster inclusivity.

Example: Youth-led forums and cultural festivals that celebrate multiculturalism allow young people to share their heritage while learning about others, promoting empathy and solidarity.

Adapting to Modern Societal Changes

While preserving cultural heritage, youth also face the challenge of adapting to rapid societal changes brought about by technology, migration, and urbanization. Their ability to merge tradition with modernity is crucial for sustainable development.

Innovative Approaches to Modern Issues

Young people often leverage technology to address pressing social issues related to cultural heritage, such as environmental sustainability, gender equality, and social justice. They employ innovative methods to raise awareness and mobilize communities.

Example: Digital storytelling projects initiated by youth highlight local cultural narratives while addressing contemporary social issues, thereby merging tradition with modern advocacy.

Civic Engagement and Activism

Youth activism has emerged as a potent force in addressing cultural and societal issues. By organizing campaigns and movements, young people challenge traditional norms and advocate for cultural representation and equity.

The intersection of youth, culture, and globalization presents both opportunities and challenges. As custodians of cultural heritage and agents of change, young people play a pivotal role in navigating the delicate balance between tradition and modernity. Their involvement in cultural preservation, exchange, and adaptation not only enriches their communities but also fosters global understanding and resilience in an ever-evolving world. Addressing the unique challenges faced by youth today is essential to ensure that cultural diversity thrives amid globalization, and that future generations continue to value and maintain their rich cultural legacies.

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PSYCHOLOGICAL HEALTH: WHY THE YOUNG GENERATION SPEAKS OPENLY ABOUT ANXIETY AND DEPRESSION,

BREAKING THE TABOOS OF THE PAST

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In recent decades, discussions about mental health have undergone a profound transformation. While previous generations tended to avoid acknowledging psychological difficulties, today's young people speak openly about anxiety, depression, and emotional struggles. This shift reflects significant cultural, social, and technological changes that have reshaped attitudes toward mental well-being. Understanding the reasons behind this transition is essential for analyzing contemporary youth culture and the evolving global discourse on mental health.

One of the central factors driving openness is greater awareness and education. Advances in psychology, public health, and social sciences have broadened understanding of mental health conditions. International organizations such as the World Health Organization classify depression among the most common global health issues, particularly affecting young people. Increased access to educational materials, online platforms, and school-based programs has enabled young people to recognize symptoms and articulate their experiences. As a result, mental health is increasingly perceived not as a personal weakness but as a legitimate medical and social issue. [3][4]

Another important influence is the destigmatization movement. Since the early 2000s, global campaigns have encouraged open conversations about mental health. Public figures, athletes, musicians, and influencers have shared their personal experiences, demonstrating that psychological disorders can affect anyone. This public visibility has contributed to breaking the stigma associated with seeking help. Compared to earlier generations, who often viewed mental health issues as private or shameful, contemporary youth consider openness a sign of strength, honesty, and personal authenticity. [2]

The role of digital communication and social media cannot be underestimated. Online communities provide spaces where individuals can share experiences anonymously, receive support, and find people facing similar challenges. Platforms such as YouTube, TikTok, and Instagram host educational content, personal stories,

and professional advice. Although social media can sometimes intensify anxiety, it also functions as a tool for empowerment and collective understanding. Young people have developed a digital language for discussing emotions, creating a shared cultural framework that normalizes psychological vulnerability [1].

Furthermore, modern youth are growing up in a period marked by global instability and rapid change. Economic uncertainty, climate anxiety, geopolitical tensions, and academic pressures contribute to heightened stress. Acknowledging mental health challenges becomes a necessary coping strategy in a world where external stressors are difficult to avoid. Openness allows young people to build emotional resilience and create supportive networks within their communities.

The transformation is also connected to changing cultural values. Contemporary youth prioritize authenticity, self-expression, and emotional literacy. They tend to reject the traditional norm that emotions must be suppressed. Instead, they advocate for psychological safety, inclusivity, and mutual support. These values contrast with the social expectations of previous generations, who often emphasized endurance, self-reliance, and silence about personal difficulties. The cultural shift toward transparency has made conversations about anxiety and depression not only acceptable but necessary for maintaining meaningful interpersonal relationships.

Despite these positive developments, challenges persist. Not all societies accept open discussions equally, and some cultural contexts still maintain strong stigmas. In addition, the abundance of information online raises concerns about self-diagnosis and the spread of misinformation. Consequently, continued efforts are required to support mental health education, improve access to professional care, and promote balanced perspectives on psychological well-being.

In conclusion, the young generation's willingness to speak openly about anxiety and depression reflects a profound evolution in social attitudes toward mental health. Increased awareness, destigmatization efforts, digital communication, cultural changes, and global pressures collectively contribute to this openness. Understanding these factors not only highlights the dynamics of modern youth culture but also

underscores the importance of fostering supportive environments that promote psychological well-being for all.

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THE CONSUMER BEHAVIOR OF GENERATION Z: BETWEEN HYPERCONSUMPTION AND CONSCIOUS MINIMALISM

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Generation Z (born approximately between 1997 and 2012) is now becoming a key factor in the consumer market. This is the first truly "digital" generation, whose worldview and behavioral patterns were shaped in the context of globalization, economic instability, and the climate crisis. A unique paradox is observed in their consumer practices: on the one hand, a desire for constant renewal of wardrobe, gadgets, and content, fueled by social media, and on the other—a growing interest in

conscious consumption, sustainable development, and minimalism. This contradiction defines new challenges and opportunities for marketing, the economy, and society as a whole, which underscores the relevance of this research.

Digital Nativity: Technology for them is not a tool, but a natural environment. This determines their clipped thinking (short attention spans), multitasking, and high speed of information perception.

Pragmatism and Financial Caution: Having grown up against a backdrop of economic instability, many representatives of Gen Z are more pragmatic in financial matters than Millennials, striving for financial independence and security.

Value of Authenticity and Self-Expression: They are skeptical of traditional advertising and glossy ideals, valuing honesty, brand transparency, and the opportunity to express their individuality.

Social and Environmental Responsibility: A significant part of the generation is acutely concerned with problems of ecology, social justice, inclusivity, and Diversity & Inclusion (D&I).

These basic characteristics create the foundation for an internal consumer conflict: between the desire to possess new things (fueled by the digital environment) and the aspiration to consume responsibly (dictated by values).

Hyperconsumption is a socio-economic phenomenon characterized by unlimited and accelerated consumption, often exceeding real needs. In the context of Generation Z, it takes on new features:

Fast Fashion: Platforms like Shein and Temu cultivate a model of ultra-accessible and frequent shopping, where items become disposable content.

Attention Economy: Consumption is shifting from the possession of material goods to the consumption of experiences, content, and digital services (streaming, subscriptions), which can also take forms of hyperconsumption.

Conspicuous Consumption in the Digital Environment: The purchase of luxury goods or identical replicas (e.g., counterfeits) to create a certain image on social media.

Conscious minimalism is a counter-trend, a deliberate consumer strategy aimed at reducing excessive consumption through:

A Conscious Approach to Purchases:Prioritizing quality over quantity, durability, functionality, and the ethical production of goods.

The Circular Economy: Active use of the second-hand market (thrift stores, swaps), repair, and renting of items.

Digital Minimalism: The conscious limitation of time spent using digital devices and consuming content to reduce information overload.

These two models represent polar responses to the challenges of modern society.

Algorithms and Personalized Marketing: Social networks (TikTok, Instagram) with their endless feeds and shopping integrations create an environment of permanent demand stimulation. Algorithms form "filter bubbles," where the user constantly sees products that perfectly match their interests.

The Influence of Influencers and Peer Groups: "Haul" videos, reviews of new items, and "lookbook" demonstrations create a sense of the need for constant renewal. Consumption becomes a tool for socialization and entry into a reference group.

The Psychology of FOMO (Fear of Missing Out): Limited-time offers, brand drops, and the fear of falling behind trends push towards impulsive purchases.

Accessibility and Convenience: Lending systems, installment plans (e.g., "SPB," "Tinkoff Installment Plan"), and instant delivery minimize the "pain threshold" of parting with money, encouraging spontaneous consumption.

Eco-Anxiety: Awareness of global problems (plastic pollution, climate change) forces a part of Generation Z to reconsider their habits in favor of reducing their carbon footprint and refusing excessive packaging.

Financial Pragmatism: In conditions of inflation and economic uncertainty, minimalism is perceived as a rational strategy for saving resources and investing in high-quality, durable items.

Reaction to "Influencer" Overload: Fatigue from imposed trends and conspicuous luxury leads to a growing demand for authenticity. Items with a history, vintage, and supporting local and small brands become valuable.

Mental Health: Conscious consumption and minimalism are positioned as a way to reduce stress associated with cluttered space, financial debt, and the need to "keep up."

The opposition "hyperconsumption vs. minimalism" does not mean that a representative of Generation Z strictly belongs to one of the groups. On the contrary, a situational hybrid model of behavior is observed.

Segmentation by Product Categories: A consumer can be a minimalist regarding clothing (a capsule wardrobe), but a hyperconsumer in the sphere of digital entertainment (subscriptions to 5+ streaming services) or gadgets.

Situational Choice: On weekdays, a person may adhere to conscious consumption, cooking at home and using reusable items, but on weekends allow themselves impulsive purchases or frequent trips to restaurants for the experience.

A Compromise of Values: Buying an expensive but ethical and high-quality product from a sustainable brand can combine features of both minimalism (one item instead of ten) and conspicuous consumption (status through the lens of "correct" values).

Cognitive Dissonance and Its Resolution: Many Zoomers are aware of the contradictoriness of their behavior. To reduce dissonance, they use practices that symbolically compensate for hyperconsumption (for example, donating old clothes to a thrift store after buying a new batch on Shein).

The key conclusion of the work is that these tendencies do not divide the generation into two camps but coexist within a hybrid consumer model.

Representatives of Generation Z demonstrate high situational flexibility, applying different strategies depending on the product category, social context, and personal priorities. They can be minimalists in one sphere of life and hyperconsumers in another, finding value-based compromises that allow them to reduce cognitive dissonance.

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WORLD THROUGH THE EYES OF YOUTH: CURRENT ISSUES OF COUNTRY STUDIES AND CULTURE IN THE MODERN WORLD

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The modern world is undergoing rapid transformations driven by globalization, digitalization, and shifting socio-cultural paradigms. For young people — the generation that will shape tomorrow's reality — understanding cultural diversity and national specifics is more critical than ever. This report examines how youth perceive contemporary challenges in country studies and cultural dynamics, highlighting key issues and potential solutions.

1. Globalization vs. Cultural Identity

One of the most pressing dilemmas for today's youth is balancing global integration with preserving national and local identities.

Key tensions:

- Cultural homogenization. The spread of global brands, social media, and entertainment threatens local traditions.
- Language erosion. Dominance of English in digital spaces risks marginalizing regional languages.

- Hybrid identities. Young people increasingly adopt transnational identities, blending global and local elements.

Youth response:

- Revival of traditional crafts and festivals through digital platforms.
- Bilingual content creation to promote mother tongues.
- Grassroots movements for cultural heritage protection.

2. Digital Revolution and Cultural Exchange

Technology has redefined how young people engage with foreign cultures.

Positive impacts:

- Instant access to global knowledge via online courses and virtual museum tours.
- Cross-border collaborations in art, science, and activism.
- Language learning apps breaking communication barriers.

Challenges:

- Filter bubbles. Algorithms limit exposure to diverse viewpoints.
- Superficial engagement. “Cultural tourism” via social media without deep understanding.
- Digital divide. Unequal access to technology perpetuates knowledge gaps.

Case study: TikTok’s role in popularizing K-pop and Latin rhythms among Gen Z demonstrates both the power and pitfalls of viral cultural exchange.

3. Migration and Intercultural Dialogue

Youth are at the forefront of managing cultural diversity in multicultural societies.

Issues:

- Integration challenges for young migrants (education, employment, social acceptance).
- Rise of xenophobia and identity politics in some regions.
- Generational clashes within immigrant families over cultural values.

Innovative solutions:

- Peer-to-peer mentoring programs for newcomers.
- Intercultural festivals organized by student unions.

- Social enterprises bridging ethnic communities through shared economic projects.

4. Environmental Awareness and Cultural Sustainability

Young activists link environmental protection with cultural preservation.

Interconnections:

- Indigenous knowledge as a resource for sustainable development.
- Climate change threatening culturally significant landscapes (e.g., Arctic communities, Pacific islands).
- Eco-tourism as a tool for funding heritage conservation.

Examples:

- Youth-led campaigns to protect sacred natural sites.
- Traditional farming methods revived to combat soil degradation.
- Documenting oral histories of climate-affected communities.

5. Education and Intercultural Competence

Formal education systems struggle to equip youth with necessary cross-cultural skills.

Gaps:

- Eurocentric curricula overlooking non-Western narratives.
- Limited opportunities for immersive language and cultural exchanges.
- Insufficient training for teachers in intercultural pedagogy.

Emerging models:

- Virtual exchange programs connecting classrooms worldwide.
- Service-learning projects addressing global issues locally.
- Incorporation of diaspora literature in national syllabi.

6. Youth as Cultural Ambassadors

Young people are redefining diplomacy through informal channels.

Forms of engagement:

- Creative collaborations (music, film, street art).
- Online communities for language and culture exchange.
- Volunteer programs promoting mutual understanding.

Success stories:

- International student networks combating stereotypes.
- Youth film festivals showcasing marginalized voices.
- Open-source platforms for documenting intangible heritage.

Conclusion

For today's youth, the world is both a global village and a mosaic of unique cultures. The challenges in country studies and cultural understanding are significant, but young people demonstrate remarkable creativity in addressing them. Key takeaways:

1. Technology is a double-edged sword — it enables cultural exchange but requires mindful use to avoid homogenization.
2. Local action has global impact — grassroots initiatives can preserve diversity while fostering dialogue.
3. Education must evolve — curricula need to reflect interconnected realities.
4. Youth agency matters — informal cultural diplomacy complements institutional efforts.

To support young change-makers, stakeholders should:

- Increase funding for youth-led cultural projects.
- Develop digital literacy programs emphasizing critical cultural consumption.
- Create platforms for intergenerational knowledge transfer.
- Promote policies protecting linguistic and cultural diversity.

The future of cultural understanding lies in empowering youth to navigate complexity with empathy, curiosity, and innovation.

THE EVOLUTION OF FRIENDSHIP AND ROMANTIC RELATIONSHIPS IN THE ERA OF DIGITAL COMMUNICATION

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The penetration of digital technologies into everyday life has become one of the defining social phenomena of the 21st century. Communication, which is the basis of interpersonal relationships, has undergone radical changes with the advent of the internet, social networks, messengers, and dating applications. This transforms the most fundamental human connections—friendship and love—redefining their content, forms of maintenance, and boundaries. The study of this evolution is critically important for understanding modern social processes, the psychological well-being of the individual, and the challenges faced by society in an age of hyper-connectivity.

Socio-Psychological Foundations of Friendship and Romantic Relationships

Classical theories of interpersonal relationships were formed in the pre-digital era but remain relevant for understanding their basic mechanisms.

Attachment Theory (J. Bowlby) explains patterns of behavior in close relationships (anxious, avoidant, secure attachment styles), which are also projected into the digital environment (e.g., communication style in messengers).

Social Exchange Theory (G. Homans) views relationships as a process of exchanging resources (attention, support, status), which in the digital environment takes on new forms (likes, reposts, subscriptions).

R. Sternberg's Triangular Theory of Love (intimacy, passion, commitment) allows for analyzing how digital technologies affect each component (e.g., passion through sexting, intimacy through constant connection, commitment through publicity on social networks).

The digital environment possesses a number of key characteristics that determine its influence on relationships:

Mediation and Asynchronicity: Communication lacks non-verbal cues (gestures, intonation), leading to misunderstandings, but also allows for more careful control of self-presentation.

Removal of Spatio-Temporal Barriers: The ability to maintain connections over long distances and at any time.

Impression Management (Self-Presentation): The user can construct an idealized version of themselves, hiding flaws.

Documentation and Permanence: The history of correspondence and actions is preserved, creating a "digital footprint," which can become both a source of pleasant memories and a cause for conflict.

In online space, the personality exists as a "network identity"—a collection of profiles, avatars, and activities. This identity is often pluralistic (different self-presentation in different networks). The "digital footprint"—all data left by the user—becomes an object of analysis both for algorithms and for partners, creating new forms of control and jealousy.

The concept of friendship has undergone significant diversification and devaluation. Quantitative Growth and Qualitative Change: If traditional friendship implied a deep emotional connection and mutual assistance, then on social networks a "friend" can be anyone the user has ever interacted with. This leads to the formation of broad but weak social ties (according to Mark Granovetter's theory).

Performative Aspect of Friendship: Friendship becomes a public act, demonstrated through likes, comments, and joint photos. What becomes important is not the connection itself, but its visibility to others.

Social networks have given rise to the phenomenon of one-sided, illusory relationships with media personalities (bloggers, celebrities). The user feels closeness and intimacy with an idol by following their life, which can replace real communication and create distorted perceptions of friendship.

The institution of dating has undergone a revolution with the emergence of dating apps (Tinder, Bumble, Hinge).

Tyranny of Choice: Algorithms offer an almost unlimited number of potential partners. This leads to the "paradox of choice" (B. Schwartz): the more options, the harder it is to choose and the lower the satisfaction with the chosen option.

Commodification of Relationships: The search for a partner turns into a quick browse through a "catalogue" of people, where decisions are made based on superficial characteristics (photo, short profile).

The digital environment has given rise to new social norms and rituals:

Rules of Correspondence: Response time, message length, use of emojis and stickers began to carry hidden meanings and signals of interest.

Sexting: The exchange of intimate messages and images has become a new form of flirting and maintaining passion over distance, but simultaneously created new risks related to confidentiality and blackmail.

The "Talking Stage": An uncertain stage between dating and official relationships has appeared, characterized by flirting and communication but without commitment.

The digital environment creates specific sources of conflict:

Digital Jealousy: Jealousy of likes, comments, followers of the opposite sex, as well as of the time a partner spends online.

Phubbing (Phone Snubbing): A dismissive attitude towards an interlocutor in real life due to immersion in a smartphone, which undermines the quality of offline interaction.

The Problem of Boundaries: The constant availability of a partner through messengers blurs personal boundaries and can lead to emotional burnout.

Comparative Analysis of Online and Offline Connections. Online relationships often develop more intensively at the initial stage due to a sense of security and anonymity ("online disinhibition effect"). People open up faster. However, when transitioning to offline, they may face "deception of expectations," when the real

person does not match their digital image. Offline relationships, requiring more resources from the very beginning, often turn out to be more stable, as they are based on a holistic perception of the partner.

Digital Loneliness: Paradoxically, hyper-connectivity can intensify feelings of loneliness due to the superficiality of communication.

Anxiety and Depression: Constant comparison of one's own life with the curated feeds of friends and partners is a powerful factor in the development of anxiety disorders.

Fear of Missing Out (FOMO): The fear of missing a more interesting event or meeting a "more perfect" partner in an app prevents one from enjoying current relationships.

Digital Technologies as a Tool for Strengthening Relationships

With conscious use, technologies can enhance the connection:

Maintaining Long-Distance Relationships (LDR): Video calls, joint online movie viewing, and synchronized music listening help maintain a sense of closeness.

Creating Shared Digital Spaces: Shared cloud albums, task planners, game worlds.

Public Confirmation of Relationship Status: Publishing joint photos and changing status on social networks acts as a modern ritual of cementing the union.

The evolution of relationships in the digital age is a movement from a connection based primarily on shared physical experience to a connection mediated by technology, driven by algorithms, and regulated by digital etiquette. A key skill for the modern person becomes digital hygiene and mindfulness—the ability to critically evaluate one's interaction with technologies and harmoniously integrate online and offline spaces to build deep, stable, and psychologically safe relationships.

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MODERN ECOLOGICAL SITUATION

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The contemporary younger generation finds itself at the epicenter of a global socio-ecological crisis, experiencing a profound psychological phenomenon known as «eco-anxiety» - a chronic fear of environmental doom. This condition is exacerbated by the digital environment, which in real time brings down a flood of information about climate disasters on young people, creating a sense of imminent and imminent threat. The international community is engaged in a complex and protracted search for a unified approach to implementing a «green agenda,» which reveals significant differences in the positions of key global actors [1].

The evolution of international climate policy, from the rigid benchmarks of the Kyoto Protocol to the softer, self-determined commitments of the Paris Agreement, reflects this search for a consensus model. The «green agenda» has transcended the boundaries of a purely environmental issue, becoming a powerful factor in the geopolitical and economic repositioning of countries and regions, which directly affects the future prospects of youth. Market mechanisms for climate protection, such as the Emissions Trading System (ETS) in the EU, represent an attempt to find an economic solution, but they are also fraught with contradictions, such as the emergence of «carbon fat cats». Moreover, such mechanisms are often perceived by young people as a tool to legitimize the "right to pollution" for large corporations, which only increases the sense of injustice and systemic crisis. The «Global Green New Deal» concept, emerging as a response to the 2008 crisis, proposed a coordinated reboot of the global economy, linking job creation and financial stability with measures to reduce carbon dependence. For modern youth, the dissonance between the scale of the declared «green» transformations and the real, often insufficient, pace of their implementation is a key factor exacerbating psychological distress and distrust of institutions. Youth eco-activism, including movements like Fridays for Future, can be seen as a direct consequence of this anxiety and a form of participation in the global discussion on the «green agenda,» bypassing traditional political channels [2].

The modern ecological situation is now a profound psychological reality, marked by the widespread emergence of climate anxiety as a direct response to environmental threats. This demonstrates that the crisis has moved beyond physical systems to deeply impact human mental and emotional well-being, making it an inseparable part of the contemporary human experience. This psychological dimension manifests not just as individual distress but as a collective cultural shift, reshaping how communities perceive the future, make life choices, and engage with political systems. Therefore, effectively responding to this crisis demands a dual-path approach: restoring ecological balance through science and policy must be paralleled

by fostering societal and psychological resilience. Ultimately, healing the planet and healing the human psyche are converging imperatives of our time [3].

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PROBLEMS OF YOUTH ADAPTATION TO THE LABOR MARKET IN THE CONTEXT OF DIGITALIZATION AND AUTOMATION

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Processes such as digitalization and automation have dramatically changed the situation on the labor market, and this is changing the familiar reality for young people. We can see job cuts in traditional industries, while there is an expansion in

new digital areas. Young professionals need to acquire new skills in order to remain competitive.

In the context of digitalization and automation, there is an increasing need for new competencies such as digital literacy, analytical thinking, and data management skills. Thus, the training system does not have time to develop relevant programs that would meet the requirements of the labor exchange.

Young people from different social and economic backgrounds have different access to quality education and training resources, which exacerbates the problems of adaptation. Unfortunately, promising students do not have the opportunity to reach their potential without financial support, including access to technology and effective teaching methods. Politicians should create equal conditions for children from different social strata to receive high-quality education, focusing not on financial status, but on perspective and ambition.

Automation can lead to the disappearance of traditional professions, which creates difficulties for young people who do not have time to adapt to the new labor market conditions. Constant changes in market conditions and systems can cause great stress for young people and contribute to a feeling of constant anxiety due to a complete loss of control over the situation. Unpredictability and lack of confidence in stability will make specialists suspicious and restless, unsure of their own abilities.

Employers are increasingly demanding practical skills from candidates, which highlights the importance of internships and practical training programs for young people. This requires initiatives from the Government and educational institutions to create programs aimed at developing the necessary skills and supporting young people in the process of adaptation.

Using digital platforms to find jobs and establish professional contacts is becoming an important tool for young people in the new economy. This increases the importance of communication skills such as creativity, emotional intelligence,

teamwork, and sociability. For successful integration in the new environment, such abilities acquire critical knowledge.

Understanding the relevance of the future labor market, such as remote work and flexible schedules, will help young people better prepare for changes and take advantage of new opportunities. Nevertheless, the adaptation of young professionals to the labor market remains a multifaceted problem that requires intervention from the government, education and employers. Only through joint efforts will young people overcome the obstacles caused by digitalization and automation and be able to prove themselves in these industries.

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ENGLISH IN YOUTH FASHION: DOMINANCE IN STYLE DISCOURSE

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In today's world, where global cultures collide and intertwine through screens, hashtags, and short-form videos, language and fashion have become two sides of the same cultural coin. Among young people, especially digital natives, the way one dresses and the way one speaks—or writes, tweets, and comments—are deeply connected. A striking trend emerges in this landscape: the growing dominance of English fashion terminology in the everyday discourse of non-native English-speaking youth.

If one were to eavesdrop on a group of teenagers discussing fashion, it is very likely they would hear words like vibe, aesthetic, oversize, casual, basic, drop, or fit thrown around naturally, even if the rest of the conversation is in Russian, Korean, Spanish, or any other language. This phenomenon goes far beyond simple borrowing. It reflects a deeper cultural alignment with globalized, English-mediated fashion narratives [1, p.45] .

Unlike earlier periods of fashion influence, where Paris or Milan dictated trends through elite fashion houses and glossy print magazines, the current fashion discourse is shaped by digital spaces—Instagram posts, TikTok challenges, fashion haul videos on YouTube. These spaces are overwhelmingly saturated with English content. As a result, English terms not only describe fashion items but also set the tone for how young people relate to their clothes: what is on trend, what gives a certain vibe, or what constitutes an iconic look.

This dominance of English is not accidental. English has become the lingua franca of global youth culture—not by force, but by appeal. The language feels accessible, concise, and expressive, especially in areas like style where subtle connotations matter. For instance, the English word *vintage* suggests more than just “old clothes”—it implies curated, timeless, perhaps even sustainable fashion. The Russian equivalent винтажный exists but rarely carries the same cultural resonance, especially for younger generations who discovered the term through online influencers rather than traditional dictionaries.

The rise of hybrid expressions—such as “Он сегодня в very soft aesthetic” or “Это прям luxury basic” (examples from Russian youth speech)—illustrates how English words are adapted, not just linguistically but culturally. These expressions are not used simply because of a lack of native equivalents. Often, they are chosen deliberately to signal something modern, international, or socially embedded in digital trends [4, p. 43]. In this way, using English becomes a subtle form of cultural participation, an act of belonging to a global peer group.

Yet this linguistic blending is not without consequences. It introduces an implicit filter: those who are fluent in this English-influenced discourse are often perceived as more “in touch,” more culturally literate, while others may feel alienated [2, p.31] . In this context, English functions both as a bridge—to global fashion and shared identity—and a boundary that can exclude or create hierarchies in peer communication.

More importantly, the integration of English into youth fashion speech marks a shift in how identity is constructed linguistically [5, p. 43]. The English words used are not random or purely functional. They come with layers of connotation, visual culture, meme culture, and lifestyle associations. When a teenager says their outfit is “extra,” they are referencing an entire universe of social meaning—exaggeration, confidence, glamor, and irony—packaged in one word.

This evolving discourse has implications beyond fashion [3]. It signals the emergence of new language practices, where English serves as a dynamic layer within local languages, especially in urban, youth-driven environments. It also calls into question the future of language instruction: Are we teaching English for exams, or for cultural navigation?

Ultimately, the English takeover in youth fashion language is not about linguistic dominance in the traditional sense. It is about shared codes in a hyperconnected, image-saturated world. For young people, style is not only about how you look—it’s about how you speak about how you look. And increasingly, that speech is happening, at least in part, in English.

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DIGITAL NATIVES AND THE NEGOTIATION OF CULTURE

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The term “digital native”, created by Marc Prensky, describes a generation that has grown up with digital technology. For them, it is not just a tool but a natural environment. This has fundamentally changed how culture is shared and how people communicate. This essay argues that platforms like TikTok, Instagram, and X (formerly Twitter) are no longer just for talking. They have become dynamic spaces where culture is not only shared but also actively created, discussed, and performed

by users. This is a major shift from the past, where traditional media like TV and newspapers controlled cultural trends from the top down. Now, we have a participatory, bottom-up system, which reflects Clay Shirky's ideas about people organizing themselves online without formal structures.

This new digital space has great potential to democratize culture. As Shirky noted, online networks give a voice to everyone. Marginalized groups, such as indigenous communities or small subcultures, can now bypass traditional gatekeepers like publishers and TV producers to reach a global audience. A traditional dance, a local dialect, or a special recipe can become famous overnight. This helps create a sense of pride and community for people who are spread out across the world. It also allows for the formation of hybrid cultural identities. A young person can maintain their local ethnic identity while also being an active member of a global online community based on shared interests like K-pop, anime, or social justice.

However, this democratization also brings significant challenges for how identity is formed and seen, a key topic in Danah Boyd's research on teenagers online. The design of these platforms, which uses algorithms to maximize user engagement and viral content, often encourages simplified and stereotypical representations. Complex cultural traditions are reduced to short tutorials or simple aesthetic trends. Internet memes are a powerful tool for fast cultural commentary and creating a sense of solidarity, but they also contribute to this oversimplification. A meme can turn a nuanced historical or social issue into a single, funny image, which can strengthen stereotypes even when it tries to criticize them.

This shows the dual nature of the digital world from a young person's point of view. On one hand, it offers amazing opportunities for cultural enrichment. Young people use digital tools to explore their heritage, connect with others, and build their own stories. They are not just passive consumers but active participants in a global cultural conversation. On the other hand, there is a real risk of cultural fragmentation. The same algorithms that help people connect can also create isolated “filter bubbles” and “context collapse”, where content is shared with a mixed audience without

nuance. This can make it hard to express complex cultural ideas and can lead to a situation where authentic traditions are overshadowed by viral, commercialized, or oversimplified versions.

In conclusion, the digital native generation lives in a cultural space defined by a basic tension. They are empowered by platforms that allow them to create culture from the ground up and form mixed identities. Yet, they are also influenced by algorithms that can reduce culture to stereotypes. The digital space is not purely good or bad for culture; instead, it is a contested area where the meaning and future of culture are being actively debated and shaped by its youngest users.

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ECOLOGY AS A LIFESTYLE: AN ANALYSIS OF YOUTH ECO-COMMUNITIES AND THEIR IMPACT ON CONSUMER HABITS AND THE URBAN ENVIRONMENT IN DIFFERENT COUNTRIES

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The environmental crisis has long been perceived as a distant threat requiring macro-level solutions from governments and corporations. However, Generation Z and millennials, who grew up in an era of worsening climate problems, information transparency, and social media, have radically changed this narrative. For modern youth, ecology is not an abstract concept, but a personal responsibility and everyday practice. This shift has given rise to a new social phenomenon: youth eco-communities, which have transformed from subcultural groups into influential agents of change, shaping new markets, urban trends, and cultural codes [2].

Youth environmental initiatives have evolved from centralized movements under the auspices of NGOs (like Greenpeace in the past) to a decentralized network of horizontal communities. The key catalysts of this transformation were:

- Glocalization: Global trends adapt to local conditions. While communities in Scandinavia focus on the circular economy and upcycling, in Southeast Asian countries they focus on combating plastic pollution of the oceans, and in Russian megacities they focus on the development of cycling infrastructure and separate waste collection.

- Pragmatism and personal example: Unlike the protest activism of the past, modern communities focus on positive, accessible actions for everyone. Their slogan is: "Start with yourself, and the world will change."[1].

Youth communities act as a powerful educational and regulatory institution that directly affects the economy.

Normalization of informed choice: Practices that were recently considered marginal are becoming mainstream thanks to communities:

- Zero Waste: Abandoning single-use plastic, purchasing bulk goods in their own containers (Russia, EU).

- Plant-based diet: Veganism and flexitarianism as an ethical and healthy choice, actively promoted in blogs and local communities (especially a strong trend in Germany, USA, Israel).

- Conscious fashion (Slow Fashion): Boycott of "fast fashion" brands, popularity of second-hand shops, and swap parties (clothing exchange) and support for local designers using eco-friendly materials.

The city is becoming the main laboratory where environmental principles are implemented. Youth communities, often in collaboration with progressive municipalities, are actively changing the look and functionality of urban spaces:

- Creation of new public spaces: Initiatives in landscaping, creating public gardens and vegetable gardens (urban gardening) in abandoned territories. In New York, Berlin, and Moscow, such projects not only produce food but also become centers of social attraction [3].

- Promoting sustainable mobility: Community pressure is a key factor in the development of cycling infrastructure and pedestrian zones. Activists organize bike parades, publish maps of bike routes, and advocate for restricting car traffic in city centers.

- Tactical urbanism: Quick and inexpensive transformations by the residents themselves – installing benches, painting gray asphalt, creating flower beds. These actions, which are actively documented on social media, demonstrate to the authorities the demand for a comfortable and environmentally friendly environment and often become the basis for official decisions.

- Impact on urban infrastructure: The struggle to introduce and improve the efficiency of separate waste collection. Volunteers not only organize recycling collection points but also conduct educational events explaining the importance and rules of sorting to citizens [4].

Comparative analysis using the example of different countries:

- Germany / Sweden: High level of environmental awareness, supported at the state level. The communities here act as "advanced users" of the system, focusing on innovations in the fields of circular economy, repair, and upcycling.

- Southeast Asia (Indonesia, Philippines): Communities are mobilizing around the acute problem of plastic pollution. Their activity is more protesting in nature and is

aimed at creating infrastructure from scratch and putting pressure on the authorities and business.

- Russia (Moscow, Saint Petersburg): Youth initiatives often become a driver of change in the context of the catch-up development of environmental infrastructure. They perform an educational function that the state has assumed in other countries and are the main force popularizing separate waste collection and sustainable mobility.

The analysis shows that youth eco-communities are not a temporary phenomenon but a stable social trend that has formed a new cultural paradigm. Ecology as a lifestyle has ceased to be a personal matter and has become a collective force that has a direct impact on the economy and urban planning. It was the youth who became the main architect of this new, conscious world.

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CAREER LADDER CRISIS: WHY YOUNG PEOPLE ARE CHOOSING FREELANCING. REJECTION OF OFFICE WORK

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The modern labor market is in a state of active transformation. One of the most striking trends is the mass transition of young people from employed office work to self-employment (freelancing). This process goes beyond a simple change in work format and points to a deep crisis of the established career model as a long-term, gradual advancement within one company. The purpose of this article is to identify and analyze the complex of reasons underlying this choice. The relevance of the study is due to the scale of the phenomenon and its impact on the entire system of labor relations. The hypothesis is that freelancing is a logical response of the generation to the discrepancy between traditional career institutions and new economic conditions and personal values.

The classic path, which implies systematic promotion through positions within one organization, is losing its appeal to young people for several reasons.

First, there is a gap between expected stability and reality. The guarantees of long-term employment and social protection, previously offered in exchange for company loyalty, are now weakening. Young professionals see how economic volatility, short-term contract practices, and constant reorganizations make a "secure job" less secure.

Second, the speed of career advancement is slowing down. In conditions of uncertainty, opportunities for rapid growth are shrinking. For a generation that values dynamism and results, waiting for years for a promotion in the same position becomes unacceptable.

Third, there has been a radical shift in values. The idea of the "company-family" is being replaced by the priority of personal development, self-realization, and work-life balance. Young people are increasingly less willing to sacrifice their time, health, and interests for corporate goals in which they see no personal meaning.

In the context of this crisis, freelancing is forming as a full-fledged alternative that meets the new demands.

Autonomy and control. Freelancing returns control over key aspects of work to the individual: choice of projects, schedule, workplace, clientele. This is the opposite of strict office regulations and constant supervision.

Reliance on actual skills. Success in the digital environment depends primarily on professional abilities, portfolio quality, and problem-solving skills. The direct link between the quality of work and income seems fairer compared to often opaque incentive systems in companies.

Horizontal development. A freelancer's career is not a movement "up" the ladder, but a movement "outward": acquiring new skills, increasing the value of services, accessing more serious projects. This model corresponds to the need for continuous learning and versatility.

Technological development. The widespread adoption of digital platforms, communication tools, and online services has removed technical barriers to remote work. Today, to start a career, a computer and internet access are often enough.

It is important to note that freelancing comes with significant risks that young people consciously accept.

Instability: lack of guaranteed income, paid vacations and sick leave, the need to independently handle pension contributions and taxation.

Blurring of boundaries between work and rest, leading to the risk of burnout.

Lack of live communication and a sense of belonging to a team.

However, for many, these risks are outweighed by the benefits: freedom, direct remuneration for work, and the opportunity to independently build one's professional biography.

Based on the analysis, the following conclusions can be drawn:

The refusal of young people from a traditional office career in favor of freelancing is a symptom of a systemic crisis of the vertical career ladder model.

The key reasons for this choice are the discrepancy between traditional promises of stability and the new economic reality, the slowdown in career mobility, and a radical shift in value orientations towards personal autonomy and work-life balance.

Freelancing is forming as a comprehensive alternative employment system, offering greater control, a direct link between income and competencies, and a model of horizontal professional growth.

The transition to freelancing implies accepting a number of significant risks (instability, precariousness), which are nevertheless perceived as an acceptable price for personal and professional freedom.

This transformation indicates a shift in the very philosophy of work, where the center of the system is no longer the organization, but the independent specialist, which requires the adaptation of educational institutions, social protection systems, and labor law.

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ONLINE PLATFORMS AS A TOOL FOR STUDYING CULTURE AND HISTORY

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Modern society is undergoing significant transformations under the influence of digital technologies. This influence is felt in a wide variety of fields of activity, including historical science.

The transfer of archival materials and information resources to an electronic format radically changes the possibilities of accessing valuable documents of the past. Through online access to historical documents, researchers and the general public overcome time and space constraints, which promotes the dissemination of knowledge and stimulates new research. In addition, digital technologies ensure the reliable storage and preservation of cultural heritage by creating backups and protecting documents from loss due to natural disasters or physical deterioration.

The use of artificial intelligence (AI) algorithms to process large amounts of historical data opens up new perspectives for historical research. These algorithms are able to identify hidden patterns, trends, and relationships in historical information arrays,

allowing researchers to discover new aspects of historical processes and deepen their understanding of complex patterns of historical development.

Virtualization of historical events provides researchers with new tools for detailed study of the past. Creating virtual models helps visualize lost or hard-to-reach aspects of history, allowing you to form a more complete and clear picture of bygone eras.

Virtual reality (VR) technologies allow users to immerse themselves in historical periods, creating a presence effect. Researchers and the general public have the opportunity not only to observe the events of the past, but also to feel the atmosphere of that time. This approach contributes to a deeper understanding of the context of historical phenomena. The interactive format of teaching history makes it more accessible and interesting to study.

Digital platforms stimulate international cooperation in the field of historical research. Effective communication and information exchange between researchers from different countries strengthen international scientific ties. The exchange of ideas and methods with scientists from other countries not only improves research practice, but also expands the prospects for studying history. Interaction with colleagues from different cultural backgrounds contributes to a broader understanding of historical phenomena.

In conclusion, we note that modern technologies have a profound impact on historical science, transforming its methods and approaches. Technological improvement of archival processes improves access to historical sources, and the use of data analysis methods using artificial intelligence opens up new opportunities for interpreting the past. The creation of virtual models and the globalization of the research process on digital platforms expand the horizons of historical research.

With the advent of the digital age, the use of information and communication technologies in historical research is becoming increasingly evident. There is an active process of digitizing historical documents and other resources, which is changing the ways historical information is accessed, stored, and transmitted, as well as creating new opportunities for analyzing and processing digital sources.

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RELEVANCE OF THE JPT CHAT

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The development of artificial intelligence has revolutionized the way we interact with technology. Among the most significant innovations is the emergence of chatbots based on GPT models, which have become increasingly relevant in various industries. These AI-powered assistants facilitate communication, improve efficiency, and open new opportunities for both businesses and individuals. As technology continues to evolve, the importance of GPT chatbots in shaping the future of digital interaction cannot be overstated.

One of the main advantages of GPT chat is its high level of automation in communication. This technology allows for instant and accurate responses to user questions, which greatly enhances the overall user experience. By automating the process of answering inquiries, GPT chat reduces the time and effort required to find information, making interactions more efficient. This not only saves valuable time for users but also streamlines business operations, enabling companies to handle a larger volume of queries without additional human resources. Moreover, GPT chat can operate 24/7, providing continuous support and assistance regardless of time

constraints. It also helps in maintaining consistency in communication, ensuring that all users receive reliable and uniform information. As a result, businesses can improve customer satisfaction, increase productivity, and allocate human resources to more complex tasks that

A wide range of applications - GPT chat is used in customer support, education, creative projects, software development, and many other fields. Its versatility allows it to assist in various tasks such as answering customer inquiries, providing educational content, generating creative ideas, helping with coding and programming, and supporting research and data analysis. This broad applicability makes GPT chat an invaluable tool across different industries, enabling organizations to improve efficiency, foster innovation, and enhance user engagement.

require a personal touch.

Accessibility and scalability - GPT chat ensures the ability to interact with a large number of users simultaneously without sacrificing service quality. This allows organizations to effectively handle high volumes of support requests regardless of their audience size. The scalable nature of GPT chat enables it to grow alongside business needs, making it suitable for both small startups and large enterprises that require reliable and resilient communication solutions. Moreover, its cloud infrastructure provides high availability, minimal downtime, and seamless updates, enabling continuous service and 24/7 operation. Users receive stable and fast responses even during peak loads. The ability to dynamically allocate resources allows organizations to optimize costs by scaling resources up or down based on demand without significant time and effort. Additionally, GPT chat easily integrates with other business systems and platforms, creating a unified communication environment that enhances customer engagement and operational efficiency. Its adaptability allows companies to customize workflows, automate routine tasks, and gather valuable analytical data to improve their products and services. GPT chat also has the capability to learn from interactions, making the system more accurate and relevant over time, while the implementation of new features and request handling

scenarios becomes faster and easier thanks to modern AI and machine learning technologies. Overall, the combination of high availability, flexible scalability, integration capabilities, and continuous improvement makes GPT chat a powerful tool for enhancing customer service quality, increasing operational resilience, reducing costs, and supporting digital transformation initiatives, as well as boosting business competitiveness in the modern market.

Educational value is not only reflected in providing knowledge and support but also in its ability to stimulate interest in learning, develop critical thinking, and encourage independent information seeking. It helps create interactive educational environments where students can actively engage with the material, receive feedback, and correct their understanding in real-time. This approach promotes deeper and more sustainable retention of information, as well as the development of skills such as independent analysis and problem-solving. Additionally, GPT chat can be used for lifelong learning - for both students and adults seeking to improve their qualifications or master new fields. This makes it a versatile tool that helps expand educational horizons, overcome barriers to access quality education, and support continuous professional and personal development. All these advantages collectively make GPT chat a valuable resource for modern education, contributing to the creation of a more inclusive, effective, and personalized learning environment.

Innovative possibilities - the development of AI technologies contributes to the creation of more intelligent, adaptive, and context-aware interaction systems, which are better able to understand users' needs and provide a personalized experience. Through the use of machine learning, natural language processing, and big data analysis, AI becomes more accurate and effective in recognizing intentions, emotions, and preferences.

Innovative AI systems enable the automation of complex processes, increasing productivity and reducing costs across various sectors - from healthcare and education to business and transportation. They facilitate the development of

intelligent assistants, robots, autonomous management systems, and analytical platforms that can provide real-time solutions based on current data.

The advancement of AI promotes the creation of new products and services that enhance quality of life - such as smart homes, personal trainers, early warning systems for risks, as well as innovative methods for diagnosis and treatment in medicine. Ultimately, these technological achievements open new horizons for scientific research, stimulate economic growth, and contribute to the formation of a smarter, more efficient, and sustainable society.

In conclusion, the continuous development of AI technologies holds great potential to transform various aspects of our lives. By enabling smarter, more efficient, and personalized systems, AI can drive innovation, improve quality of life, and address complex global challenges. Embracing these advancements responsibly will be key to ensuring a positive and sustainable future.

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СЕКЦИЯ 3. АКТУАЛЬНЫЕ ПРОБЛЕМЫ СТРАНОВЕДЕНИЯ И КУЛЬТУРЫ В СОВРЕМЕННОМ МИРЕ (НЕМЕЦКИЙ, ИСПАНСКИЙ И ФРАНЦУЗСКИЙ ЯЗЫКИ)

LA MIRADA JOVEN: TURISMO Y ECONOMÍA COMO REFLEJO DE LOS DESAFÍOS CULTURALES Y GEOPOLÍTICOS ACTUALES

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En un mundo enconstante cambio, es fundamental comprender cómo los jóvenes perciben y enfrentan los desafíos que moldean nuestro presente y futuro. El turismo y la economía, dos pilares fundamentales de nuestra sociedad, se entrelazan con la cultura y la geopolítica, creando un panorama complejo que merece nuestra atención.

El turismo, másallá de ser una actividad de ocio, es un motor económico que impulsaelcrecimiento y genera empleo. Sin embargo, debemos ser conscientes de sus posiblesimpactosnegativos, como la sobreexplotación de recursos naturales y la pérdida de autenticidad cultural. Por ello, es esencialpromover un turismo sostenible y responsable, que beneficie tanto a los visitantescomo a las comunidades locales. El turismo tambiénnosbrinda la oportunidad de sumergirnosendiferentesculturas, fomentandoelentendimientomutuo y la tolerancia [1].

En un mundo globalizado, nos enfrentamos al desafío de equilibrar la apertura a nuevas ideas y culturas con la preservación de nuestra identida dúnica. Los conflictos geopolíticos, lamentablemente, tienen un impacto directo en el turismo y la economía, generando incertidumbre y limitando las oportunidades de desarrollo [3]. La tecnología y las redes sociales desempeñan un papel fundamental en la difusión cultural y económica, pero también pueden contribuir a la polarización y la desinformación.

Una de las tareas prioritarias es equiparar las nuevas regiones con la media rusa en calidad de vida, garantizando que los residentes locales tengantodo lo necesario para una vida plena: atención médica de altacalidad, un sistema educativo eficaz, instituciones culturales, instalaciones deportivas y un sector turístico desarrollado.

El desarrollo de los servicios financierosen Donbás y Novorrusia es parte natural del crecimiento socio económico general de las nuevas regiones. El objetivo principal es aumentarel número de oficinas bancarias, organizaciones de microfinanzas y plata formasen línea para crear condiciones favorables para la inversión y eldesarrollo de las pequeñas y medianas empresas [2].

La legislación federal está ayudando a las empresas a adaptarse a las nuevas condiciones operativas y a realizar sus negocios con mayor comodidad. Por ejemplo, esteaño, los empresarios locales están haciendo la transición a las cajas registradoras modernas: las cajas registradoras en línea. La ley ya estáen vigor entoda Rusia y se está implementando gradualmente en las nuevas regiones, abarcando gradualmente todas las categorías comerciales a partir del 1 de febrero. PS bank ya ha instalado aproximadamente 2500 cajas registradoras para empresas en Donbás y Novorossiya y planea proporcionar a los negocios locales más de 40 000 dispositivos para 2025.

En conclusión, el turismo y la economía son herramientas poderosas que, utilizadas de manera responsable, pueden contribuir al desarrollos ostenible y al entendimiento intercultural. Los jóvenes tenemos un papel fundamental en la construcción de un mundo más equitativo y respetuoso con el medio ambiente. Juntos, podemos crear un futuro mejor para todos.

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LES RACINES RUSSES DU MYTHIQUE PARFUM CHANEL N°5

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Au XIX siècle, les parfums étaient principalement fabriqués par des apothicaires, des savonniers et d'autres artisans soucieux des normes d'hygiène. Cependant, dans les années 1910–1920, de nouveaux acteurs ont fait leur apparition sur le marché: les couturiers.

Le premier fut Paul Poiret: en 1911, il a proposé aux femmes des robes à coupe libre, sans corset, révolutionnant ainsi la mode. Sa ligne de parfums «Les Parfums de Rosine» n'a pas connu le succès, mais elle a ouvert la voie à d'autres créateurs.

Dix ans plus tard, Gabrielle Chanel a osé entrer dans le monde de la parfumerie — et a réussi. Peut-être pas en dernier lieu à cause de son second prénom - Bonheur.

Après la Révolution d'Octobre, de nombreux Russes ont émigré en France. Parmi eux se trouvait le grand-duc Dimitri Pavlovitch, cousin de Nicolas II, esthète et

participant à l'assassinat de Raspoutine. Lors d'un événement mondain, il a rencontré Coco Chanel, qui soutenait alors les Saisons russes de Serge Diaghilev.

Leur roman a duré environ un an (automne 1920 — automne 1921), mais il a eu une influence sur de nombreux destins. La sœur de Dimitri, la grande-duchesse Maria Pavlovna, a trouvé un revenu en réalisant des broderies pour la maison Chanel. Quant à Dimitri, il a présenté Coco au parfumeur Ernest Beaux, qui avait émigré en France après la Première Guerre mondiale.

Chanel a confié à Beaux une mission: créer un parfum «artificiel» pour les femmes, comparable à une robe faite à la main. Elle détestait les parfums floraux traditionnels et l'association «femme — fleur», qu'elle jugeait bourgeoise. Elle privilégiait le minimalisme: elle évitait les odeurs fortes, les flacons exubérants et les noms pompeux.

Beaux a présenté à Chanel plusieurs échantillons de sa collection (numéros 1 à 5 et 20 à 24). Elle a choisi le n° 5. Le nom du parfum est né par hasard: la présentation de la nouvelle collection était fixée au 5 mai (cinquième mois de l'année), et Chanel a décidé que le numéro porterait bonheur. En mai 1921, le parfum est sorti en vente et a immédiatement séduit les clientes en Europe et en Amérique.

Le flacon de Chanel n° 5 — épuré, transparent, sans décor, avec une étiquette monochrome — reflétait l'esprit du constructivisme et du purisme. Contrairement aux vases aux formes ornées de l'époque, il est devenu une icône du design et même un objet exposé au Museum of Modern Art de New York [1].

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