The Impact of Globalization on Youth Language and the Formation of Cultural Stereotypes

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Abstract
In the context of globalization, language functions as one of the principal cultural codes, serving as a mechanism for human adaptation to both the material and spiritual worlds. This article examines the impact of globalization on intercultural communication at various linguistic levels, with particular emphasis on the youth language. In identifying the factors contributing to the accelerated assimilation of the languages and cultures, it is essential to examine the meanings of loanwords, as well as slang and jargon frequently used by the Kazakh youth, along with transformations in cultural features. It is also necessary to determine the influence of globalization on the cultural and communicative spaces of people through changes in codified systems. The study identifies globalization-induced changes in linguistic structures, the emergence of subcultures and cultural stereotypes, and their impact on national values. Data were collected through a questionnaire survey and analyzed using quantitative methods, content analysis, comparative-contrastive analysis, and descriptive analysis. The results of the study indicate that preserving national values and maintaining intergenerational continuity remain pressing issues.
Key words: cultural stereotypes, national value, youth language, slang, cultural transformation

1. Introduction

Global development processes in the twenty-first century require facilitating intercultural communication among representatives of diverse cultures and societies. In the context of globalization, communication should occur without barriers, both within a single culture and across different cultures, through integration at the levels of individuals, social groups, states, and civilizations. In recent years, the impact of globalization on culture has become a major focus of research in the humanities. The evaluation and analysis of this phenomenon are conducted primarily within the theoretical framework of globalization. Language serves as a mechanism for preserving ethnocultural continuity and determines the basis of national identity. It has played, and continues to play, a special role in the system of the cultural codes (Mukhtarova et al., 2025). Alongside other semiotic systems, such as traditions, customs and rituals, architectural monuments, works of sacred art, norms of etiquette, games and rules of conduct, language participates in the organization of the social processes. It also makes a significant contribution to preserving the integrity of society and its ethnocultural identity (Lotman, 1996).

Today, two opposing perspectives offer differing views on the relationship between language and culture. One perspective posits that globalization processes contribute to the erosion of national codes and cultural identities. This approach advances concepts such as the notion of a "unified world" and R. Robertson's idea of the "global human condition", suggesting the existence of a centrally governed, original foundation underlying all ethnocultures. The theory of cultural globalization (R. Robertson, U. Beck, Z. Bauman, A. Giddens, etc.) predicts the emergence of a global culture, a global language, and a new type of mass media culture. According to these scholars, English holds a prominent position in the context of globalization and is often

described as World/Global/English (D. Crystal), (Odegova, 2019). In the current globalized world, English functions as a lingua franca in international communication and contributes to the formation of a new linguistic worldview. Due to its widespread use across diverse social and cultural contexts, English is becoming not only a tool of globalization but also a language that plays a significant role in everyday life.

The second perspective, based on the first assumption, takes into account the concepts of globalization and explains the world's one-sidedness. In response to the constraints of globalization theories – particularly their limited explanatory power with regard to concrete political processes – scholars propose alternative models such as cultural glocalization (or revitalization) (I. Kondakov) and linguistic hybridization (or blending) (D. Graddol) (Odegova, 2019). This perceptive determines the mechanisms through which the languages of a particular nation interact with other languages. At present, due to the rapid development of international and intellectual integration, the world is increasingly merging into a single communicative space. As a result, changes have been observed in national mentalities, leading to broader societal transformation (Karagulova et al., 2025). These processes are closely associated with changes in cultural stereotypes. To begin with, it is important to consider the definitions of the term 'stereotype' proposed by several scholars (see Table 1).

Scholars	Definitions
U. Lippmann (2004)	Stereotypes are culturally determined, ordered representations that form a "worldview" in the human consciousness. They function as cognitive shortcuts in the perception of the complex social objects, conserving mental effort and serving to protect human values, principles, and rights.
I.N.Schekotikhina (2008)	From a metaphorical perspective, a stereotype is a firmly established, stable pattern, and standard.
V.A. Masslova (2004)	A stereotype is a cognitive tool often used to identify a person, their behavior, and their characteristics.
U. Maturana (1996)	Stereotypes are generalizations based on patterns of behavior and actions.
Ye. Bartminskii (2005)	Stereotype is a basic concept in ethnolinguistics, which is a person's perception and assessment of a certain object in accordance with the model of collective consciousness.
K.N. Smagulova (1998)	Stereotypes are representations formed as a result of habitual actions repeated in people's everyday lives.
R.A.Omarova et.al. (2007)	Stereotype is a stabilizing factor that allows us to preserve, transmit and recognize some dominant components of culture as one's own.

Table 1. Definitions of the stereotype by scholars

Based on these considerations, we consider the definition provided in the Concise Dictionary of Cognitive Terms, which states that "stereotypes are indicators of information processing and levels of knowledge" (Kubryakova et al., 1996). National and cultural stereotypes play a significant role in society. While preserving the individuality and uniqueness of a people, cultural stereotypes also contribute to the formation of new social values and perspectives. As noted above, both foreign and domestic scholars have identified a number of phenomena observed following the third wave of globalization. One such phenomenon is the formation of a unified value space. Another phenomenon is the transition towards the use of a single language as a global means of communication. These processes directly impact cultural stereotypes. In the context of the information society, language becomes a tool that reflects

sociocultural realities and facilitates interaction among different linguistic communities. Linguistic research has demonstrated that English is transforming many nations in the course of globalization. In addition, mass media introduce widespread sociocultural changes into public consciousness. Such phenomena are particularly evident in the social environment and language of the youth. These developments are directly related to the status of national and ethnic languages, as well as to the entire system of human languages (Abdullina. et.al., 2005). In this regard, as noted by W. von Humboldt, the subjectivity of a single language can be overcome only through the subjectivity of other languages, since humanity as a whole alone is capable of comprehending the world (Humboldt, 1985). Consequently, the stereotypes emerging among youth serve as a basis for the formation of new concepts (neologisms, borrowings) and for the incorporation of new elements into their language.

Today, representatives of the scholarly community who study mass culture comprehensively and systematically trace its conceptual foundations to I.W. Goethe and F. Schiller, who introduced the notions of "popular art" and "mass culture". The philosophy of "mass society" and key concepts in cultural studies are grounded in the theoretical opposition between "elite culture" (as associated with T.S. Eliot) and "mass culture". According to O.V. Odegov (2019), this framework addresses issues related to elite culture and the notion of "unified image of humanity", as articulated by J. Ortega y Gasset (see Figure 1).

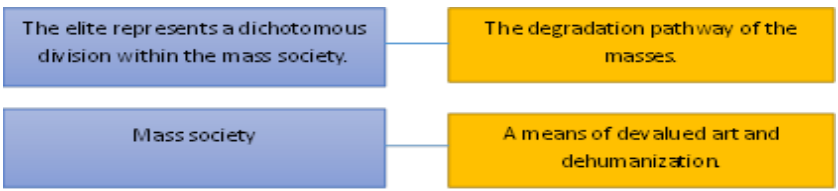


Figure 1: The process of the "Elite-mass dichotomous division"

An analysis of the concept of mass culture, developed in the United States in the mid-twenties century within the context of cultural stereotypes, highlights several key aspects. This concept not only contributed to the emergence of new terms, designations, and borrowings in the youth lexicon but also facilitated the widespread use of slang and jargon in daily speech.

As noted by A.A. Bahar et al. (2025), slang is an informal variety of language primarily used for internal communication within specific social groups. It is a dynamic and context-dependent form of self-expression, often shaped by factors such as social status, culture, and geography. Slang is not always comprehensible to individuals across different regions or communities and typically reflects the perspectives, values, and experiences of its users. G.A. Izmaylova et al. (2017) characterize slang as a complex, ambiguous, and inevitable linguistic phenomenon. Its emergence is always conditioned by the historical, social, and cultural dynamics of a given speech community. Slang is inherently human-centered, reflecting various spheres of human life and interpersonal relationships.

Z.M. Beregovaya (1996) in her work *Youth Slang: Formation and Functioning* distinguishes three periods of intensified development in youth slang:

1. *1920s*: During the period of revolution and civil war, slang emerged as a distinct feature of language of youth.
2. *1950s:* The flourishing of urban culture facilitates the incorporation of slang and jargon into the vocabulary of the younger generation.

3. *1970s-1980s:* Amid significant social and political upheavals, informal youth movement arose, accompanied by notable changes in youth speech styles.
Under the influence of globalization, scientific and technological developments are advancing rapidly, and information sources are becoming increasingly accessible. This has led to the emergence of new layers in the speech of twenty-first-century youth, marking a new developmental stage. The main factors contributing to this process can be outlined as follows (see Figure 2):

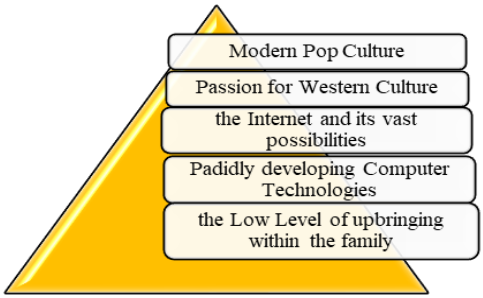


Figure 2: Reasons for the emergence of new layers in the language of youth

In this regard, the system of frequently occurring expressions in the speech patterns of the younger generation can be illustrated through the following diagram (see Figure 3):

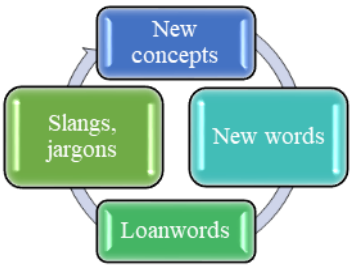


Figure 3: The system of words in the youth's language

Among them, influences from Western culture not only contribute to the formation of new cultural stereotypes but also exhibit features that conflict with norms of the Kazakh language, religion, culture, and value system. D.V. Gromov (2009) identified two components of youth slang (see Figure 4):

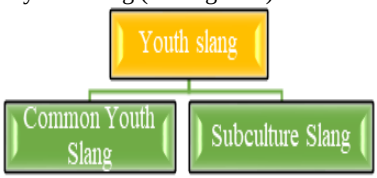


Figure 4: Components of youth slang

Slang is an informal, context-sensitive form of language that reflects the social affiliations, attitudes, and experiences of particular groups. It functions as a means of

self-expression and identity construction, especially among young people. Research indicates that adolescence use slang to facilitate informal communication and emotional expression, whereas older generations often perceive it negatively. In the digital environment, slang serves as a unifying factor that helps form youth communities and cross social boundaries (Bahar et al., 2025).

2. Methodology

The empirical basis of the study was established through a questionnaire survey conducted among 100 respondents aged 15 to 55. The sample included Undergraduate students, Master's and PhD students, school pupils, scholars, teachers, college graduates, lecturers, and cultural workers, ensuring the data's representativeness. The participants were predominantly of Kazakh nationality; however, the inclusion of representatives of other ethnic groups made it possible to identify the influence of a multicultural environment.

A set of methods was employed to process the collected data. *Quantitative analysis* was applied for the statistical processing of survey results and for identifying the frequency of use of specific linguistic units. *Content analysis* enabled the classification of thematic groups of youth slang, borrowings, and jargon, as well as the identification of their correlation with cultural attitudes. *Comparative and contrastive analysis* was used to reveal the specific features of the functioning of Anglicisms and jargon expressions in the Kazakh youth environment in comparison with their use in the global cultural context. *The descriptive method* ensured the systematization of the observed phenomena and their interpretation in light of the influence of globalization processes.

The combined application of these methods enabled an objective assessment of the transformation of youth language and the associated changes in the system of cultural stereotypes.

3. Results and Discussion

At this stage, it is necessary to identify the new concepts that slang expressions shape in the worldview of youth. Youth slang frequently incorporates a significant number of loanwords and expressions used to describe and evaluate human nature and character traits. One illustrative example is the use of the expressions *red flag* and *green flag*. The term *Red flag* denotes a warning or sign of potential danger, whereas *green flag* signifies approval or positive evaluation. The use of these color-coded expressions is grounded in widely shared symbolic meanings: red conventionally signals danger or alert, while green indicates correctness, safety, or permission. As A. Balabekov (2024) notes, within the framework of universal stereotypical perception, the color *red* is commonly associated with alarm (SOS) and danger, as reflected in the use of red warning beacons on emergency vehicles such as fire engines, ambulances, and police cars. By contrast, the color *green* is typically associated with correctness and authorization, for example, in signaling a correct response or permitting pedestrian movement. In a similar vein, young women often associate positive traits in men, such as behavior, actions, and life attitudes, with the *green flag*, whereas negative traits are linked to the *red flag*.

This process gives rise to a stereotype previously uncharacteristic of Kazakh culture, in which young women formulate a checklist of expected male qualities, relegating traditional national values to the background and adopting perspectives shaped by Western cultural models. This tendency is further reinforced by a set of related slang expressions, which may be examined within this framework (see Figure 5):

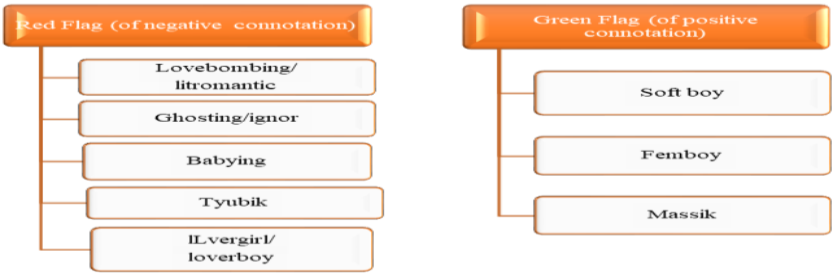


Figure 5: Slang expressions and phrases encompassed by the concepts of *red flag* and *green flag*

Love bombing refers to the act of providing excessive attention at the beginning of a relationship, followed by subsequent emotional withdrawal. The term was initially used in reference to religious cults and manipulative sects. Psychologically, individuals who engage in such behavior, sometimes described as *litromantic*, appear to normalize instability, an inability to assume responsibility, and a failure to honor commitments, particularly among Kazakh youth. Traditionally, in Kazakh culture, both men and women were expected to uphold their promises; however, this behavior reflects the emergence of a new conceptual framework within contemporary social interactions. ***Ghosting*** refers to the act of ending a relationship abruptly without prior notice. In youth language, it is often referred to as *ignorirt*, *ignor*, or *ignoring*. The term has become widespread through the internet and dating applications. The prevalence of such expressions reflects a trend toward a more casual, detached approach to interpersonal relationships among the younger generation. ***Babying*** refers to treating one's partner like a child by assuming full responsibility for them. In Kazakh culture, men have traditionally been regarded as protectors and providers of the family, and a prevailing stereotype holds that "a woman should be one step below a man". This slang term, however, depicts such behavior in a hyperbolic or exaggerated manner. In the Western cultural context, where men and women are considered to have equal rights, excessive attention from a man to a woman is often interpreted as reinforcing patriarchal dominance. ***Lover girl*** / ***Lover boy*** refers to an individual who is excessively romantic in a relationship, often guided more by utopian or idealized notions than by realistic perspectives. In addition, slang expressions such as *tyubik* (naive/thin), *tyran* (cruel), *abuser/arbuzer* (oppressive), *gaslighter* (deceptive), and *manipulator* (scheming) are commonly associated with the concept of a "red flag."

The next issue to consider is the influence of positively connoted slang terms on cultural stereotypes. This influence can be both constructive and problematic. For instance, the term ***soft boy*** refers to a kind and gentle-natured young man. Traditionally, such a concept has been largely absent in Kazakh culture, where young men are typically perceived as brave, strong, and resilient in spirit. In this context, the expression ***soft boy*** challenges established cultural stereotypes. ***Femboy*** refers to a male individual whose appearance is delicate and who adopts a style traditionally associated with femininity. This term emerged from movements challenging conventional gender norms. In Kazakh society, numerous gender-based stereotypes, restrictions, and taboos persist, making the concept of the ***femboy*** largely incompatible with the national mentality. Such notions, influenced by Western cultural models, may pose a risk to the preservation of national identity and cultural distinctiveness among younger generations, who are increasingly exposed to global trends and social freedoms. ***Massik*** is a slang term originally used as an affectionate nickname for a loved one, close friend, or romantic partner. However, on the social

media platform TikTok, its meaning has undergone a semantic shift. It is now commonly used to refer to a group of men who are wealthy, influential, caring, kind, and capable of showing respect towards women. Among Kazakh girls, this term has gained popularity and has sparked discussions that, at times, challenge certain traditional national values. The practice of evaluating men according to specific criteria has become a notable social issue in Kazakh society, as it may pose a risk to the moral and cultural well-being of the younger generation. In this context, it is important to examine the slang term ***milfa***, which has gained popularity through social media and is increasingly used in everyday discourse, despite its incompatibility with traditional Kazakh cultural values. The term *milfa* is derived from the English acronym *MILF*, originally emerged in Western pop culture to describe older yet physically attractive women. Currently, the term is increasingly employed as the female counterpart of *massik*. Its usage within the Kazakh context can be classified as follows (see Figure 6):



Figure 6: Contextual use of the word *Milf*

Among Kazakh youth, this term is considered culturally inappropriate and misaligned with traditional Kazakh mentality. Historically, Kazakh girls have been raised within the framework of the "forty prohibitions," while boys have been brought up to develop a strong sense of honor and personal dignity. However, in contemporary Kazakh society, numerous new stereotypes have emerged that marginalize these traditional models of upbringing and foster distorted perceptions. One such example is the English slang ***pick me***, which literally means "choose me". This expression denotes a desire to stand out from the crowd or to attract attention through particular behavior. In Kazakh society, qualities such as modesty, a sense of shame, and humility are traditionally highly valued. The use of the slang term *pick me* in contemporary discourse promotes the normalization of excessive self-display among Kazakh girls, which runs counter to the established cultural values and traditional upbringing of the Kazakh people.

Another widely recognized slang term is ***childfree***, which refers to individuals who consciously choose not to have children. The term emerged in Western countries in the mid-twentieth century and gained particular prominence in the context of feminist movements and debates concerning personal autonomy. The very structure of this loanword, especially the component *free*, reveals the cultural stereotypes shaped by contemporary globalization and indicates which societies exert dominant influence in this process. In Kazakh culture, family has traditionally been regarded as a core social institution, and these values have been actively transmitted to the younger generation. By contrast, many slang terms borrowed from other languages introduce foreign cultural models, mentality, and value systems. As a result, a number of emerging views among young people conflict with the nationally grounded worldview and traditional cultural representations.

According to scholars, slang is often borrowed from various subcultures. In addition, lexical items that had previously fallen out of use may return to the active layer.

While retaining their original slang meaning, such words are incorporated into common usage in modified forms. These items are frequently popularized by sports commentators, journalists, or performers in comedy and entertainment media. The key distinction between slang employed by representatives of specific subcultures and that used more broadly by young people lies in its reflection of cultural identity. A subculture manifests itself in the activities, clothing, and value systems of a particular group (Auganbayeva et al., 2024). Subcultural slang refers to words and expressions used primarily or exclusively within such social subgroups. Under the influence of globalization, various subcultures have emerged among Kazakh youth, each introducing its own slang. Modern subcultures can be classified as follows (see Figure 7):

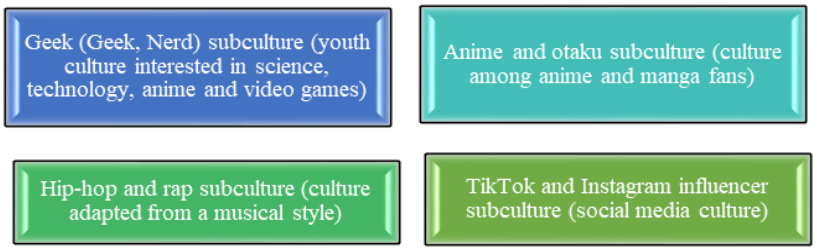


Figure 7: Types of subcultures

Among these groups, representatives of the anime and otaku subculture employ numerous lexical items borrowed directly from Japanese or mediated through English. For instance, ***kawaii*** denotes something "cute," "sweet," or "beautiful"; ***kowai*** is used to describe something "scary" or "frightening"; and ***baka*** refers to a "foolish" or "naive" person. An experienced, senior, or higher-ranking individual is commonly addressed as ***senpai***. This term has gradually begun to displace traditional Kazakh forms of address, such as aga (elder brother), agay (uncle), apa (elder sister), and apay (aunt), and has become a fashionable expression among young people. Similarly, the suffixes ***-chan*** and ***-kun***, which convey familiarity or affection and are typically attached to personal names, function as substitutes for traditional endearing forms of address. For example: *Amanzhol-kun*, *Daniya-chan*.

In addition, the rap and hip-hop subcultures often promote themes associated with illegality, rudeness, and social disorder. For instance, the term ***trap*** refers both to drug dealing and to a subgenre of electronic music. ***Diss*** denotes openly criticizing or mocking someone, while ***chill*** conveys the meaning of relaxing or unwinding. The expression ***skrrt*** refers to moving in a stylish manner, often metaphorically associated with sliding or drifting. Among adolescents, cultural stereotypes shaped by subcultures have increasingly become embedded in daily lifestyles. Stereotypes derived from subcultures that are not characteristic of the Kazakh mentality are frequently exaggerated. On the one hand, they may normalize aggression or cruelty, and on the other, they can contribute to distorted, overly negative patterns of socialization. Such tendencies may ultimately undermine national consciousness and cultural identity among young people. With the expansion of globalization, American-based mass culture has spread worldwide through social media, diminishing cultural distinctions and fostering an illusion of uniform prosperity.

In this regard, a survey consisting of 9 questions in a Google Forms format was administered to assess the impact of globalization on youth language in society. The total number of respondents was 100, the vast majority of whom were between the ages of 15 and 25 (94%).

The respondents represented a range of social statuses. Among them, 65% were Undergraduate students, 17% were Master's students, and 9% were School pupils, while the remaining proportion comprised PhD students, researchers, young specialists, university instructors, and other categories (see Figure 8).

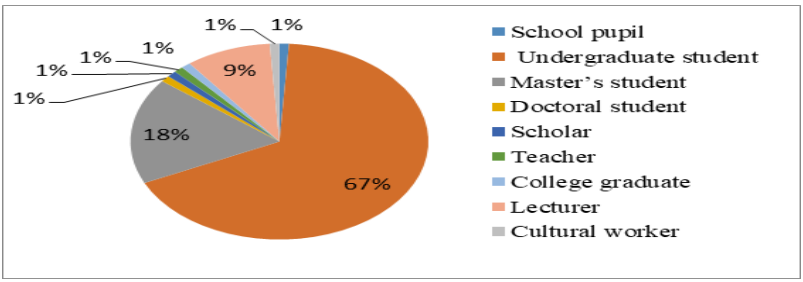


Figure 8: Respondents' social statuses

The survey participants included representatives of various ethnic groups, with Kazakhs consisting 96% of the sample, alongside Russians, Uzbeks, Koreans, Chechens, and others.

Kazakh students aged 15-25 actively participated in the survey, as young people constitute the primary social group that uses slang. The questionnaire items were clear and easily comprehensible, and respondents completed the survey anonymously, which encouraged open and candid responses.

The first survey question asked, ***"Which social media platforms do you use the most frequently?"*** The results indicate that Instagram (76%), TikTok (59%), and Telegram (25%) are the most widely used platforms. The data demonstrate that youth spend the majority of their time on these three social platforms (see Figure 9):

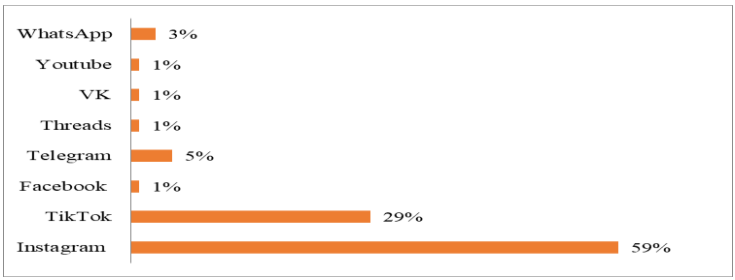


Figure 9: Frequently used social medias

The second survey question asked, ***"Which languages do you use in daily life and on social media?"*** The results show that the majority of respondents use Kazakh (87%), Russian (73%), and English (17%), while a small proportion reported using other languages, such as Arabic, Chinese, and Turkish (1%).

The next survey question asked, ***"What do you understand by the term stereotype?"*** The response options were as follows:

- A system of standardized opinions and views established in society over a long period of time and often not subjected to critical reconsideration (49%).
- Preconceived opinions held by individuals about a particular group or situation, based not on personal experience but on public opinion (43%).

- A simplified way of perceiving and interpreting reality, largely based on dogmas and outdated assumptions (8%) (see Figure 10).

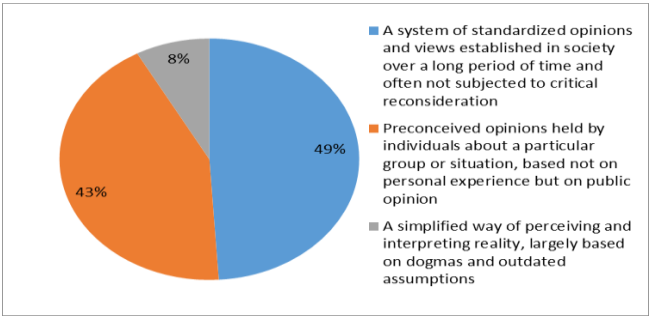


Figure 10: Notion of Stereotype

The reason why the response *"A system of standardized opinions and views established in society over a long period of time and often not subjected to critical reconsideration"* was chosen more frequently is associated with its clarity and convenience for all respondents, as well as with the inclusion of key expressions (*standardized opinions and views*) that accurately characterize the notion of stereotype.

The following responses were obtained to the question ***"Are trends and memes important to you?"*** (see Figure 11):

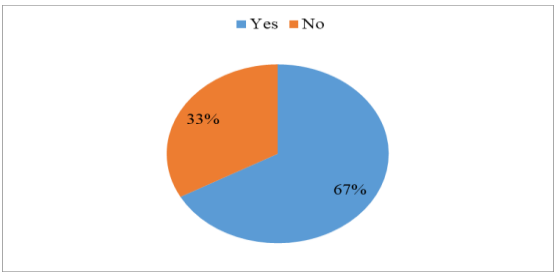


Figure 11: Importance of Trends and Memes

A *trend* refers to innovative habits, styles, or ideas that are actively discussed, adopted, and imitated within society, the market, or the online platforms over a certain period. This term may also be understood as "a contemporary movement." A *meme* is a unit of content, such as an image, video clip, or phrase, which spreads rapidly through social media, facilitating the swift dissemination of ideas, humor, or cultural commentary. Memes frequently take the form of satire, parody, or social critique. The high proportion of affirmative responses to this question reflects youth's dependence on social media and the extent to which they are influenced by the trends and memes they encounter.

In response to the question, ***"How important are national traditions and culture in your life?"*** the answers were evenly divided: 50% answered "yes" and 50% answered *"no"*.

The sixth survey question asked, ***"What is your attitude towards foreign culture?"*** The results indicate that the majority of respondents (64%) favored maintaining a

balance between their own and foreign cultures, while 21% preferred foreign culture and 15% reported no interest in it.

The responses to these two survey questions highlight a potential challenge for Kazakh society. National traditions and cultural values appear to be losing significance among the younger generations. While the majority of respondents support maintaining a balance between their own and foreign cultures, the proportion of respondents expressing a preference for foreign culture exceeds that of those reporting no interest in culture at all. These findings suggest that the adoption or imitation of foreign cultural practices may be contributing to a decline in the number of individuals who strongly identify as patriots.

To identify the stereotypes most commonly encountered in contemporary society, respondents were asked, ***"What stereotypes do you encounter most frequently?"*** This question revealed a range of prevalent stereotypes. The distribution of responses is presented in the diagram below (see Figure 12):

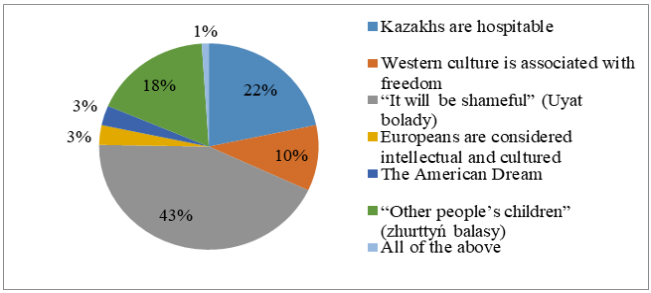


Figure 12: List of frequently encountered stereotypes

To assess the significance and role of these stereotypes, respondents were asked: ***"How do the cultural values of the older generation differ from today's youth, and which do you consider more valuable?"*** The response options were as follows:

- The values of the older generation are more important (adherence to tradition, politeness, and diligence) (12%);
- The values of today's youth better correspond to the demand of the time (innovation, freedom, creativity) (12%);
- Both have their advantages and should be harmonized (17%);
- I do not notice any difference or do not consider it important (1%).

In response to the final survey question, ***"Does globalization influence the formation of new stereotypes among young people? (Please explain)"***, respondents provided both affirmative and negative answers. Representative comments included:

- "Today's youth are distant from tradition and readily absorb Western culture, as it is perceived to be more convenient. Accordingly, new stereotypes are being formed".
- "In the current era of technology, the formation of stereotypes in society is not difficult, as they develop rapidly and become firmly established, particularly among young people. I support globalization if it attracts the attention of youth and develops in a positive direction".
- "Among young people who adopt a lifestyle aligned with the demands of the time, new stereotypes emerge under the influence of cultural models introduced from abroad".

The analysis of young people's responses to these questions indicates a declining appreciation of the traditions upheld by the older generation. The findings suggest a disruption in generational continuity, with contemporary stereotypes exerting greater

appeal to youth, thereby contributing to a pronounced gap between older and younger cohorts.

4. Conclusion

Based on the study's results, the influence of Western culture, particularly Anglophone culture, is clearly evident. The virtualization of contemporary civilization in the social sphere, together with the intensification of globalization and the rapid development of information and communication technologies, is transforming the content and structure of ethnocultural codes, especially national values and stereotypes. As a result, cultural stereotypes are gradually losing their former significance as key mechanisms for preserving and transmitting social experience across generations and for shaping ethnocultural identity. In the current context, the regulation of social and communicative processes is increasingly mediated by language, which functions as a primary means of ensuring sociocultural continuity within ongoing civilizational development.

The above examples clearly demonstrate that, through globalization, the English language has influenced the structure of many languages used in everyday communication. This phenomenon, defined as the hybridization of cultures, occurs through the adaptation of new cultural concepts to local traditions and social contexts, and corresponds to D. Graddol's (1998) concept of linguocultural globalization. However, the uncritical acceptance of new cultural models often leads to imitation rather than meaningful integration.

In conclusion, globalization directly affects all layers of the linguistic system, one of which is youth language. Various subcultures emerge within the younger generation, reshaping their cultural horizons, while slang, jargon, and loanwords are widely used in their speech. These processes accelerate the assimilation of cultures. Within the context of globalization, language functions as one of the principal cultural codes, serving as a mechanism for human adaptation to both the material and spiritual worlds. However, the modifications introduced by globalization into codified systems negatively impact the integrity and stability of the cultural and communicative spaces of different peoples.

AI Tools Declaration

The authors declare that no artificial intelligence (AI) tools, platforms, or automated text-generation systems were used in the preparation, writing, analysis, or editing of this manuscript. All stages of the research process, including data collection, analysis, interpretation of results, and manuscript drafting, were conducted independently by the authors without the assistance of AI-based technologies.

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