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Features of manifestation of global cultural integration

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The article is devoted to the investigation of the possibilities of the global integration processes on the universal cultural environment and the manifestations of the effects. During the study, the idea that culture, like other spheres of human activity, cannot be left out of the globalization process is mentioned. The global integration of the cultural environment is presented as a necessary process. The author analyzes the positive and negative consequences of the process of global cultural integration as an inevitable process from a theoretical point of view.

In general, in modern times, global cultural integration is of great importance. Because, at present, the globalization process has affected all spheres of human life, some experts have described this process as the greatest event in human history. The globalization process mainly covers technical, economic, political and cultural spheres. However, in the postmodern era, the most important area of this process is related to the role and position of culture in society. In the era of globalization, the process of cultural integration is realized gradually and in stages. It should be noted that globalization is associated with the gradual integration of the world, and cultural integration is also an important part of this process. The correct adaptation of cultural processes is an important factor for the comprehensive development of society. It should not be forgotten that new unique values emerge after different cultural values come together.

Intercultural integration and interaction are an important aspect and result of globalization. From a social point of view, globalization has had a great impact on the national life of countries in terms of lifestyle, attitude, personality, work culture, family structure and values, eating habits, etc. Cultural integration is the process of integrating people under common values, ideology and worldview. The appropriate process is very beneficial for both individuals and society. Over time, interaction and exchange of cultural processes between different cultures develop. As a result of the correct manifestation of the process of cultural integration in society, harmony and functional relations arise between different ethnic groups.

Key words: globalization, culture, homogenization, multiculturalism, integration, glocalization.

Introduction. Globalization, as a process of multi-vector integration, covers not only the economic sphere, but also the cultural sphere. The cultural aspects of global integration, first of all, imply such a contact of social groups with cultural differences existing in different regions of the planet, within the framework of this contact, different values. Synthesis of national characteristics, traditions, heritage manifestations take place [3]. Since the modern stage of globalization is accompanied by the process of transition to the information society, it is necessary to realize that ICT and digital communication tools have become the main realization mechanism of this synthesis. In such a situation, space and the thickening of time concepts means that the speed of the aforementioned cultural synthesis and integration has increased many times.

The degree of development of the problem. The problem of cultural integration in the context of globalization has been extensively studied by a number of local and foreign researchers. Foreign researchers such as D. Crane (2011) [3], A. Giddens (2002) [5], J. Tomlinson (2001) [8] and J.N. Pieterse (2003) [12] have introduced concepts such as the impact of globalization on cultural systems, cultural imperialism and trans culturalism into scientific circulation. Authors such as B. Glios̃ (2011) [4] and S. Huntington (1993) [6] have shown how cultural changes emerge during the globalization period and how these changes can cause tension between national identities and civili-

zations. Nye (2006) [11] has explained how cultural influence is transformed into political power through "soft power".

In modern times, a number of serious studies have been conducted in this field in Azerbaijan, and our local scientists have expressed their views on the relevant issue. In particular, I. Mammadzadeh (2014) [1] examined the role of multiculturalism and integration in social life, and S.A. Ahadova (2014) [2] examined the dynamics of intercultural relations in the modern world. The current issue was also touched upon in the study of K. Hagverdiyeva (2020) [16] on cultural hybridization and analytical language structures. M. Ibrahimov's (2023) [17] work analyzed the specific features and challenges of global integration processes in the Azerbaijani context.

In the framework of global integration processes, there is a process of circulation of cultures. The main difference of this process from other global integration vectors is the almost non-existence of regulatory entities.

In general, there are many different views on the cultural aspects of globalization in the scientific literature.

For example, according to the American culturologist Kongar, cultural globalization is a process of integration of civilizations towards the formation of a nominal culture, and is manifested in a simple form in the form of everyone wearing the same brand, eating the same foods, and listening to the same music [9].

Giddens calls the process of global cultural integration pan-Americanization. According to him, globalization is a process of cultural integration, where Coca-Cola, McDonald's and CNN become world brands and are accepted by everyone as a lifestyle [5].

According to Roland Robertson, global cultural integration is the end of the synthesis of cultures, it means the shrinking, unification of the world and having uniform cultural values [13, p. 184].

A number of approaches generally explain global integration as just the integration of cultures. For example, Waters notes that the first area in people's living environment that is affected by globalization is culture. "Culture, unlike politics and economics, is an environment of images and symbols that change according to time and space".

Relations between societies ensure the cyclical circulation of cultures. This circulation can easily cross national and regional borders. In this sense, the cultural aspects of globalization include the creation of common norms and values to which people relate their individual and collective cultural identity.

Most approaches to the process of global integration of cultures are combined in three main groups.

The first group is called hybridization. According to the representatives of this group, cultural globalization is a long-term historical process and should be evaluated as the interaction of cultures belonging to dominant societies. Jan Petrs notes that cultural globalization is a process of human integration and hybridization. So, if we examine the components of the centers of culture concentrated in modern continents, we can find traces of cultures existing in other continents. Today, there is no form of culture in which traces of hybridity are not found [12].

According to Josh Biswhite, who studies the history of global cultural integration, the passion of one or another numerous people played a major role in the process of integration of cultures at different stages of history. The expansionist policy of these nations should be specially mentioned. Thus, the ancient Greeks and Macedonians once brought the Hellenistic culture to the peoples of this geography with their invasions of the Near and Middle East. An example of this hybridization is the dominant status of Spanish and Portuguese in Latin America today as a result of European colonization in the 16th century [4, p. 155].

In our opinion, the presence of hybridization in this or that form in the national culture of this or that nation is also concrete evidence of the long-term development history of the nation. Azerbaijan can be cited as an example. So, in recent years, it is a proven fact all over the world that the tolerance formed as an ethnic characteristic of the Azerbaijani people is a unique indicator for the world and a value that needs to be exported. As the homeland of numerous ethnic groups, Azerbaijan ranks among the top five

nations in the world in terms of religious and ethnic tolerance.

This feature and value are a clear proof of the centuries-old historical past of the Azerbaijani people. So, from a geographical point of view, the region, distinguished by its transit characteristics, has always been a point of contact for the most diverse peoples. At such a point of contact, the national values of the ethnoses and religious views were constantly integrated, and a system of tolerance and multiculturalism was formed as a result of the synthesis process.

Purpose and objectives. The main purpose of writing the article is to explain the concept of global cultural integration and to explore the ways of integration of different cultures. Demonstrating the mutual relationship between world cultures and explaining the processes of cultural exchange between different peoples with examples is also one of the main purposes of the article.

The ideas of world-famous scientists and philosophers about global cultural integration, the historical-theoretical approach to the process of integration of cultures, and the characteristics of mass culture are also among the objectives of this article.

Methods. This article uses a categorical analysis approach to present the phenomenon of cultural convergence in various fields, and a conceptual analysis method to show how different cultures influence each other through interaction and the integration process. Cultural relations between different countries are highlighted with specific examples. The strengthening of cultural relations along with global development is explained with an analytical approach. The article also uses historical and contemporary contexts to reveal the development trajectory of cultural convergence. The critical analysis method is used to highlight different approaches to globalization and cultural integration.

1. Cultural hybridization and multicultural perspective

This is actually clear evidence of cultural hybridization and also shows that the history of the people living in the area spans thousands of years. On the contrary, this feature is practically absent among the Armenians who claim the territories of Azerbaijan today. Unable to accept the centuries-old inter-ethnic integration process at the level of national consciousness, Armenians are aggressive towards the diffusion of other cultures it proves that it has no historical background and unique development path. This gives Azerbaijan very serious arguments in the debates about settlement in geographical areas.

German philosopher W. Welsch suggests a more sensitive approach to hybridization. He notes that sometimes the process of integration of cultures can result in one or another culture assimilating another. This is not a natural way of cultural integration. Hybridity means that as a result of the contact of different

cultures, sodium's, which are carriers of two or more cultures, can take something from the other party's culture. This is how the natural course of cultural integration should be established [14].

One of the important approaches formed around the global integration of cultures is called homogenization. The mentioned approach starts from the position that one or another type of superior culture assimilates other cultures. It is commonly believed that homogenization is a derivative of Westernization, which is considered one of the leading globalization paradigms. The main idea at the heart of the matter is the export of Western and mostly American consumer culture to the world, and thereby the countries representing the Western world, including the United States, aspire to hegemony in the world, including transnational corporations. According to the main critics of the mentioned paradigm, homogenization can end the diversity of cultures in the world [7, p. 48]. Usually, this process is called cultural imperialism. As we have already mentioned, Americanization is above all the indoctrination of consumer culture. In this sense, it is possible to cite food companies like Coca-Cola, McDonald's, and Starbucks, which have gained international status, the sale of Hollywood films, hip-hop and rap as American music.

This process of cultural homogeneity is an integral part of the expansionist policy of the United States aimed at promoting unipolarity in the world. At the same time, the international rebranding of the country's reputation in the framework of homogeneity is also a well-known approach. The idea of consumer culture to be noted in the United States it is based on Jeffrey Nye's concept of "Soft power" [1, p. 11]. Nye believes that the "soft power" doctrine, which serves to increase the influence of the State in the world, relies on three main resources: foreign policy, political values and culture.

The third paradigm, formed around the process of global cultural integration along with homogenization, claims that the contact of cultures, which occurs differently from the two concepts before it, can lead to conflict and conflict between peoples. It would not be wrong to say that this concept originates from Huntington's "clash of civilizations" theory [6, p. 27]. According to Huntington, as the world shrinks and the relations between people and societies in general become more intense, the civilizational awareness of most nations begins to strengthen. This opens the way for cultural diversity. In this sense, instead of the formation of global culture, new sources of conflict begin to form.

In the process of integration of cultures, at the same time one objectivity and on the other hand artificiality can be felt. The objective side of cultural integration is that, in one way or another, the opportunities provided by modern digital communication tools make the connection of all local societies and their

members with each other a natural process, regardless of time and place, and inter-society relations in any case make the exchange of cultural elements a necessity. At the same time, it seems that today, at the global level, a specific set of values, a form of culture, a worldview, and a way of life are being artificially propagated to all mankind. It can be observed everywhere. In our opinion, it is necessary to look for the possibility of conflicts between cultural representatives in the nature of cultural integration.

In other words, cultural integration in a natural form, within the framework of objective laws, cannot cause clashes between peoples and civilizations. However, the mentioned trend of global integration is being observed. Today, a digital communication mechanism like the Internet exports the American image of mass culture to the whole world. This culture, which is called Pax Americana in scientific language, is presented as a new life culture, a way of life, a set of ideals, a form of political organization of society without an alternative for many peoples. is being This is one of the main manifestations of modern cultural globalization.

Global integration of the cultural environment is a very broad and comprehensive process. In order to analyze the negative and positive sides of this process, it is necessary to consider the integration process taking place on the organizational elements of culture. "The most important factor that causes globalization to target the cultural aspect is that national-social values remain in the background, while cosmopolitan values pervade people's lives and increase their practical importance" [17, p. 9].

When talking about the positive trends of global cultural integration processes, first of all, it is necessary to consider the problem of material cultural heritage. Globalization has really had a positive impact on the material cultural heritage of human civilization. If from time-to-time cultural heritage examples, folklore, historical architectural monuments, the most perfect literature, art examples, etc. belonging to the historical past of different peoples of the planet if it could only be of local and global importance, today they have already become globally important elements belonging to all mankind.

Manifestations of modern global cultural integration processes are systematically analyzed at several conceptual levels. One such popular concept is called "cultural imperialism". The fact that this term, brought to Science by F. Fanon with his work "The Cursed Lands", took the form of the concept of world hegemony through non-power mechanisms is connected with the name of E. Said. I. Mammadzade notes that "from the end of the 20th century until today, several stages of interest in cultural diversity can be distinguished: from the stage of attention to culture, characterized by the fact that many are convinced that assimilation and integration will soon take place (F. Fukuyama), a single, universal global culture will

be established to the priority of pluralism and diversity, to the unity of diversity (glocalization)" [1, p. 3].

C. Tomilton [8, p. 103], who studies the trend of "cultural imperialism", describes it as a general embodiment of several visible processes: media imperialism, cultural dependence and dominance, cultural synchronization, electronic colonialism. According to him, from time to time, there are countries that claim world leadership. Considered the acceptance of the culture as a part of the policy of expanding influence.

As we have already mentioned, cultural imperialism is a subject of discussion in terms of the manifestations of global cultural integration processes from the 70s of the 20th centuries until today.

In its most generalized form, "cultural imperialism" refers to the cultural integration vector of westernization. In other words, in the form of an attack of Western culture on the culture of other nations, especially "third world" countries manifests.

Communication mechanisms play a big role in this work. From Western clothing, food style, to Creative activities, every sphere is being transacted. The main feature of this culture is its mass. The main goals of cultural imperialism:

1. Propagation of the Western way of life.

Indoctrination of Western culture as an example, ensuring neglect of other cultures.

Implementation of political goals under the name of cultural relations.

The formation of Western-oriented socio-cultural classes and their use as a result.

Ensuring economic and political intervention after cultural values adapted to other societies.

2. Homogenization and global cultural imperialism

One of the manifestations of global cultural integration is the rapid spread of mass culture. This type of culture is characteristic of most modern societies. It is believed that mass culture is a product of the industrial revolution. Its formation is related to global processes such as industrialization, urbanization, democratization of society, and the increase in the literacy level of the population.

The expansion and spread of mass culture serves the hegemonic strategy of the world's power centers. Since this culture was first formed in the West, it is called the continuation of westernization. In fact, mass culture is a way of life. Here we are talking about sports, music, fashion, entertainment methods from all spheres of life, the subject line of written works, the script of watched films, celebrated holidays, forms of clothing, the identity of food products, world-branded products, Standard forms of activities even in the virtual environment.

In recent years, one of the main manifestations of the global cultural sphere formed as a result of the effects of globalization is the processes of cultural industrialization, which emerged as a type

of homogenization and spread widely. The first studies on the process of cultural industrialization can be found in the studies of Max Horkheimer and Theodor Adorno, representatives of the Frankfurt school in the 70s of the 20th centuries. For a clearer understanding of the process of industrialization of culture, its composition

Identification of parts is important. It is believed that the most correct classification of the elements of the process of industrialization of culture was carried out by the French sociologist B. Mieg [10, p. 300]: 1) objects that have cultural content and can be sold to individuals, books and physical objects: books, discs, souvenirs, etc.; 2) production process of radio and television products. This process allows people to advertise their product. Allows you to sell and earn income; 3) the emergence of cultural subjects whose sources of income depend only on the sale of cultural products.

The main idea at the heart of the idea of industrialization of culture is that, as a result of the influence of globalization, cultural samples and Creative samples acquire the status of consumed commodities and are reduced to the level of these commodities. One of the main elements of the culture industry is the means of communication and the virtual environment, that is, the Internet, which Controls the imagination of people, creates artificial needs in them, and uses cultural elements as a means of this manipulation. This idea mainly belongs to Marcuse [15, p. 25]. In the most general case, the process of industrialization of culture claims that the educational, enriching, civilizing functions of culture have disappeared and this element has become a tool in the hands of business. The most obvious example of this is the loss of characteristics such as individuality and uniqueness in individuals.

One of the trends of global cultural integration manifested in the framework of homogenization is the rapid expansion of media imperialism. The process manifests itself in the form of the attack of the media conglomerates of the world's leading countries on the mass media space of developing countries. As a result, the information environment of small States is captured, and as a result, it leads to cultural transformation. The mentioned trend started to manifest itself mainly in the 80s and 90s of the 20th centuries. N. Khomsky, E.S. Western philosophers such as Herman, A. Mateelart, R. McKhery studied this trend carefully and tried to explain its negative and positive aspects. It is believed that criticizing this or that information subject, especially TV channels, in one or another form of information transmission far from media standards, and punishing such channels by closing them are manifestations of media imperialism.

The United States has a major role in the spread of media imperialism. The media tycoons located in this country have significant influence on the mass

media of the world countries. If we take the CNN channel as an example, we can see that this media magnate, apart from various regional television projects, seems to have an international audience that watches the presidential elections in the United States with more interest than the elections held in their own country. Or Hollywood can be used as an example. America is the world leader in the field of feature film production. India is the second country to keep up with him in this field. However, calling the film production environment in India Bollywood and comparing it to Hollywood is media imperialism. The main goal of media imperialism is to promote the authority of the States they represent through the information network of transnational media companies.

3. Contradictions and alternative approaches in global cultural integration

The second set of characteristics, expanding in terms of manifestations of global cultural integration, is combined under the name of the concept of heterogenization. Unlike homogenization, heterogenization does not critically consider global cultural integration. This is not accidental. Thus, supporters of the heterogeneous approach do not accept that the processes of cultural integration are fully controlled. Spontaneous integration cannot have a specific purpose.

From the point of view of the mentioned approach, global cultural integration is a complex process without a center and includes the unification of all peoples. It eliminates their critical views of each other. In terms of heterogenization, global cultural integration processes have several forms of manifestation: formation of multicultural culture, hybridization and glocalization.

Multiculturalism as a concept appeared in Canada in the 60s of the 20th centuries, and spread to all American and Western European countries in the 70s. According to the sociological dictionary compiled by H. Collins in 1991, multiculturalism means an environment in which ethnic groups with different cultures living within a society have the same rights and opportunities and it is impossible to be loyal to their own cultural features. The main task of multiculturalism is the preservation of ethnic, racial and religious, including cultural diversity and the values that create this diversity.

The emergence of multiculturalism is related to differences, and its maintenance is primarily related to a democratic environment. Different ethnic, religious and racial characteristics

It is the embodiment of goodwill among people in a wealthy society. Ensuring multiculturalism depends on the management of marked differences within society. For this reason, when discussing multiculturalism, State policy is also examined.

The second trend considered within the framework of heterogenization is hybridization. Cultural hybridization is viewed as the mixing of elements belonging to different cultures and the emergence

of new cultural forms as a result. In recent years, experts who are against labeling globalization as westernization oppose this process to westernization. Cultural hybridization is actually a component of social hybridization. Thus, as globalization deepens, the chances of local cultures to declare themselves and introduce themselves to the world are getting stronger. The tendency of hybridization is related to the process of how the individual feels in the globalization environment. If an individual sees himself as a member of a different society, then there is no question of his hybridization.

This is especially evident in representatives of the good generation. The majority of people in contact with modern information technologies and their global information and communication environment consider themselves members of the global community. In this sense, it becomes the generative material for the hybridization process. Proponents of hybridization claim that the cultural history of human civilization is a history of hybridization. It shows itself in all spheres of life, starting from the normal way of life of a person. Hybridization is especially evident in the sphere of art, which is the main part of human culture. "The level of cultural hybridization is higher in large cities" [16, p. 193].

They show the spoken languages of the peoples as the most obvious example of universal hybridization. The truth is that 90% of the peoples on earth have a certain language the process of hybridization has passed and words have been borrowed from the languages of other peoples. J. Peters considers hybridization to be the core of the globalization process. He notes that the process of cultural hybridization should form the basis of globalization. So, it is the process of hybridization that takes place in values that serves to deepen global integration without conflict.

Glocalization is one of the trends considered within the process of heterogenization manifested against the background of global cultural integration. Sometimes they consider glocalization as a continuation of hybridization. The process of integration of cultures within the framework of globalization and cultural diversity

can lead to strengthening. At first glance, glocalization, which contradicts the process of globalization, is actually an objective trend. Glocalization carries features of both globalization and localization. If we talk about the necessity of integration leading to standardization and assimilation in economy, finance, and international law, maintaining the uniqueness, uniqueness, and color of national cultures becomes one of the main tasks in the conditions where the interaction of civilizations is expanding. The task of preserving my own cultural, national, confessional, ethnic locality becomes even more urgent as a natural reaction against the strong interference of examples of Western culture (which are not good examples) [2].

If globalization carried out according to the laws of the market implies standardization and unification, as mentioned, cultural globalization is understood as the formation of a universal culture that includes national, ethnic, confessional and other concerns of local cultures. These two aspects of cultural globalization are closely related to each other and reflect a two-way process (transition of local characteristics to the transnational level, and global characteristics include local trends). Currently, the term “global” is widely used to denote this inextricable interplay of globalization and localization.

Conclusion. The article is devoted to the study of opportunities and manifestations of the influence of global integration processes on the human cultural environment. In the study, it is noted that the cultural environment, as well as other spheres of human activity, cannot stay away from global processes. The global integration of the cultural environment is presented as a necessary process and the author analyzes both positive and negative sides of the global cultural integration.

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Особливості прояву глобальної культурної інтеграції

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Стаття присвячена дослідженню можливостей впливу процесів глобальної інтеграції на універсальне культурне середовище та проявам цих наслідків. Під час дослідження згадується ідея про те, що культура, як і інші сфери людської діяльності, не може бути осторонь процесу глобалізації. Глобальна інтеграція культурного середовища представлена як необхідний процес. Автор аналізує позитивні та негативні наслідки процесу глобальної культурної інтеграції як неминучого процесу з теоретичної точки зору.

Загалом, у сучасний час глобальна інтеграція має велике значення. Оскільки наразі процес глобалізації вплинув на всі сфери людського життя, деякі експерти називають цей процес найбільшою подією в історії людства. Процес глобалізації охоплює переважно технічну, економічну, політичну та культурну сфери. Однак, в епоху постмодерну найважливішою сферою цього процесу є роль і становище культури в суспільстві. В епоху глобалізації процес культурної інтеграції реалізується поступово та поетапно. Слід зазначити, що глобалізація пов'язана з поступовою інтеграцією світу, і культурна інтеграція також є важливою частиною цього процесу. Правильна адаптація культурних процесів є важливим фактором всебічного розвитку суспільства. Не слід забувати, що нові унікальні цінності виникають після об'єднання різних культурних цінностей.

Міжкультурна інтеграція та взаємодія є важливим аспектом і результатом глобалізації. З соціальної точки зору, глобалізація мала великий вплив на національне життя країн з точки зору способу життя, ставлення, особистості, культури праці, сімейної структури та цінностей, харчових звичок тощо. Культурна інтеграція – це процес об'єднання людей під спільними цінностями, ідеологією та світоглядом.

Відповідний процес дуже корисний як для окремих осіб, так і для суспільства. З часом розвивається взаємодія та обмін культурними процесами між різними культурами. В результаті правильного прояву процесу культурної інтеграції в суспільстві виникає гармонія та функціональні відносини між різними етнічними групами.

Ключові слова: глобалізація, культура, гомогенізація, мультикультуралізм, інтеграція, глокалізація.

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